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The Ideologeme of 'Labor' in Shaping the Perspective of Elementary School Children in the 20th and 21st Centuries through Media Education Practices

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Abstract

The article deals with labor education as an urgent problem of the modern educational system. The authors analyze the ideological format of the primer, the first reading book. Stable verbal complexes, as well as visual means in educational publications, are studied as representatives of ideological attitudes that play an important role in shaping the worldview of younger schoolchildren. The basics of labor education and the change of priorities in relation to labor during the social changes of the 20th and 21st centuries are considered. The ideologeme "labor" is analyzed on the basis of the materials of alphabets and books of reading instruction published in the period from 1901 to the present.

The results obtained during the study allowed us to trace the transformation of components of the universal ideologeme "labor" from the 20th to the 21st century. Initially, labor was focused on benefiting one's family and then the collective or the state. Over time, this perspective has shifted towards working for the benefit of oneself and others.

In addition to this analysis, we also propose several media educational tools aimed at the development of diligence, which is regarded as one of the fundamental universal values in elementary education.

Keywords: education, elementary school, labor education, media education, ideology, ideologeme, ABC book, primer, first reader, diligence.

1. Introduction

Modern society is often characterized as a consumer society (Kralik, 2023; Seliverstova, 2020). Therefore, it is essential to cultivate a love for work in primary school. This involves fostering a positive and responsible attitude towards work and its outcomes. It is also important to understand the diverse nature of different professions and the specific responsibilities associated with various jobs. In addition, developing relevant skills and abilities is crucial. The child's worldview is formed in the family, preschool institutions, and at school. The information environment has also a significant impact on the child. Modern children receive most of their information from the media (Tulodziecki, 2021: 19), including their first school books, which are an important source of value orientations that form the spiritual and moral basis of a child's personality. Simple pictures and simple texts have an impact on the child's subconscious, form ideas about the environment and can be effectively used by state institutions as a means of influence and manipulation. In this regard, it seems important to consider and compare the means of representing the ideology of "labor" as a material for the formation of the worldview of younger schoolchildren in Russia of the XX-XXI centuries and to propose the use of media education tools

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in the learning process. Modern media education offers teachers a wide range of forms, methods and tools that can be effectively used in the process of developing a worldview and labor education of younger schoolchildren.

2. Materials and methods

The research material was the ABC books and alphabets published in Russian in pre-revolutionary, Soviet and post-Soviet Russia. The choice of the primer as the research material was intentional. Experts consider the primer as "the first dictionary in a child's life recommended to him by the state and pedagogy of commonly used concepts of modern culture, society, value orientations of everyday life, ways of interacting with the world" (Barannikova, Bezrogova, 2010: 4). In total, 50 publications published in the period from 1901 to the present were analyzed. In accordance with the purpose and objectives of the study, the method of direct observation, descriptive and contextual-interpretative analysis were used as the main methods of analysis.

3. Discussion

Numerous works of outstanding scientists and teachers have been devoted to the role of labor in the formation of personality, e.g. J. Dewey (Dewey, 1900), G. Kerschensteiner (Kerschensteiner, 1901), A. Makarenko (Makarenko, 2003), M. Montessori (Montessori, 1912) and many others. Let's focus on the pedagogical theories of these specialists, since, according to UNESCO, they are among the scientists who defined pedagogical thinking in the twentieth century and continue to influence modern pedagogy.

The ideas of the American philosopher and educator John Dewey, who in his writings raised the issue of the introduction of labor into education as the main method of teaching, had a serious impact on the pedagogy of Russia in the early twentieth century. It was his pedagogical ideas that formed the basis for building a unified labor school in post-revolutionary Russia. A detailed overview of the educational concept of J. Dewey was published by Chinese scientists Yan–Hong Ye and Yi-Huang Shih, who divided the teacher's system of views into two periods: before the First World War and after. Before World War I, Dewey's educational focused on the nature of education in terms of "education as growth" and "education as life" (Yan, Yi, 2021: 878). The very theoretical content of the subject, according to Dewey, should not be presented as dogma. He believed that the learning material is an incentive to further knowledge, and it should be related to the student's personal experience, to help the child solve any life issue.

J. Dewey denied the class-based learning system logically built by the school or the teacher and believed that students should freely interact with society and in this interaction a request for certain knowledge directly related to its social life would naturally form. At the same time, the main method of teaching should be work, during which children should have questions about the mechanisms or rules of certain processes, as well as interest in finding a scientific rationale behind the actions.

The pedagogical theory of J. Dewey found its followers in Russia as well. However, Soviet teachers interpreted the idea of learning through work literally and reduced it to the formation of skills operating tools. After World War I, Dewey realized himself as a leader of social activities and proposed that school education should guide children to focus on fundamental factors that drive public unity and cooperation in various public lives (Yan, Yi, 2021: 882). At the same time, special attention was paid to the need for students to develop critical thinking, the ability to analyze, reason and predict. In the face of complex social issues, teachers must allow children to experience and think about a social life that is changing, which increases children's democratic literacy (Dewey, 1925: 17). Social issues can be used to promote democratic literacy in children's education (Yan, Yi, 2021: 886).

A great influence on pedagogy in Europe in the twentieth century was exerted by the ideas of the German teacher-reformer Georg Kerschensteiner, according to which the basis of school education was labor training in a game form at the early stages of education, and practical craft training at subsequent ones. The basis of the theory of labor schools was the Protestant ideologies of "labor", "religion", "conscience". For Kerschensteiner, the goal of education was to form citizens useful to society, i.e. a person should be given the opportunity for comprehensive education, not for his own sake, but in the interests of the prosperity of society and public culture. Meanwhile, the educator believed that properly organized labor education would allow to manage the views and feelings of the mass and the public for the public benefit (Yelkenci, 2022: 18), would contribute to

the formation of civic values among schoolchildren associated with such character traits as honesty, conscientiousness, diligence, and accuracy.

Kershensteiner's ideas have been expanded in the system of modern European education at the level of secondary vocational training: "there is a trace of Kerschensteiner's thinking in education in vocational schools today" (Sloane, 2022: 416), including the system of dual education, involving close interaction between an educational institution and a manufacturing enterprise. This system was borrowed from the Germans and is being successfully implemented in a number of European countries, including France, Austria, the Netherlands, Turkey, etc.

J. Dewey and G. Kershensteiner believed that the approach to education of the masses and the elite should be different. The minority needs systematic knowledge, while the majority needs work skills. Therefore the elite should be taught in gymnasiums from books, and the majority in workshops and laboratories, in the garden and in the kitchen, focusing on specific labor actions, manual work, and using particular tools. Attention was given not only to the work's outcome, such as obtaining a profession, but primarily to the process of civic education. This approach aimed to develop hardworking, active, and independent individuals (Sloane, 2022: 411), citizens devoted to the fatherland.

Speaking about the education reformers of the twentieth century, one must not overlook the pedagogical concept of the Italian teacher Maria Montessori, who proposed a game as the main principle of the child's labor education. A game gives to a child the freedom of movement, the right to independently choose activities and objects for games, the opportunity to get acquainted with materials in practice, and not in theory. Meanwhile, role-playing and competitive games that contribute to the creative development of the child were excluded. The Italian teacher was the first to publicly declare that the basis of successful work is the independence of the child from an early age. However, without orienting the child to understand what is Good and Evil, giving him complete freedom to independently determine the landmarks, the question arises whether he will be able to withstand the dangers existing in society, whether he will be able to recognize them if everything is acceptable, everything is normal.

Despite contradictory assessments of M. Montessori's pedagogical concept, it has been recognized as an alternative to the traditional education system in many countries of the world, according to the data from 2022, in 154 countries (Archer, 2024). The effectiveness of the Montessori system can be judged by the analysis of academic and non-academic performance, compared with the results observed using traditional teaching methods (Montessori education has a meaningful and positive impact on child outcomes, both academic and nonacademic, relative to outcomes seen when using traditional educational methods), according to research by American scientists (Randolph, 2023). Experts have also identified the positive impact of this learning system on the children's psychological resilience (Sezgin, Şener, 2024).

Educational models of J. Dewey, M. Montessori and other reformers subsequently found their development in Howard Gardner's theory of multimodal learning, which can be considered as a continuation of Dewey's progressive vision of classroom teaching and school organization (Leshkovska, Spaseva, 2016: 65).

Labor education also underpins the pedagogical concept of the outstanding Soviet teacher Anton Makarenko, whose main instrument of the educational system is a team in which the individual is organized and disciplined through work. Strong personal value orientations are formed through work and effective educational practice. The teacher considered labor education outside the political and social sphere ineffective (Braidó, 1970: 185). In an environment of collective creative work, pupils first gain the rules of behavior and relationships, then laws, traditions, including labor, then value orientations. The main feature of the subsequent stages is that the perception and acceptance of values occurs not so much in the process of specially organized work activities and cases, as becomes the lifelong learning.

A. Makarenko's pedagogical theory has been recognized effective in other countries, for example, in the 1950s it was introduced in France (Savoye, 2011). Analyzing the educational system of A.S. Makarenko, many experts, including Emiliano Mettini, come to the conclusion that this system is in demand in modern society, since it is an effective way to overcome and solve educational and methodological issues related to the development of a full-fledged and versatile personality, ready for self-development and interaction with other members of society for a qualitative change in living conditions in society (Mettini, 2020: 80-81).

It should be noted that alternative pedagogical systems developed in response to the need to solve the problem of integrating children developing outside of society, whether it be the system of teaching children with developmental disabilities by M. Montessori, homeless children by A. Makarenko, etc., and subsequently, having proved their effectiveness, they were introduced into work at different levels of education for children and adolescents in public educational institutions.

At all times in pre- and post-revolutionary, Soviet and post-Soviet modern Russia, great attention was paid to the labor education of the younger generation. However, the priorities of society in relation to labor have undergone some changes in the course of historical development. The basis of labor education was the development of children's industriousness, i.e. a positive attitude to work in general, respect for the work of adults, the aspiration and ability to work hard. At the beginning of the twentieth century in Russia, the priority was work for the benefit of one's family. Well-to-do peasants were respected in society as successful farm business managers. It was work "in all social strata of the Russian world that was the most important source of material well-being and social recognition of a person. The essence of the social and moral formation of a child's personality in traditional Russian culture was the acquisition by a young man entering the adult world of his social and labor niche, which guaranteed a stable financial and economic situation of the family... Each person understood that the well-being and physical survival of the family were literally in his hands, which required him to work intensively every day, constant physical exertion. Russian Russians perceived and practically realized their understanding of moral duty in traditional Russian culture in this way.; this is how he treated his work duties, knowing that any "indulgence" in his work will certainly lead to economic problems in the life of the whole family" (Reprintsev, 2019).

The revolution of 1917 led to a change in the social paradigm and a shift in value orientations from work for the benefit of the family to work for the benefit of the state and society. The priority of educational work has become the formation of children's deep respect and willingness to work conscientiously for the common good. Individual work was condemned in every possible way, and collective work, on the contrary, was welcomed. In that historical period, the students were taught the attitude towards work as an interesting and joyful activity for the benefit of the whole country. With the outbreak of World War II, joy was replaced by sorrow. However, it was the war of 1941–1945 that became the most striking "criterion of truth" demonstrating the results of labor education in the 1930s: hundreds of thousands of Soviet schoolchildren replaced their parents in the factories, in the fields, in other sections of the labor front, showing miracles of labor heroism" (Grebnev et al., 2015: 217).

The upbringing of a citizen of a socialist society on the example of the labor feat of the older generation was preserved in the post-war years. In the 1970s, the vector of labor education shifted to the formation of an attitude to work as a need of a Soviet person, which was emphasized by the Minister of Education M.A. Prokofiev (Grebnev et al., 2015: 219).

On the eve of the period of perestroika (1985–1990), another attempt was made to reform the education system. In 1984, the "Main directions of the reform of general education and vocational schools" were adopted. According to this document, primary school was supposed to form elementary work skills, and incomplete secondary (grades 4-8) was to solve the tasks of general labor training, which, combined with measures for vocational guidance of schoolchildren, would create conditions for a conscious choice of the direction of future work. In the senior grades 8-9, labor training was provided in the most popular professions, taking into account the needs of the region. It should be completed by mastering a certain profession and passing qualification exams. The curriculum included the course "Fundamentals of production. Choosing a profession", which introduced schoolchildren to the main branches of the national economy, with the content of the work of workers of various professions. At the same time, this course gave an idea of the requirements of various types of work for the qualities of personality and professional training of employees of a particular profession. The main purpose of this course was to help students make a conscious choice of their future profession. The developed system of labor training for schoolchildren did not last long, only until 1988, although the document itself became invalid only with the adoption of the law on education in 2012.

In the Russian society of the 1980–1990s, work came "out of fashion", more specifically, hard work hard without caring about proper compensation. The manifestation of altruism was perceived as inanity. Nevertheless, elementary school maintained labor lessons, children made crafts, and in middle school, boys worked in school workshops while girls learned to sew and cook.

With the beginning of the new century, the subject of "Labor", work in workshops and workshops themselves began to gradually disappear from schools. The subject of "Technology" appeared in the curricula, where the emphasis was shifted on robotics and high-tech, which was justified from the point of view of technological progress. However an idea of technology could be obtained in the vast majority of cases only in theory, because schools couldn't afford high-tech equipment. At that time, not only labor activity disappeared from schools, as part of labor education, but also, as noted by prof. Savenkov, "under the influence of false democracy", schoolchildren were spared from participating in cleaning the classroom, thereby depriving them of the opportunity to acquire the skill of elementary self-service, maintaining cleanliness around themselves. The author emphasizes that "the main work of the child is primarily educational work, which for some reason is not considered to be labor in our country. But basic self-service skills are also necessary" (Agranovich, 2023).

At the moment, the state policy regarding labor education in schools is changing, as indicated by the introduction of amendments to the Federal Law on Education. So, if earlier it was only possible to involve children in work, for example, cleaning a classroom or school grounds, with the consent of students and their parents, today the teacher has the right to organize labor events without waiting for their consent.

In the legislative acts of modern Russia, the creation of conditions for the upbringing of a work-oriented personality is indicated as one of the main priorities of state policy in the field of education. The implementation of labor education is provided through: education of children's respect for work and people of work, labor achievements; formation of children's self-service skills, the need to work, conscientious, responsible and creative attitude to various types of work, including education and household chores; developing teamwork skills, the ability to work independently, mobilizing the necessary resources, correctly assessing the meaning and consequences of their actions; promoting professional self-determination, introducing children to socially significant activities for a meaningful choice of profession. As the main condition for the education of diligence in children, modern teachers designate the orientation of the labor education process to ensure that children understand the meaning of work, its necessity and benefits for themselves and others (Khanova et al., 2021: 283).

The change of the social paradigm and priorities of labor education of younger schoolchildren can be traced on the pages of the primer by analyzing the linguistic and iconic actualizers of the ideologeme "labor". In this article, we will not dwell in detail on the concepts of "ideologeme" and "ideology", since they were discussed in detail in previous publications (Seliverstova et al., 2022, 2023), we only note that the ideologeme is a unit of verbal embodiment of ideology in language, explication, a way of representing socio-political and universal values in a certain period of time.

Ideologemes can be used as a material for education, including labor education, since they focus students' attention on moral values cultivated in society. The tools of modern media education can be used as an effective tool for the formation of students' value orientations. According to the results of a study by Australian scientists who considered the role of media literacy in the life of society on the basis of a system of motivational values (Schwartz et al., 2012), it is media literacy education that is becoming the most important area in which students can not only discuss and affirm their own values, but also develop an understanding of the values held by others (Chambers et al., 2022: 2599).

4. Results

Linguistic analysis of ideologemes from the point of view of the nature of their ideological content allowed us to identify units of different levels in their total volume: universal ideologemes, universal (moral) and socio-political ideologemes. The universal ones are basic, the socio-political ones are artificially created (phantom) (Seliverstova et al., 2022: 626). The basic ideologemes are unchangeable and constitute the content of universal ones, while the phantom ones are transformed in the course of social development, complying with the realities of the historical period and can be considered as a form, a kind of "packaging" of universal ideologemes.

Let's demonstrate this thesis using the example of the universal ideologeme "labor", which includes the basic ideologemes – "diligence", "respect for work", "teaching" – and socio-political ones – individual work (work for the benefit of one's family, clan), collective work (work for the benefit of the group, the state), gratuitous (socially useful) work, etc. in Russian-language textbooks. Meanwhile, we note that work for a Russian person is that universal category in which

physical and mental labor is accumulated. By engaging in joint work with adults, seeing how much work adults invest in the well-being of the family, what responsibility they bear on their shoulders, children inevitably begin to appreciate work, understand its role in human life, and respect the person of work (Reprintsev, 2019).

The patterns of behavior of children and adults demonstrated on the pages of the primer are offered to children as the only correct ones. Considering ideologemes based on the material of the primer, it should be noted that in the ABC books and the first books for reading, iconic signs do not so much complement as replace verbal ones. At the stage of mastering letters and letter combinations, they dominate the process of updating the meaningful (semantic) component, therefore, in this case we consider images as a tool for updating ideologies.

The interest in the ideology of "labor" is due to the understanding of the special role that labor occupies in a number of anthropological phenomena that accompany a person throughout his life. Russian farming culture was the core of Russian folk culture and pedagogy, according to experts. Agriculture has long been the main occupation of Russians, it was it that determined the whole way of life and way of life. Most of the holidays and rituals were of an agricultural nature, children were prepared very early for future work in the fields ... (Maltseva, 2009: 53). On the pages of the alphabets there are many images of work in the field: sowing, harvesting, mowing, etc.

The pictures are often accompanied by short sentences like: "The mower is mowing. Ploughmen plow the field with ploughs... Ploughs are better than ploughs: it's good to plow with them" (Alexandrovich, 1905: 7, 9). There are also texts about the labor of peasants: "This is the hardest time for the peasants; they have been in the field for days: they clean the hay, reap the grain, bind it into sheaves and carry it to the threshing floor. The threshing floor is threshed with trowels or threshing machines" (Ananyev, 1908: 40) and poems, for example: "Sow, peasant!" (Alexandrovich, 1905: 26) or "Peasant business to plow, yes to sow, harvest, thresh, yes to winnow" (Stepanov, 2017: 71).

It is noteworthy that in the publications of the early twentieth century, mostly adults were depicted at work (Alexandrovich, 1905: 26), whom children should imitate, in the ABC books of the early 40s of the twentieth century. In the pictures, child assistants work together with adults (Zykov, 1940: 98), then in post-war publications, children work themselves in the field, in the workshop (Kostin, 1947: 53), on the farm (Kostin, 1947: 92) as adults: "On the farm... Sema and Fima graze geese in the meadow. Fanya and Dasha feed the chickens" (Kostin, 1947: 92).

In modern publications, not only children help their parents at home and around the house, but also parents help children: "Fenya cooks fruit compote, mom helps" (Stepanov, 2017: 56).

In the ABC books of the early twentieth century, when working, a person is praying to God, for example, in the "Plowman's Song": "I eat with a quiet prayer. I'll plow, I'll sow. Provide me, God! bread is my wealth!" (Russkaya azbuka, 1903: 3). Or in a lullaby sung by a mother to her son on Saturday evening before going to church: "Sleep, son, and tomorrow we will go to church, bring a candle and a prayer to God. God will see the candle, God will hear us, and it will rain at the right time" (Alexandrovich, 1905: 29). This assumption is confirmed by other examples: "Whoever gets up early, God gives it to him" (Alexandrovich, 1905: 39). "God has commanded us to work" (Avilova, 1904); "Believe, pray and work" (Lukashevich, 1915: 21). Gradually, the emphasis shifts from God's patronage to the tool of labor: "The plow feeds the plowman" (Lukashevich, 1915: 29), and then to the worker himself: "The plow does not plow, the plowman does. It's not a hammer, it's a man" (Vahterov, 1922: 40) "It's not a needle that sews, hands sew" (Vahterov, 1922: 62).

In the early 1930s, the period of collectivization led to the transition from work for the benefit of the individual to work for the benefit of the collective and the state, which was reflected on the pages of the Soviet period's ABC books and first reading books. The collective is based on the values of interpersonal relations, mutual support and mutual understanding, readiness to cooperate for the realization of common goals and objectives. The main values of the collectivistic culture include traditions, obedience, and a sense of duty, which contribute to the preservation of the unity of the group. Group norms are a more important regulator of behavior than social attitudes. Individual peasant farms were united into collective farms. In N.M. Golovin's 1937 primer, the text "Our collective farm" appears, in which "fishermen catch fish ..., give them to collective farmers and take them to the market" (Golovin, 1937: 35), in the 1944 edition, collective farmers catch fish independently (Golovin, 1944: 37). A prosperous life on the collective farm is also narrated in the postwar period textbooks: "There is a nursery on the collective farm... Children are happy in the nursery" (Kostin, 1947: 79); "There is a farm on the collective farm. There are a lot of chickens,

ducks and geese on the farm" (Kostin, 1947: 92); "We have a cinema and radio on the collective farm. From the collective farm there is a road to the city, they write about us in the newspapers" (Voskresenskaya, 1952: 76). Soviet workers have all the conditions for good work not only in collective farms, but also in factories and plants: "Father and brother Foma work in a factory. It's clean and bright. There are lanterns around the factory" (Voskresenskaya, 1952: 70); "Six minutes – and the plant produces a new car... Earlier, this would have been a miracle. and now they work like this in our factories and plants" (Voskresenskaya, 1952: 90).

The principles of collective work are being explained to children while they are learning to read: "The collective farmers cheerfully harvested a rich harvest from the fields. They handed over part of the harvest to the state. The other part was put aside for sowing and in reserve. The collective farmers divided the rest of the bread among themselves according to their workdays" (Voskresenskaya, 1952: 89).

After the war, the determining factor in school education was an ideology that provided for a preferential attitude to work as a matter of honor, glory, valor and heroism. Orders were awarded for labor exploits: "Nina Fomina works at a factory. ... She received an order for excellent work" (Svadkovsky, 1962: 37); "My mother has an order. She was awarded for her hard work" (Goreckij, 1977: 75). Imbuing the desire for highly productive work also occupies an important place in the primer. Thus, in the edition of A.I. Voskresenskaya, Stakhanov's movement, which began in 1935 and was aimed at increasing the production efficiency, is mentioned: "Father works in a factory. He is a Stakhanovite," and in general, "There are many Stakhanovites at the factory," and not only at the factory, but also on the collective farm there is a place for selfless, hard work, for example, "Here is the smithery. A collective farm blacksmith works there. Our blacksmith works very well. He is a Stakhanovite" (Voskresenskaya, 1952: 68-71). Half a century later, work is still in high esteem, the father works in the forge: "He is a blacksmith... My father works well". This time, he does not have to be a Stakhanovite, "He is doing a good job" (Voronkova, 1996: 118).

The basic ideologeme "Diligence" is directly related to prosperity, well-being: "Bread is my wealth!" (Russkaya azbuka, 1903: 3); "Work till sweat, and you'll eat with appetite" (Lukashevich, 1915: 59); "What you sow, you reap" (Vahterov, 1919: 13); "Labor feeds, but laziness spoils" (Golovin, 1937: 39) and even happiness:

- "Tell me, Father, how can one achieve happiness?"

- "There's no better way than to work hard physically and mentally" (Lukashevich, 1915: 68).

Bread is a symbol of prosperity: "We sing a song to bread, We honor it. Glory forever and ever, glory!" (Nikiforov, 2013).

Bread continues to be glorified in the first children's textbooks of the late 70s -early 80s: Glory to peace on earth!

Glory to the bread on the table! Glory to those who grew bread, Spared no effort! (Goreckij, 1977: 77; 1982: 103).

Verbal and nonverbal markers of the ideologeme "Labor" on the pages of the primers of the studied period allow us to trace the course of technological development of society due to the change of tools, types of labor activity, and the jobs: from a sickle, a harrow, a spinning wheel to a combine harvester; from a mower, a reaper, a plowman and a coachman to a builder, a steelworker, an airplane pilot, an astronaut.

In the ABC books, one can trace the transition from an agrarian society to an industrial one and the change of manual labor to machine labor: "Collective farmers work all year round... Autumn is coming... A lot of cars enter the fields at once: tractors, mowers, combines. What a good harvester machine! He reaps, threshes, and blows" (Goreckij, 1977: 77) and the development of technology: "The Giant all-terrain vehicle was built at the factory. He is being sent to Antarctica" (Svadkovsky, 1962: 79). "New factories are being built. Tractors plow the fields. Trains and cars are rushing by. Ships are sailing. High, high in the sky fly the fast-winged "IL", "TU", "Yaks", "Anas". The USSR is a country of peace and labor" (Goreckij, 1982: 77).

The universal ideology of "Labor" embraces the basic ideology of "Learning". The outstanding teacher K.D. Ushinsky, reflecting on work, wrote that "learning is work and should remain work, but work full of thought" (Ushinsky, 2002: 54). At the beginning of the XX century learning, as work in general, was assisted by God so people asked for God's help: "Children are going to school early. Before the beginning of learning, a prayer is read" (Ananyev, 1908: 37); "Dunya prays and studies" (Bortnevskaya, 1915). It was customary to bless the learning: "The Father went with Peter to the church. A prayer service was served in the church. After the service, the father

accompanied Peter to school. And Peter began to study well, to gain intelligence" (Alexandrovich, 1905: 15). The ABC books contained entire sections of spiritual and moral reading with texts not only of prayers, but explaining what love for one's neighbor, patience, mercy, humility, and other virtues are (Baranov, 1900, 1909; Alexandrovich, 1905, Bublikov, 1909). Children were instilled with a love for physical, mental and spiritual work.

After the October Revolution of 1917, Russian pedagogy developed exclusively in the anti-religious paradigm. In the primer of the new national school, published in Petrograd in 1917, there was no longer a single word about religion (Borisov, 1917). Atheism replaced Orthodox education, and the new political course assumed a struggle for the destruction of the Russian Orthodox Church and its dogmas (Yashina, 2011: 202). With the expulsion of the clergy from school and the abolition of the teaching of the Law of God, all mention of the church and religion disappeared from the pages of alphabet books and primers, but the very idea of educating a hardworking, merciful, and honest person did not disappear.

Among other things, the primer taught to be grateful. First, they thanked God and his viceroy on earth, the king, for education: "The Sovereign is the anointed of God... He takes care that we all feel good and calm" (Baranov, 1900: 42). After the lessons, they turned to God with a prayer of thanks: "Thank you, Creator, for deigning us to study. Bless our superiors, parents and teachers who led us to knowledge..." (Bublikov, 1909: 64). After the revolution, portraits of the tsar and his wife were replaced by portraits of the leaders of the revolution V.I. Lenin, I.V. Stalin and their associates M.I. Kalinin, V.M. Molotov, etc. Children were taught to say thank you for the opportunity to study to the Soviet government: "Dad explained to me that in our country the Soviet government opened the doors of schools to all children of workers and peasants, and this had not happened before". "We are children of factories and arable lands, our path is clear to us, thank you for our happy childhood, our native country!" (Golovin, 1937: 60-61.) and to the leaders: "October gave us a school. Thanks to the great Stalin" (Zykov, 1940: 119). In this case, the lexeme "October" is a figurative means. The author of the publication emphasizes that the October Revolution of 1917 provided access to schools for children regardless of their class background. In their songs, children sing "Thank you, Stalin" (Golovin, 1944: 49); "Let's say thank you to Stalin for a joyful life!" (Redozubov, 1951: 90).

The ideological format of the last century can also be seen in the images of the school. It provides for the existence of a certain idealized personality – the head of state, as a rule. Over time, only the ideological attributes change, but the tools remain unchanged: portraits of idols, symbols of state ideology. Thus, in the primer of the early twentieth century, one can observe clergymen at school, icons, and a portrait of the tsar (Baranov, 1900: 46). In the publications of Soviet Russia, we see the same class, the same children, only instead of a portrait of the tsar, there is now a portrait of the leader of the revolution; instead of church attributes, icons and candles, there're symbols of the revolution - a hammer and a sickle (Zykov, 1940: 119).

In contrast, there are no attributes of state ideology in the images of the school of the modern period (Aksenova, 2017: 3). Compared with the publications of the twentieth century. in the ABC books of the 21st century, the ideology of "diligence" is given much less attention. It is actualized only in the mention of household chores: "Zakhar mows. And Sima feeds the goat" (Zhukova, 2014: 41); "Mom has a hot iron. Dad has a heavy cart. Grandma has warm rolls" (Zhukova, 2014: 83), in proverbs and sayings: "If you want to eat rolls, do not lie on the stove" (Andrianova, 2011: 92), "Like a master, such is the work" (Andrianova, 2011: 60), "Work feeds, but laziness spoils" (Andrianova, 2011: 64). Attention is focused on the independence of children: "Ivan washed the cups himself" (Aksenova, 2017: 73), "Anton sewed himself" (Aksenova, 2017: 101), as well as joint friendly work: "Rita sewed a bathrobe. Lara was embroidering leaves. Zina sewed on a pocket" (Aksenova, 2017: 111). The basic ideology of "learning", oddly enough, is presented in an even smaller amount, for example, in the publications of A.K. Aksenova, V.A. Stepanov; sometimes it is absent altogether, as for example, in the primer by N.S. Zhukova.

From the position of a mass recipient of information and a combination of verbal signs with iconic ones, the primer, like any other texts, along with newspapers and magazines, can be considered as a media text and used in the process of teaching reading skills and also the development of particular values, such as diligence. The actualizers of the ideologeme "labor" in the primer allow the teacher to focus the attention of students on respect for work, labor traditions and thereby form an up-to-date system of labor values among the younger generation. In this regard, we suggest paying attention to the possibilities of using media education methods in the process of

labor education of younger schoolchildren at the stage of learning to read. Elements of media education can be included in both lessons and extracurricular activities.

Experts identify the following methods of media education: verbal (story, lecture, conversation, mutually enriching dialogue, discussion, analysis, discussion, etc.); visual (illustration and demonstration of media texts); reproductive; research (organization of students' research activities); heuristic; problematic (problem analysis of certain situations or media text in order to develop critical thinking); gaming (Fedorov, 2001: 360). The vast majority of these methods can also be used in elementary school.

Special attention should be paid to game forms, as the most effective at the initial stage of education. First-graders can be offered a game "What is good and what is bad", in which children must choose pictures in the primer illustrating patterns of "good"/"bad" behavior. Among them, it is necessary to single out those which demonstrate hard work and laziness, as worthy and unworthy of imitation. We need to involve the children in a discussion of why working is good and being lazy is bad. Such a problematic discussion will contribute to the formation of students' ability to critically evaluate and assimilate patterns of behavior from the standpoint of morality, culture, and ethics.

Work education is an important component of the moral development of the younger generation and is of an active nature, therefore, a conversation on the topic "I am an helper" will be appropriate in the lesson, within which children can reflect on what household duties they perform, and what else they can be useful to the family, the team, and society.

Proverbs and sayings about work can be found in most of the analyzed editions of the alphabets. A teacher can suggest recalling other proverbs on the topic of diligence and talk about the importance of all professions without exception. Children might recall a movie, cartoon or a fairy tale about people of a particular profession, for example: "Uncle Stepa", "The Brave Little Tailor", "The Secret of the Third Planet", etc. The teacher then can resort to a visual method of media education and show an excerpt of a cartoon or fairy tale in the lesson, and then discuss it with the children.

More complex forms of work may be used, for example, schoolchildren may act as a journalist and interview parents and other adults on the topic of choosing a profession. This activity requires the teacher's preliminary work, students should be explained what an interview is and helped to prepare questions. Since first graders cannot write down the answers on paper, they can use a voice recorder in their mobile phone or ask their parents for help.

As part of the organization of extracurricular activities, students can be invited to create their own media texts: a collage about various professions, a poster, a wall newspaper "My future job". You can organize a drawing contest for the day of a teacher, a cosmonaut, a metallurgist, etc., an exhibition-fair of children's creative crafts or a meeting with representatives of a particular profession. The results of the students' work and photo reports on the events can be posted in the classroom and on the school's website.

Below is a sample lesson plan on the topic "Bred is the staff of life".

The purpose of the lesson: to cultivate diligence, to teach how to take care of bread as a result of work, to form ideas about different professions.

Lesson objectives: expanding vocabulary and general horizons, developing critical thinking, increasing motivation to learn, and developing teamwork skills.

Materials needed: a board, a projector, a computer, markers.

Lesson progress: the screen features a painting by Salvador Dali "A basket of bread" (1945, Dali Theater Museum in Figueres). Children describe the image in the picture and guess what the lesson will be dedicated to. Students answer the question: "What do you think about when you see bread?" and build associations with the word "bread". On the board, the lesson topic is shown in the form of the proverb "Bred is the staff of life".

The teacher explains that in many Slavic languages the words "head" and "main" have the same root. That is why the Russian proverb "Bread is the head of everything" can be interpreted as "bread is the most important product on the table." Bread production is a complex and multi-stage process involving people of different professions. In order to make bread, you first need to grow wheat. Previously, peasants did everything with their own hands, the work was manual: they plowed the land, sowed, mowed, etc. Today, an agronomist is engaged in the planning of the field. After the place for sowing wheat is determined, the soil is prepared: a tractor driver plows and cultivates the field. The finished crop is harvested by a combine harvester. In order to grind wheat

into flour, it used to take a miller. Today, flour mills are engaged in this. The baker is busy making bread. It can be said that the seller is also connected with the production of bread, without him the goods would not reach the buyer.

Each of the stages of bread making can be illustrated with images from the paintings by the great artists Grigory Myasoedov "The Mowers" 1887 (State Russian Museum, St. Petersburg), Peter Brueghel's "Harvest" 1565 (Metropolitan Museum of Art, New York), Tatiana Yablonskaya's "Bread", 1949 (Tretyakov Gallery, Moscow), Boris Kustodiev's "The Baker" 1920 (I.I. Brodsky's Apartment Museum, St. Petersburg), etc.

Next, students solve a crossword puzzle compiled using an aggregator <https://crossmaker.ru/ru/> from a set of words: loaf, mower, miller, plowman, baker, bakery, agronomist, farmer; make up words from the word "grain grower" and sentences with this word.

At the next stage, students work in small groups, namely, they compose compositions on the themes "Work in the field", "Baking bread", "Bread on the table" in a collage technique from pictures prepared by the teacher.

Summing up:

1. What have we learned about bread?
2. What professions are people involved in bread production?
3. Do I want to choose the profession of an agronomist, combine harvester, baker in the future?

As an independent extracurricular work, students are invited to find proverbs about bread and draw a picture. The teacher may sum up the lesson by making a slide show or a video clip using children's collages.

The plan suggested above is just one of the many approaches. Modern media education offers teachers a wide range of forms, methods and tools that can be effectively used in the process of shaping a worldview and developing attitude to labor of younger schoolchildren.

5. Conclusion

The results of the study led to the conclusion that stable verbal complexes, as well as visual means in educational publications, can act as representatives of ideological attitudes. At the same time, the concept of "ideology" goes beyond the framework of political discourse, acquiring an axiological mode. Value meanings characterized by national specificity, dynamism, and pragmatism find expression in manipulative verbal and nonverbal units – ideologemes. The universal ideology of "work" consists of the basic "diligence", "respect for work" and "learning". The basic ideologies have not changed over time, but socio-political ones have transformed from work for the benefit of the family to work for the benefit of the collective and the state, then gratuitous work and work for the benefit of oneself and others.

Based on the results of the analysis, we consider it necessary to pay attention to the absence or poor representation of the ideologeme "labor", as well as other basic universal ideologemes in modern textbooks, which could be effectively used as a tool for educating younger schoolchildren. Teachers of the initial stage of education should actively use the forms and methods of media education in the classroom and in extracurricular activities in order to educate a hardworking personality, since the tools developed specifically in the field of media education seem to be the most effective in the process of forming the value orientations of schoolchildren. Important components of the successful functioning of any state, regardless of the ideological conjuncture, are such internal attitudes as the realization of socially significant personality qualities in work, responsibility for the assigned task, and a negative attitude towards idleness. It is these elements that should be given special attention in the process of school education, and they should be embodied in educational literature, including the first book for reading.

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