

**Title**

Soviet International Education and the Spread of Socialism: Ivanovo International

Boarding School

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## **SHEET OF DECLARATION**

This work has not been submitted previously for examination to any tertiary institution.

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## **Acknowledgments**

As I come to the final section of this research paper, it also means that my journey in the MAGHE course is ending. I am deeply grateful for this course project, which has taught me to observe interesting phenomena in education history from a global perspective, and allowed me to fulfill my dream of completing my first independent research paper.

I could not have successfully completed this paper without the encouragement and help of my supervisor, Dr. Klaus DITTRICH. I am grateful for the professor's support of my research topic - a study of Soviet International Boarding Schools. The inspiration for this research direction came from a 1995 movie released in China called "Red Cherry," which was based on the true story of Zhu Min, the daughter of Chinese general Zhu De, during her time at the Ivanovo International Boarding School. The movie depicted the hardships children faced during World War II and how the Soviet Union developed ways to protect their rights, allowing me to discover the international features of the Ivanovo International Boarding School, which became the focus of my research.

My supervisor Dr. Klaus DITTRICH has a rigorous attitude toward scholarship and has been actively communicating with me throughout the research project. He carefully reviewed my work and patiently corrected my mistakes while recommending relevant books as references and supporting my research arguments.

This has prevented me from losing direction and helped me maintain a positive

attitude during my research process. I will always remember the professor's care and guidance. I would like to take this opportunity to express my gratitude once again to my supervisor.

“The sun is shining again.” This beautiful quote comes from my supervisor, Dr. Klaus DITTRICH, and I hope to end with it, looking forward to reaping the rewards of a harder and better version of myself with each future research experience.

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## **Abstract**

This article discusses how socialist education for international students was organised during the Soviet period. With the establishment of the Ivanovo International Boarding School in 1933, this unique community became a practice of socialist internationalisation. This paper discusses the uniqueness of this community in terms of educational groups, educational models and educational practices. The educational community is designed to distinguish the specificity of the school's student population, as well as the distinction between socialist internationalisation and internationalisation, and to assess the impact of this distinction on the nature of the school; the educational model includes information about the school's services and curriculum, and the study of students' memoirs to recreate a realistic socialist educational environment; educational practices will focus on the school's emphasis on promoting collectivist and patriotic ideologies in its students, and this will examine how the Soviet Union engaged in transnational cultural diplomacy with these international students through education, attempting to integrate their countries into a 'socialist world' through the power of humanitarian concern. This paper will look at how international boarding schools of this type in the Soviet Union evolved and developed through a global perspective in response to changes in historical periods and modernisation, and will explore the unique educational model of the schools and the experiences or lessons they offer for the study of promoting international educational cooperation.

## Introduction

In the 1930s, the world was in a period of economic crisis and social upheaval. Fascist extremism, represented by Nazi Germany, was on the rise and had a major impact on the changing global landscape. At the same time, the Soviet Union, led by Stalin,<sup>1</sup> was actively planning and implementing a socialist system that sought to internationalise.<sup>2</sup> In order to expand the Soviet Union's international influence and enhance its national prestige, the Soviet Union began to win over its allies in the socialist camp through 'cultural diplomacy', with a focus on children. An important and effective way of doing this was through the establishment of International Boarding Schools for children. This was intended to take in children whose parents were imprisoned in countries ruled by reactionary and fascist regimes.<sup>3</sup> And with the outbreak of the Second World War, children orphaned by revolutionary martyrs or important war leaders, as well as those who had suffered natural disasters, were admitted to this type of school. This initiative shows the Soviet Union's concern for these unprotected children. These international boarding schools acted as a shelter and protection for these international children. They also acted as a base for the creation of socialist values for these international children. Under Stalin, children and young people were seen as 'hope' and 'the future'. Education was an important source of knowledge and a tool for social mobility. "Whether in dictatorships or democracies,

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<sup>1</sup> Ruling period: 1924-1953.

<sup>2</sup> Sulian kexueyuan lishi yanjiusuo, *Sulian lishi [History of the Soviet Union]*. China: Tianxia tushu gongsi, 1950, 234-236.

<sup>3</sup> Elizaveta Antonova. "An amazing place with an amazing history: Stasova Interdom." *The International Affairs*, 21 January 2022, <https://interaffairs.ru/news/show/33333>

educational practices in the early twentieth century had begun to recognize children as a resource for the nation.”<sup>4</sup> It has led to an increased interest in training children in various countries, both in the Soviet Union and in other countries, where children are seen as having the plasticity to become an important force in advocacy activities. At an important time in the socialisation of the Soviet Union, the opening of the International Boarding School represented a humanitarian gesture by the Soviet Union to advance the internationalist project of socialism and the propaganda that “distinguished the Soviet Union from capitalist countries that refused to receive refugees or made them dependent on non-state aid”.<sup>5</sup> The Soviet Union responded positively to internationalism by creating an idealised environment, emphasising benevolence towards the 'underprivileged' and ensuring their social welfare.<sup>6</sup>

In 1926, Mantho Mozel, a member of the Swiss Communist Party, donated her father's inheritance to the International Association of Revolutionary Aid Workers in the Soviet Union.<sup>7</sup> The aim was to establish an International Children's Boarding School. On 1 August 1929, the first International Boarding School was opened in Vaskino.<sup>8</sup> It housed about 70 children and bought school equipment from Switzerland.

As this day marked the anniversary of the workers in different countries of the world

<sup>4</sup> Qualls, Karl D. *Stalin's Niños : Educating Spanish Civil War Refugee Children in the Soviet Union, 1937-1951*. Toronto: University of Toronto Press, 2020.156.

<sup>5</sup> Catriona Kelly. “Defending Children’s Rights, ‘In Defense of Peace’: Children And Soviet Cultural Diplomacy.” In *Imagining the West in Eastern Europe and the Soviet Union*, 59–. University of Pittsburgh Press, 2010. 59-63. Summary from Catriona Kelly's perspective. Distinguishing Soviet humanist manifestations.

<sup>6</sup> Baron, Nick. “Violence, Childhood and the State: New Perspectives on Political Practice and Social Experience in the Twentieth Century.” In *Displaced Children in Russia and Eastern Europe, 1915-1953: Ideologies, Identities, Experiences*, 273-285. Edited by Nick Baron. Leiden, Netherlands : Brill Nijhoff, 2017.

<sup>7</sup> Svetlana Smetanina. “Interdom in Ivanova: children’s “international” of the peoples of the world.” *Russkiy Mir*, 9 February, 2023, <https://ruskiymir.ru/publications/310238/>

<sup>8</sup> DU Weihua, *Xianquzhe de houdai: Sulian guoji ertongyuan zhongguo xuesheng jishi [Descendants of the Pioneers: A Chronicle of Chinese Students at the Soviet International Children's Institute]*. China: Zhongguominzhufazhi chubanshe, 1990. 35-37.



who opposed the imperialist wars under the flag of the Comintern and opposed the imperialist aggression against the Soviet Union, the school was named the Red Day International Children's Boarding School. As the number of children increased, the Vaskino Boarding School needed to be expanded. With the support of Elena Dmitriyevna Stasova, Chairwoman of the International Red Aid Organization, the International Workers' Organization and the Ivanovo-Voznesensk Textile Workers, the Ivanovo International Boarding School<sup>9</sup> was established in 1933 in the textile city of Ivanovo, more than 300 kilometres from Moscow.<sup>10</sup> The Boarding School had full facilities and was opened on 1 May 1933. Hundreds of children from Germany, Spain, Greece, Bulgaria, Korea, China and other countries came to live in the Ivanovo International Boarding School, which merged with the previously smaller Vaskino Boarding School.<sup>11</sup> During this period, China sent many children to study in the Soviet Union, including many important leaders and descendants of revolutionary martyrs. In 1936, after consultation between the Chinese Communist Party's representation to the Comintern and the Soviet side, a children's home for Chinese children was established in Monino, which later became the Second International Boarding School.<sup>12</sup> After the outbreak of the Soviet Great Patriotic War in 1941, the Vaskino International Children's Boarding School was closed and all the children

<sup>9</sup> Международная школа «Интердом» имени Е.Д. Стасовой, The official name is also known as "Interdom". However, since this word can be easily confused with other meanings, all this article is expressed as "Ivanovo International Boarding School".

<sup>10</sup> Official website of the Ivanovo International Boarding School. History, from [https://interdomivanovo.ru/school-life/history.php?sphrase\\_id=6749](https://interdomivanovo.ru/school-life/history.php?sphrase_id=6749)

<sup>11</sup> Svetlana Smetanina. "Interdom in Ivanova: children's "international" of the peoples of the world." *Russkiy Mir*, 9 February, 2023, <https://russkiymir.ru/publications/310238/>

<sup>12</sup> DU Weihua, *Xianquzhe de houdai: Sulian guoji ertongyuan zhongguo xuesheng jishi [Descendants of the Pioneers: A Chronicle of Chinese Students at the Soviet International Children's Institute]*. China: Zhongguominzhufazhi chubanshe, 1990. 37.

were transferred to the Ivanovo International Boarding School.<sup>13</sup> The children living and studying in the boarding school not only learned scientific knowledge, but also received the influence of socialist and proletarian internationalism. That is why the Ivanovo International Boarding School became the most typical representative, and moves to the contact zone between these international children and the Soviet Union society.

This paper will be researched through a bibliographic approach, collecting and collating research on Ivanovo International Boarding School, Soviet public diplomacy policy, children's education policy and related historical background trends, in order to develop a comprehensive and objective understanding of the literature consulted and to attempt to explain the content and findings of this paper. The following section is a review of the literature. Mariia Minina-Svetlanova conducted research on the Ivanovo International Boarding School, reconstructing its unique environment through interviews with 13 students. She believes that the integration, diversity and humanitarianism demonstrated by the institution can provide valuable experience for Russian childcare institutions.<sup>14</sup> However, an introduction to the history and influence of the Ivanovo International Boarding School is lacking. The book by Karl D. Qualls and DU Weihua provides more information on the history and student life of the Ivanovo International Boarding School. However, the two books have a strong specificity. Karl D. Qualls explores how the Soviet Union used education to promote

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<sup>13</sup> DU Weihua, *Xianquzhe de houdai: Sulian guoji ertongyuan zhongguo xuesheng jishi [Descendants of the Pioneers: A Chronicle of Chinese Students at the Soviet International Children's Institute]*. China: Zhongguominzhufazhi chubanshe, 1990. 37-41.

<sup>14</sup> Minina-Svetlanova, Mariia. "Two Motherlands Are Mine, and I Hold Both Dear in My Heart: Upbringing and Education in the Ivanovo Interdom." *Russian studies in history* 48, no. 4 (2010): 74-96.

the transfer of knowledge among children in the 1930s and 1940s under Stalin's influence, providing insights into the impact of the opening of Ivanovo International Boarding School on social and cultural diplomacy, as well as first-hand accounts of Spanish children's learning experiences at Ivanovo International Boarding School.<sup>15</sup> DU Weihua's book focuses on the experiences of Chinese children at Ivanovo International Boarding School, providing a variety of student memoirs, images and interview transcripts.<sup>16</sup> Due to the great differences in the social systems of Spain and China, these two sets of data allow us to compare and study the limitations and differences in the international impact of Ivanovo International Boarding School. As Eastern Europe has undergone many political and social changes in its history, these constantly changing periods have had a profound impact on the education and development of Ivanovo International Boarding School. However, the different characteristics expressed in different stages or periods have not been systematically presented. Pia Koivunen's book provides a viable reference for the systematic study and presentation of the role and significance of the World Youth Festival, held from 1957 to 1989, in Soviet cultural diplomacy, and mentions the close exchange between the World Youth Festival and the Ivanovo International Boarding School in the 1960s.<sup>17</sup> Sergei V. Zhuravlev's article examines Ivanovo International Boarding School as a case study of Soviet child rights protection and social welfare,<sup>18</sup> while

<sup>15</sup> Qualls, Karl D. *Stalin's Niños : Educating Spanish Civil War Refugee Children in the Soviet Union, 1937-1951*. Toronto: University of Toronto Press, 2020.

<sup>16</sup> DU Weihua, *Xianquzhe de houdai: Sulian guoji ertongyuan zhongguo xuesheng jishi [Descendants of the Pioneers: A Chronicle of Chinese Students at the Soviet International Children's Institute]*. China: Zhongguominzhufazhi chubanshe, 1990.

<sup>17</sup> Koivunen, Pia. *Performing Peace and Friendship : The World Youth Festivals and Soviet Cultural Diplomacy*. München: De Gruyter Oldenbourg, 2022.

<sup>18</sup> Zhuravlev, Sergei V. "Children on the Margins in Soviet Russia: Guest Editor's Introduction." *Russian studies*

Catriona Kelly also mentions the Soviet emphasis on the purpose and value of child education.<sup>19</sup> Although lacking a detailed explanation, they provide evidence to support my research.

As the lack of systematic research on Ivanovo International Boarding School has been mentioned, this study will rethink from a global historical perspective, based on relevant publicly available literature, memoirs, interviews and visual material of students' experiences, to examine the student composition, educational model and historical impact of this international boarding school. The first section will discuss the composition of the student body of the International Boarding School, which is also related to the nature of the school's socialist international practice. The second section will discuss the socialist model of education and how internationalism is reflected in the school's curriculum. The third section will focus on how the school organises the education of its students in collectivism and patriotism, and the final section will look at how this 'fluid' internationalisation is reflected in the school from a global perspective. Since most of the historical retrospective literature consulted relates to the early years of the school, the first three sections present an analysis of the landscape adapted mainly to the period before the 1970s, while the last section will deal with the impact of the "changes" in the social system.

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*in history* 48, no. 4 (2010): 3–8.

<sup>19</sup> Catriona Kelly, "Defending Children's Rights, 'In Defense of Peace': Children And Soviet Cultural Diplomacy." In *Imagining the West in Eastern Europe and the Soviet Union*, 59–. University of Pittsburgh Press, 2010.

## Educational Groups: Marginalised Children United

As the chairman of the Ivanovo-Voznesensky Council of Workers' Deputies, poet and journalist Avenir Evstigneevich Nozdrin wrote the following verses:

“Here is the world wrking class  
Uniting the children of all races.”<sup>20</sup>

In this poem, "the working class" and "people of all races" are two emphasised terms. The working class is an indispensable part of the communist movement. Originating from the workers' movement in Western Europe in the 19th century and based on the theoretical foundation of Marx and Engels' "Communist Manifesto", the communist movement aimed to establish a socialist system that would maximise the value of labour and establish public ownership of wealth through the union of the world proletariat and the overthrow of the exploiting classes through revolution. The Soviet Union was a major representative of the communist movement. Guided by "Marxist-Leninist theory", it established a socialist system and explored the practical application of communist ideology.<sup>21</sup> Assigning working class identity to students is to some extent aimed at cultivating these students into components of socialist construction in the future. The words "people of all races" emphasise the internationalism of the Ivanovo International Boarding School. The school provides support for underprivileged children, including assistance with daily living and a

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<sup>20</sup> Original version: Здесь мировой рабочий класс, Объединил детей всех рас.

Svetlana Smetanina. "Interdom in Ivanova: children's "internationality" of the peoples of the world." *Russkiy Mir*, February 9, 2023, <https://russkiymir.ru/publications/310238/>

<sup>21</sup> Sulian kexueyuan lishi yanjiusuo, *Sulian lishi [History of the Soviet Union]*. China: Tianxia tushu gongsi, 1950, 194-218.

structured education and training programme. At its inception, a large proportion of the children admitted to the school were descendants of those who opposed fascism and communism during the war.<sup>22</sup> Some of these children had already become orphans, others had little memory of their parents, and still others who remembered their parents could no longer live with them due to the upheavals of revolution and war. Another group of children came from impoverished or backward countries in Africa and the Third World. For the Soviet Union, providing humanitarian aid to the children of these countries in this way was particularly important, as it provided an opportunity to cultivate children with socialist values and to create socialist allies among these countries. Whether children who had experienced war or natural disasters, they were all 'displaced' to the Soviet Union and thus marginalised within society.<sup>23</sup> The establishment of the Soviet International Boarding School was in line with the "Declaration of the Rights of the Child" adopted by the League of Nations in 1924, which aimed to ensure the material and spiritual needs of children and to cultivate their values and awareness, thus representing a contribution by socialist countries to internationalism.<sup>24</sup> Some existing controversies suggest that the international boarding schools were an experimental base for "ideological indoctrination", but from the perspective of the ordinary schools system established by the Soviet Union for local students, as well as the group of students who were

<sup>22</sup> Elizaveta Antonova. "An amazing place with an amazing history: Stasova Interdom." *The International Affairs*, 21 January, 2022, <https://interaffairs.ru/news/show/33333>

<sup>23</sup> Zhuravlev, Sergei V. "Children on the Margins in Soviet Russia: Guest Editor's Introduction." *Russian studies in history* 48, no. 4 (2010): 3–8.

<sup>24</sup> The "Declaration of the Rights of the Child", established in 1924, is also known as "the Geneva Declaration". Moody, Zoe. "Transnational Treaties on Children's Rights: Norm Building and Circulation in the Twentieth Century." *Paedagogica historica* 50, no. 1/2 (2014): 151–164.

"forced" or "chose" to study in the Soviet Union, the provision and construction of this educational institution itself represented an ideological choice and was accepted by default.<sup>25</sup>

Students who came to study at the Ivanovo International Boarding School were given a sense of identity from the outset. The school provided a united and equal environment, which could also be seen as a "micro-community" with socialising properties, which allowed these children to be recognised and given a new identity given to them by the Soviet Union.<sup>26</sup> They were in a relatively safe environment, under the supervision of teachers, able to read, learn skills and socialise with children of different races. Living together taught them self-discipline, independence and self-confidence. XIAO Weijia from China, who had mentioned in his memories that his classmates were partners of different nationalities and skin colors, and that he and his brother's mother were also Soviet German Jews, noted that there was no clear sense of ethnicity in this environment, but neither was there any trace or color of segregation and discrimination. As for the Russian language, it was also the target language that the children living here wanted to learn together, as learning Russian was the most direct way to break down language barriers. XIAO's explanation for the lack of a clear sense of ethnicity was a consciousness that did not distinguish people as good or bad based on differences in race and skin color, from which perspective it was an internationalist concept that existed in the hearts of the children.<sup>27</sup> In addition

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<sup>25</sup> Refer to Figure 1, "Ideological Issues in Human Progress," for the core keywords that need to be emphasized in the Soviet educational system.

<sup>26</sup> Minina-Svetlanova, Mariia. "Two Motherlands Are Mine, and I Hold Both Dear in My Heart: Upbringing and Education in the Ivanovo Interdom." *Russian studies in history* 48, no. 4 (2010): 74–76.

<sup>27</sup> XIAO Weijia, "Zhongsheng de yingxiang [Lifelong influence]." In *Xianquzhe de houdai: Sulian guoji*

to this, the pupils interviewed by Mariia Minina-Svetlanova<sup>28</sup> also mentioned that the school's daily life was also conducted in the name of internationalism. These children of different nationalities are spiritually identified with the same identity values, so that in a spiritual atmosphere of solidarity and friendship they are one and become a reliable presence of their peers for each other.

International boarding schools deliberately bring together marginalised children and use friendship to foster communication and emotional links between these children, forming a cohesive and coherent social group. This social collective also brought together people from different countries and regions, with different cultural backgrounds, to receive the guidance of Soviet education together. Their mental worlds also became more similar as they participated together in practical activities of a socialist nature and in the military exercises offered by the boarding school. These experiences influenced them and subtly pushed them towards the path of socialist construction.

### **Education Models: School Services and Curriculum**

Ivanovo International Boarding School had a two-storey school building, a dormitory, a canteen, a hospital, and a sports hall.<sup>29</sup> The whole school was like a small community, providing a comprehensive service to the students there. A number of

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*ertongyuan zhongguo xuesheng jishi [Descendants of the Pioneers: A Chronicle of Chinese Students at the Soviet International Children's Institute]*, 253-266. China: Zhongguominzhufazhi chubanshe, 1990.

<sup>28</sup> Informant Iu and M. Minina-Svetlanova, Mariia. "Two Motherlands Are Mine, and I Hold Both Dear in My Heart: Upbringing and Education in the Ivanovo Interdom." *Russian studies in history* 48, no. 4 (2010): 79.

<sup>29</sup> Official website of the Ivanovo International Boarding School. *History*, from [https://interdomivanovo.ru/school-life/history.php?sphrase\\_id=6749](https://interdomivanovo.ru/school-life/history.php?sphrase_id=6749)



memoirs and interviews document the children's first day at the Soviet international boarding school, an experience they still remember today. The Soviet Union greeted the children warmly to the strains of the 'The Internationale',<sup>30</sup> with smiles and enthusiasm from everyone in charge. They provided the children with plenty of food, clean accommodation, and neat uniforms. These details remained in the children's memories as an experience they would never forget.<sup>31</sup> The Soviet Union always valued the welfare of children, believing that children represented the future. And children in the Soviet Union represented the future of socialism. Faced with foreign children coming to study in the Soviet Union, the Soviet Union actively communicated its commitment to children's welfare by providing the most advanced resources and education, demonstrating the superiority of the socialist system. The Soviet Union also met the children's expectations in the best possible way by providing them with appropriate care and treatment. In this sacred way, the children were brought up to show the brilliance and superiority of the socialist cause.

The curriculum of the Soviet International Children's Institute differed little from that of a typical Soviet children's school, and the content of the curriculum was determined by reference to the syllabus approved by the Soviet Ministry of Education. Students were required to follow a 10-year course of study, and at the end of their studies they sat examinations similar to those of students from other Soviet schools of

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<sup>30</sup> The song was required of students in international boarding schools and was considered a standard of the socialist movement.

Menashe, Louis. "History of the Soviet Union in Ballad and Song". New York: Folkways Records, 1964.

<sup>31</sup> DU Weihua, *Xianquzhe de houdai: Sulian guoji ertongyuan zhongguo xuesheng jishi [Descendants of the Pioneers: A Chronicle of Chinese Students at the Soviet International Children's Institute]*. China: Zhongguominzhufazhi chubanshe, 1990.

Qualls, Karl D. *Stalin's Niños: Educating Spanish Civil War Refugee Children in the Soviet Union, 1937-1951*. Toronto: University of Toronto Press, 2020. A summary of students' first impressions of international boarding schools is given in the section on student recollections in both books.

their level, with the aim of enabling them to continue their education or choose vocational training.<sup>32</sup> The aim was the provision of a comprehensive and systematic curriculum for the children and the promotion of the overall quality of the pupils. At the Ivanovo International Boarding School, children from different countries were enrolled. Not only did they have to study Russian, Soviet culture and science as much as Soviet children, but the children from other countries also had teachers from their own countries to help them learn their own language and history.<sup>33</sup> Students were also required to choose one of three foreign languages to study: German, French or English. The study of an additional language is compulsory.<sup>34</sup> This added an international dimension to the school and allowed students to be educated from different cultural backgrounds. This enhanced their global perspective and intercultural communication skills.

The cultivation of internationalist concepts was also achieved through a curriculum that preserved the mother tongue and cultural traditions. In order to emphasize a sense of dual citizenship in these children, the international boarding school provided relevant information about their respective countries in order to foster their national consciousness. In other words, the Soviet government was interested in opening international boarding schools as a platform to unite the socialist regions of the world and strengthen the future of socialism by educating children. In addition, teachers at

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<sup>32</sup> [Narkompros]. Shturman, Dora. *The Soviet Secondary School*. London: Routledge, 1988.

<sup>33</sup> Original quote: “中文教师李长富，德文老师特拉乌蒙，保加利亚文老师斯沃博达，渤拉果耶芙娜。”  
[Translation: Chinese teacher Li Changfu, German teacher Traumont, Bulgarian teacher Svoboda, Bo Lagojevna.]  
DU Weihua, *Xianquzhe de houdai: Sulian guoji ertongyuan zhongguo xuesheng jishi [Descendants of the Pioneers: A Chronicle of Chinese Students at the Soviet International Children's Institute]*. China: Zhongguominzhufazhi chubanshe, 1990.

<sup>34</sup> Qualls, Karl D. *Stalin's Niños : Educating Spanish Civil War Refugee Children in the Soviet Union, 1937-1951*. Toronto: University of Toronto Press, 2020. 63-77.

the international boarding school would discuss with the children their understanding of their parents and parental roles. For children whose parents were known for their struggle for the Communist International, the institution would also hang photos of these children's parents in the school corridors to help the students develop recognition and strive to increase their reverence and understanding of parental love.<sup>35</sup> Such practices cultivated in the children a sense of responsibility and obligation towards their families, individuals and society, as they consciously internalised the ideological values inculcated by the Soviet education system. By cultivating a deep respect for their parents, these children were inspired to make a lifelong commitment to family and social responsibility. The teachers tried to encourage the children to become active agents of socialist change. Kuznetsova, who had previously worked at the Ivanovo International Boarding School, said: "I am not your mother, I am your friend. If you want me to be, I will be your friend. I love you very much and I hope you love me, but you must know that you have a mother in Ecuador. Your mother is over there."<sup>36</sup> Among the children who studied in the Soviet Union, a significant number had families with world influential political figures, many of whom were members of the Communist International. Being educated in such an environment exposed the children to their parents' work and instilled in them a sense of pride in their family heritage. The guidance offered to these children served to deepen their understanding of the political nature of their parents' work and to strengthen their

<sup>35</sup> Mao Anying, the son of Mao Zedong, the leader of the People's Republic of China, studied at the International Boarding School and became an honourable martyr in the Resist U.S. Aggression and Aid Korea, the Ivanovo International Boarding School hung a picture of Mao Anying as a representative of the outstanding students. Image Reference 2 in the Appendix section is a reference.

<sup>36</sup> Informant Iu from M. Minina-Svetlanova, Mariia. "Two Motherlands Are Mine, and I Hold Both Dear in My Heart: Upbringing and Education in the Ivanovo Interdom." *Russian studies in history* 48, no. 4 (2010): 89-91.

sense of family and personal identity. This model of education reinforced the formation of collective consciousness and character among these children. Although the boarding school was their home, another important source of spiritual support came from their homeland and their parents. Compared to children who grow up with their parents, international boarding students have a strong sense of "theory of family and country" and independence in their minds. In other words, the school's curriculum implicitly fosters beliefs and responsibilities that make it easier for these students to grow into active contributors to society.

In addition, an important part of the curriculum was the teaching of geography and history, which provided students with an in-depth knowledge of the country and its resources, gave students a sense of superiority and reflected national self-confidence, and the promotion of patriotism with a historical perspective. Further explanation, the physical geography section emphasised the vast territory and abundant natural resources of the Soviet Union. This showed the strength of the country's resources and the possibility of self-sufficiency. And in the field of human geography, students need to learn the ability to read a map. It develops their understanding and awareness of spatial relationships and the geographical environment. This not only tied in with the teaching of survival skills, but more importantly, in the face of war, enabled students to make informed decisions in emergency situations.

Another point is that history is a subject that is rich in educational value, which not only helped students to recognise and understand the past of Soviet Russia, but also led them to incorporate parts of history that were in keeping with the spirit of the

times into their behaviour and thinking in the present. In history classes, teachers explained these events and placed them in the context of Leninist and Stalinist thought. In addition, students were encouraged to think patriotically by creating heroic images for them through historical figures. Students developed an admiration for heroic figures and learned lessons about military leadership, revolutionary dedication and the fighting traditions of the Red Army.<sup>37</sup> Students also developed internationalist thinking through an awareness of major historical events such as the French Revolution and the founding of the International Workers' Association, which prepared them for a future in which they would be important in promoting the development of the working class and the global spread of socialist ideas and values.

In short, the curriculum at Ivanovo International Boarding School was in keeping with the Soviet Union's emphasis on universality, politicisation and practicality. In particular, until the 1970s, the curriculum emphasised the development of socialist consciousness, with references to the Red Revolutionary tradition and moral codes.<sup>38</sup>

It was also practical, with an emphasis on developing young people's practical skills and abilities to meet the demands of nation-building and responding to social situations.<sup>39</sup>

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<sup>37</sup> Summary of student interviews, memoirs and oral histories, sources from Du Weihua Du Weihua, Qualls, Karl D, Official website, Minina-Svetlanova, Mariia.

<sup>38</sup> Richardson, John V. "The Origin of Soviet Education for Librarianship: The Role of Nadezhda Konstantinovna Krupskaya Lyubov' Borisovna Khavkina-Hamburger, and Genrietta K. Abele-Derman." *Journal of education for library and information science* 41, no. 2 (2000): 115-128.

<sup>39</sup> JIA Wenhua. *Sulian Jiaoyu [Soviet education]*. China: Henan jiaoyu chubanshe, 1989. 164-173.

## **Educational Practices: Collectivist Education and Patriotic Education**

Scholars have referred to the Ivanovo International Boarding School as the "red cradle"<sup>40</sup> "due to its socialist-oriented communist educational philosophy. This philosophy emphasised collectivism as the basis for promoting close cooperation between the individual and society. This was particularly true before the 1970s. The Soviet educator Nadezhda Krupskaya identified collectivism as one of the important themes in Soviet moral education. She believed that "in order to train children to be collectivists, collective education should be introduced as early as possible in childhood."<sup>41</sup> The earlier the introduction of collectivism, the greater the likelihood of growing up to be a true communist, devoted to the cause of communism". The training on collectivism at the Ivanovo International Boarding School focused mainly on collective living and collective responsibility. Students were involved in collective activities regardless of what they were. As far as collective responsibility was concerned, the students were expected to have a spirit of devotion. Many children mentioned in their memoirs that if a classmate was absent due to illness, the other students would be in competition with each other to show their concern. The teachers at the orphanage taught the students to be industrious, to work in unity, to be sincere in their dealings with others, to be fair, and to improve their skills while assuming collective responsibility. The collectivist education allowed these students to help and love each other, and this collectivist concept had many positive effects on their growth

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<sup>40</sup> A red revolutionary base, a centre for the spread of socialism and communism.

<sup>41</sup> Richardson, John V. "The Origin of Soviet Education for Librarianship: The Role of Nadezhda Konstantinovna Krupskaya Lyubov' Borisovna Khavkina-Hamburger, and Genrietta K. Abele-Derman." *Journal of education for library and information science* 41, no. 2 (2000): 106–108.

and behaviour. CHAI Eli, who came from China, mentioned in her memoirs that her behaviour in the Tanzanian embassy was highly regarded because of the nurturing of her collectivist values during her childhood.<sup>42</sup>

For these children, patriotic education was also compulsory. “Soviet education had a transformative purpose. Like modern education generally, it sought to create notions of patriotism and citizenship, highlighting for student the values important in society”.<sup>43</sup> Within the education system, patriotic education was arranged for the educators, as it was considered to be the basis of national security and ethnic solidarity. History, politics, geography and literature were added to the curriculum to strengthen patriotic education. In addition, schools organised various activities to raise students' patriotic awareness. Ivanovo was a city with a glorious revolutionary tradition, and the International Boarding School often invited elderly people from the nearby factories to give speeches, to talk about revolutionary traditions, and to organise visits for the students to revolutionary sites and historical museums.<sup>44</sup> These students were also very familiar with stories about revolutionary heroes. The concept of patriotism made these students aware of the need to cherish the current environment of friendship, solidarity and cohesion. At the Ivanovo International Boarding School these children experienced a period of complete protection, but with the outbreak of the Great Patriotic War in 1941, and subsequently the Second World

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<sup>42</sup> CHAI Eli, “Wo bingbu gudu [I am not alone].” In *Xianquzhe de houdai: Sulian guoji ertongyuan zhongguo xuesheng jishi [Descendants of the Pioneers: A Chronicle of Chinese Students at the Soviet International Children's Institute]*, 302-303. China: Zhongguominzhufazhi chubanshe, 1990.

<sup>43</sup> Weaver, K. D. (1981). *Russia's future : the communist education of Soviet youth*. Praeger.

<sup>44</sup> Official website of the Ivanovo International Boarding School. *History*, from [https://interdomivanovo.ru/school-life/history.php?sphrase\\_id=6749](https://interdomivanovo.ru/school-life/history.php?sphrase_id=6749)

War, these children witnessed the horrors of war.<sup>45</sup> The concept of patriotic education proved useful as the children gradually realised that national consciousness was the core of national cohesion and that they needed to unite with oppressed nations in order to resist fascist persecution together.

“The Soviet education system promised the "rescue" and "uplift" of "backward" peoples as part of an enlightened modernization process, whether the "backward" people wanted it or not.”<sup>46</sup> The children at the Ivanovo International Boarding School were valued. They were valued not only because they were foreign children, but also because the Soviet Union was nurturing these children of different nationalities and providing them with the same educational system, which would not have neglected the development of all-round qualities, including leadership, creativity, thinking, ethics, sport and art. For these children would become the future working class and builders of society and the successors of the socialist future. Comintern leader Dimitrov wrote in a letter to students at the international boarding school: "The Soviet authorities, through the International Revolutionary Aid Committee, have created the necessary conditions for your physical and mental growth, education and development. You should cherish all this... and become strong fighters who are infinitely loyal to the Leninist cause".<sup>47</sup> Respect for specific mother tongues and cultures, integrating the internationalist concept of Soviet values, patriotism and civic responsibility. The Soviet Union saw these children as malleable and trainable

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<sup>45</sup> Edele, Mark. “deGraffenried, Julie K. Sacrificing Childhood: Children and the Soviet State in the Great Patriotic War (review).” *The Slavonic and East European review* (1928) 94, no. 2 (2016): 367–368.

<sup>46</sup> Qualls, Karl D. *Stalin's Niños: Educating Spanish Civil War Refugee Children in the Soviet Union, 1937-1951*. Toronto: University of Toronto Press, 2020. 9.

<sup>47</sup> Official website of the Ivanovo International Boarding School. Document.



resources who could relieve the pressure on public affairs and diplomacy in the future, as these children identified with Soviet values. Becoming a pioneer and receiving the Stalin Gold Medal was also a goal for students.<sup>48</sup> For the Soviet Union, this was a positive incentive, as this form of reward was in line with other Soviet children. The Soviet Union treated these students as equals, as collectivism and patriotic education were implemented, and these children of different nationalities were given a unified identity under Soviet education and were able to survive and overcome the painful experience of displacement during their childhood.<sup>49</sup> This was not only a recognition of outstanding students, but also a symbol of pride. Immersing themselves in the glorious revolutionary cause was a continuation of the glorious cause of their parents, and it allowed them to put into practice the knowledge they had learned in the Soviet Union. However, it is important to consider that some students received the idea of socialist internationalization of the Soviet Union "unconsciously", and that this idea does not help them to adapt to the transformation of the whole world when they leave the social environment of the Soviet Union. Therefore, the international education presented by the Soviet Union was "limited". This group of children was "shaped" by the Soviet Union as "international children" stuck at the socialist level.

### **Development of Internationalisation at Ivanovo International Boarding School**

Ivanovo International Boarding School was a student community that emphasised

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<sup>48</sup> This section was mentioned in the students' interview materials, the rewards available to students who excel, and the goals that the school and teachers set for students.

<sup>49</sup> Baron, Nick. *Displaced Children in Russia and Eastern Europe, 1915-1953 : Ideologies, Identities, Experiences*. Edited by Nick Baron. Leiden, Netherlands : Brill Nijhoff, 2017. 273-275.

unity among multi-ethnic groups and embraced diverse cultures. Although it is more of a socialist internationalisation practice than a modern international school in the strict sense of the word,<sup>50</sup> the internationalisation presented by this school is gradually expanding as the modernisation process progresses, from the school's foundation through the war years and then the transition to the Cold War period and the post-socialist transition period before and after, as can be seen from some of the school's external exchange activities. At the same time, Ivanovo International Boarding School was always an important platform for the Soviet Union's cultural diplomacy.

In 1943, the Communist International dissolved and the socialist revolution turned to cooperation between nations. The Soviet Union invested more energy in its own economic development and diplomatic issues. The protection of children has always been an issue that is easy to score political points on and reflects the superiority of ideology. Therefore, taking care of the international children at the International Boarding School was a demonstration of ability. The outbreak of the German-Soviet war in 1941 was the most difficult period for the children of the Ivanovo International Boarding School. During the war, there was a huge shortage of money and food. However, the international boarding school, influenced by the revolutionary internationalist spirit, was able to continue to install the latest equipment and provide abundant material support. Compared to ordinary Soviet children, the international

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<sup>50</sup> Dolby, Nadine, and Aliya Rahman. "Research in International Education." *Review of educational research* 78, no. 3 (2008): 689–693. Bob Sylvester (2002) named the Spring Grove School, founded in London in 1866, as the first international school. Although the student body was not geographically diverse, this school was founded with the goal of promoting cooperation between countries. Regarding the attributes of this definition, Ivanovo International Boarding School also contains, because of the interference of political factors, its situation is further complicated and therefore cannot be considered a standard international school.

children were given preferential treatment and bread every day. Milk, cream and other products in short supply were also supplied on a regular basis.<sup>51</sup> While Soviet children could only use newspapers as exercise books, students at the Ivanovo International Boarding School were given brand new exercise books and fountain pens.<sup>52</sup> However, the frequency of work, military and survival skills classes in the school increased due to the needs of the objective environment.<sup>53</sup> Only by experiencing harsh living conditions could individuals develop strong personal life skills and stubborn willpower, which was very helpful in protecting the children. The war years were a crucial transitional period, during which the Soviet values and system emphasised the creation of a unified and harmonious community. Russian language teaching became a priority and began to replace some mother tongue courses. This was because the war made it necessary to encourage new people to stay in Moscow and become better integrated into Soviet society and the labor market. This shift in education was not only necessary for survival, but also aimed to mold these international children into a new generation of citizens with Soviet values. After the dissolution of the Communist International, the school shifted from a strongly political 'red education' to a more diversified curriculum that emphasised interest and practicality, which was also a transformation. The famous Chinese dancer Xiao Suhua spent ten years studying at the International Boarding School in Ivanovo during the

<sup>51</sup> Qualls, Karl D. "From Hooligans to Disciplined Students: Displacement, Resettlement, and Role Modelling of Spanish Civil War Children in the Soviet Union, 1937–51." In *Displaced Children in Russia and Eastern Europe, 1915–1953: Ideologies, Identities, Experiences*, 131–154. Edited by Nick Baron. Leiden, Netherlands : Brill Nijhoff, 2017.

<sup>52</sup> QIN Wei, "Women meiyou wangji [We have not forgotten]." In *Xianquzhe de houdai: Sulian guoji ertongyuan zhongguo xuesheng jishi [Descendants of the Pioneers: A Chronicle of Chinese Students at the Soviet International Children's Institute]*, 266–268. China: Zhongguominzhufazhi chubanshe, 1990.

<sup>53</sup> Image Reference 3 provides an image reference for military training. All of this was done with a serious attitude.

early years of the Soviet-German war and domestic reconstruction, and the amateur ballet troupe at the Children's Home was the beginning of his dance career. He became one of the first artists to bring Western dance and culture to China through the professional teaching, learning and competition opportunities offered by Ivanovo.<sup>54</sup>

During the early stages of the Cold War, Soviet political propaganda became even more intense. However, with the adjustment of national education policy, the internationalisation process of the Ivanovo International Boarding School progressed slowly but steadily. During the Cold War period, there was a significant shift in the Soviet education system, with education becoming a national policy aimed at improving its accessibility and quality, while also strengthening education in the natural sciences and engineering.<sup>55</sup> The Ivanovo International Boarding School recruited experts and professors to teach the latest scientific knowledge to its students. As a result, a large proportion of the orphanage's students chose careers in industrial production, hydraulic engineering, medicine, and other practical fields after completing their studies.

After Stalin's death in 1953, the Soviet Union embarked on a process of de-Stalinisation. Under the leadership of Nikita Khrushchev, greater emphasis was placed on cultural diplomacy and its influence. Education and interaction became important methods that were widely used during this period.<sup>56</sup> Although this was a crucial time for the development of higher education and scientific research, it also

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<sup>54</sup> DU Weihua, "Wudao zaita xinzhong [Dance in his mind]." In *Xianquzhe de houdai: Sulian guoji ertongyuan zhongguo xuesheng jishi [Descendants of the Pioneers: A Chronicle of Chinese Students at the Soviet International Children's Institute]*, 245-250. China: Zhongguominzhufazhi chubanshe, 1990.

<sup>55</sup> Shturman, Dora. *The Soviet Secondary School*. London: Routledge, 1988.

<sup>56</sup> JIA Wenhua. *Sulian Jiaoyu [Soviet education]*. China: Henan jiaoyu chubanshe, 1989. 29-34.

affected the development of the Ivanovo International Boarding School. In contrast to the collective activities of the previous period, there was more exchange between Ivanovo International Boarding School during this period, as well as participation in World Youth Festivals. In the book by Pia Koivunen: *Performing Peace and Friendship: The World Youth Festivals and Soviet Cultural Diplomacy*, Pia Koivunen states that "more than just performances of peace and friendship, the World Youth Festivals were also showcases of the existing realities of the socialist system."<sup>57</sup> Inevitably, during the Cold War, some political propaganda functions were performed by the International Children's Day. Soviet cultural diplomacy and public affairs diplomacy continued to be based on promoting the great leaders of socialism and showcasing the best aspects of the socialist system.<sup>58</sup> In addition to participation in the World Youth Festival, there was an increased emphasis on exchanges with other international children's homes and schools. During this period, Ivanovo International Boarding School established student exchange programmes with international children's homes in the regions of Ukraine and Belarus, which facilitated cultural interaction between students from different communities.<sup>59</sup> Children from China and Spain also had the opportunity to meet and exchange ideas and cultural experiences. These cross-cultural interactions contributed to a more global perspective among the younger generation and promoted a deeper understanding of different cultures. The emphasis on international cultural exchange activities during this period provided a

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<sup>57</sup> Koivunen, Pia. *Performing Peace and Friendship : The World Youth Festivals and Soviet Cultural Diplomacy*. München: De Gruyter Oldenbourg, 2022. 15.

<sup>58</sup> Catriona Kelly. "Defending Children's Rights, 'In Defense of Peace': Children And Soviet Cultural Diplomacy." In *Imagining the West in Eastern Europe and the Soviet Union*, 59–64. University of Pittsburgh Press, 2010.

<sup>59</sup> Official website of the Ivanovo International Boarding School. Document.

broader and more diverse educational experience for children from different backgrounds. And since 1962, all Soviet Pioneer and School Komsomol meetings have been held at the Artek and Orlyonok Soviet Pioneer camps.<sup>60</sup> Artek is the only camp in the Soviet Union to have official international status and is visited every year by delegates from all over the world. For the students at the Ivanovo International Children's Home, their international perspective was further broadened as many of these delegates were children with experience of studying abroad. For them, participation in the activities of the Artek International Camp was an opportunity for exchange and visit, while for the students of the Ivanovo International Boarding School, it was an open space for exchange, where they had the chance to observe some international relations or strengthen their impressions of countries and regions outside the Soviet Union.<sup>61</sup> It was also an important meeting place for young people. It allowed them to overcome the limitations imposed by the Cold War and to promote international friendship and mutual understanding.

The last significant change occurred during the post-socialist transformation of the Soviet Union. Starting with Gorbachev, the Soviet Union's consideration and reflection on the socialist system became more apparent. In 1988, at a seminar on educational reform in the Soviet Union, Mikhail Gorbachev clearly stated that "the decisive factor in the development of the economic, cultural, social and spiritual life of the Soviet Union will always be man himself, his political and spiritual outlook, his abilities, his patriotism and internationalism, his creative abilities, his civic attitude

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<sup>60</sup> Kozlova, Anna. "Why Pioneer Camps Survived the Collapse of the Soviet Union." *Journal of modern European history* 19, no. 3 (2021): 323–339.

<sup>61</sup> Image Reference 4 in the Appendix section provides an image reference.

and activism. ". He also emphasized that "the future of socialism depends on education, on the teaching and training of the new generation.<sup>62</sup> With the implementation of a relatively flexible and open educational system that shifts more to "people" themselves, the Ivanovo International Boarding School was gradually transformed from an experimental base into a special school of internationalism and full of friendship, mutual understanding and cooperation.

After the Second World War, with the victory of the revolution and the stabilisation of the whole international situation, a large number of students from the Ivanovo International Boarding School completed their education and left the Soviet Union. From the 1980s, some children from Africa and Third World countries received educational aid from the Soviet Union and came to study at the Ivanovo International Boarding School.<sup>63</sup> Due to their experience of marginalisation in Africa, these African children were more inclined to and actively accepted their Soviet identity, as this identity gave them more opportunities to access progressive societies and the world. This accumulation of social experience resulted from the fact that the Ivanovo International Boarding School actively organised students to take part in various Olympic and All-Union competitions, as well as literary contests, art festivals and concerts held throughout the country.<sup>64</sup> In the 1990s, after the collapse of the Soviet Union, the school became part of the Russian Federation and accepted children from Russia, CIS countries, categories of orphans from inter-ethnic conflict zones and

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<sup>62</sup> JIA Wenhua. *Sulian Jiaoyu [Soviet education]*. China: Henan jiaoyu chubanshe, 1989. 9-11.

<sup>63</sup> Elizaveta Antonova. "An amazing place with an amazing history: Stasova Interdom." *The International Affairs*, 21 January, 2022, <https://interaffairs.ru/news/show/33333>

<sup>64</sup> Official website of the Ivanovo International Boarding School, from <https://interdomivanovo.ru>

children without parental care.<sup>65</sup> The Ivanovo International Boarding School, in keeping with its humanitarian and charitable spirit, provided assistance to impoverished students in areas where education was not available or needed.

## Conclusion

Ivanovo International Boarding School has hosted over 5,000 children from 86 countries since its inception.<sup>66</sup> Many of them completed their higher education in the Soviet Union or in the post-dissolution Russian Federation, which has become their second home. In 1933, with the creation of the Ivanovo International Boarding School, the symbol of the 'Red Revolution' became the most common adjective.<sup>67</sup> For the International Boarding School was founded by proletarian revolutionaries from all over the world, the aim at that stage was to promote socialist ideas to international children and to become the builders of the future. And with the outbreak of the war and the victory of the revolution, the entire staff of the Ivanovo International Boarding School devoted themselves to the care and protection of these children in the spirit of internationalism, and many graduates of the International Boarding School grew up to be reliable socialist successors as a result of this difficult period and in the face of the most brutal anti-fascist war. Immediately after the war, society fell into a state of exhaustion, despair and anti-war sentiment. The creation of the United Nations brought the world together and in this context, a world-wide "gathering" and

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<sup>65</sup> Elizaveta Antonova. "An amazing place with an amazing history: Stasova Interdom." *The International Affairs*, 21 January, 2022, <https://interaffairs.ru/news/show/33333>

<sup>66</sup> Official website of the Ivanovo International Boarding School.

<sup>67</sup> Svetlana Smetanina. "Interdom in Ivanova: children's "international" of the peoples of the world." *Russkiy Mir*, 9 February, 2023, <https://ruskiymir.ru/publications/310238/>



"festival" for the young generation has been created. Students at Ivanovo International Boarding School have a real opportunity to exchange ideas and cultures with the world and to broaden their international horizons. At that time, the school was a "microcosm of the world".<sup>68</sup> The research in this paper uses the example of the International Boarding School in Ivanovo to explore this relatively successful model of humanitarian education during the Soviet era and of Soviet socialist propaganda and cultural diplomacy through international children. It is undeniable that because of the long education these children received in the Soviet Union, the influence of Soviet-style thinking remains even after they return to their home countries as adults. "In the wider society, they ran up against the absence of the order that had been inherent in the world they had inhabited."<sup>69</sup> There is a feeling of ambivalence and confusion on the part of children whose home countries are Spain, France and other countries that have become advanced capitalist countries, when they return to their home countries. For these children, they are unprepared for a very different world because their knowledge of their homeland is largely imagined or constructed by Soviet thinking. The differences between the socialist and capitalist systems, as well as the values and norms of behaviour learnt from the Soviet Union, make their lives contradictory and prevent them from integrating naturally into their home country, because there is always a gap. However, the Chinese students who have had the experience of studying at the international boarding school in Ivanovo are actively

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<sup>68</sup> Official website of the Ivanovo International Boarding School. "Shijie de suoying—Guoji ertongyuan [A microcosm of the world-Interdom]." *International Education Center of the State Budgetary Educational Institution of the Russian Federation*, 1, from [www.interdomivanovo.ru](http://www.interdomivanovo.ru)

<sup>69</sup> Minina-Svetlanova, Mariia. "Two Motherlands Are Mine, and I Hold Both Dear in My Heart: Upbringing and Education in the Ivanovo Interdom." *Russian studies in history* 48, no. 4 (2010): 74–96.

engaged in the revolutionary cause and socialist construction when they return to China, because the similar national conditions and China's earlier study and imitation of the Soviet Union have given these returning students a greater sense of mission to develop socialist construction. The social system and the degree of cross-cultural boundaries are the distinguishing features of this difference. But for children who have been separated by social unrest around the world, the international boarding school in Ivanovo has taken them in as a humanitarian gesture and offered them a full life of education. As children from the Spanish Civil War, the Iranian revolutionary movement, the African Civil War, the suffering of Ethiopia and Nigeria became marginalised and disenfranchised, coming together to study in the Soviet Union was a new way of life with hope.<sup>70</sup> Soviet society generally had a positive emotional and moral climate in its social concern for children. Internationalism and solidarity promoted socialisation and friendship among students. And the Ivanovo International Boarding School became a micro-community with socialist values to spread, linking the red values of the Soviet Union with their future.

Although the Soviet-era International Boarding School has come to an end, the Ivanovo International Boarding School is still an ongoing humanitarian educational project with internationalist overtones.<sup>71</sup> In researching some of the impacts this has had, most of the memoirs found were from the first group of children who visited the International Boarding School, from countries such as Spain, China and Bulgaria. Although this is also a comprehensive survey involving several nationalities in the

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<sup>70</sup> Official website of the Ivanovo International Boarding School. Document.

<sup>71</sup> Zhuravlev, Sergei V. "Children on the Margins in Soviet Russia: Guest Editor's Introduction." *Russian studies in history* 48, no. 4 (2010): 3–8.

research, most of the children who attended the early years of the Ivanovo International Boarding School had lived through the Second World War and their entire education took place during the Soviet period. Therefore, there may have been a greater change in the students' experiences and attitudes after the Russian Federation took over the Ivanovo International Boarding School after the collapse of the Soviet Union. In order to achieve an ideal integrity study, it is necessary to further explore the experiences of children who attended the international boarding school in the post-Soviet era. This would provide further evidence of the impact and inspiration of modernisation on the development of the international boarding school. For example, what new means of promoting education and cultural exchange would be adopted by the Ivanovo International Boarding School in the context of globalisation? More importantly, however, the study of the Ivanovo International Boarding School cannot ignore a global historical perspective, and we need to look at the international exchanges in which the children who have returned from their studies have participated, and the experiences of cultural integration and literacy that they have demonstrated. This section helps us to gain a deeper understanding of the internationalised manifestations of Soviet social and educational history. We need to pay attention to the formation and development of the Soviet International Boarding School and observe its fluidity, which refers to the study of changes that occur over time. The Ivanovo International Boarding School, as an important practice of socialist internationalisation in the Soviet Union, is an interesting case with special significance for the history of education. This is relevant to international education in

the Soviet period, but also provides insights and experiences for current trends in globalised international education and cultural diplomacy in the field of education.

## Appendices:

### Ideological Issues in Human Progress

Liberal	Conservative
Independent	Dependent
Freedom	Contra
Permissive	Restrictive
Self-determining	Externally regulated
Unorganized	Centralized
Hyper individualism	Communal
Democratic pluralism	Socialist

Source: John V. Richardson Jr.<sup>72</sup>

### Schedule of Soviet Children's Days<sup>73</sup>

7:00	Get up
7:05-7:20	Exercises
7:20-7:50	Clean room and dress for breakfast
7:50-8:00	Parade and raising of flag
8:00-8:30	Breakfast
8:30-9:00	Free time
9:00-10:30	Work in art, nature, technical clubs
10:30-12:00	Sun bathe, swimming, sports
12:00-13:00	Free time
13:00-14:00	Dinner (the main meal of the day)
14:00-16:00	Rest
16:00-16:30	Tea
16:30-18:30	Socially useful labor, games, competitions
18:30-19:30	Free time
19:30-20:00	Supper
20:00-21:30	Club activities, campfire, entertainment
21:30-21:40	Parade and lowering of flag
21:40-22:00	Get ready for bed
22:00	Lights out and sleep

<sup>72</sup> Richardson, John V. "The Origin of Soviet Education for Librarianship: The Role of Nadezhda Konstantinovna Krupskaya Lyubov' Borisovna Khavkina-Hamburger, and Genrietta K. Abele-Derman." *Journal of education for library and information science* 41, no. 2 (2000): 115.

<sup>73</sup> Weaver, K. D. (1981). Russia's future: the communist education of Soviet youth. *Praeger*. 121-122.

Image Reference 1



Exterior view of the 1933 building of Ivanovo International Boarding School<sup>74</sup>

Image Reference 2



A group photo of Chinese students at the International Children's Boarding School in 1941, where MAO Anying became a student representative and role model.<sup>75</sup>

<sup>74</sup> Official website of the Ivanovo International Boarding School. *History*, from [https://interdomivanovo.ru/school-life/history.php?sphrase\\_id=6749](https://interdomivanovo.ru/school-life/history.php?sphrase_id=6749)

<sup>75</sup> GUO Zhicheng, In *Xianqizhe de houdai: Sulian guoji ertongyuan zhongguo xuesheng jishi* [Descendants of the Pioneers: A Chronicle of Chinese Students at the Soviet International Children's Institute], 13. China: Zhongguominzhufazhi chubanshe, 1990.

Image Reference 3



Military training during the Patriotic War of the Soviet Union.<sup>76</sup>

Image Reference 4



Students from Ivanovo International Boarding School visit Artek International Camp and pose with other children from the international camp.<sup>77</sup>

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<sup>76</sup> Official website of the Ivanovo International Boarding School. *History*, from [https://interdomivanovo.ru/school-life/history.php?sphrase\\_id=6749](https://interdomivanovo.ru/school-life/history.php?sphrase_id=6749)

<sup>77</sup> LIN Li, In *Xianqizhe de houdai: Sulian guoji ertongyuan zhongguo xuesheng jishi* [Descendants of the Pioneers: A Chronicle of Chinese Students at the Soviet International Children's Institute], 20. China:



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