



SCIENTIFIC RESEARCH OF THE SCO COUNTRIES: SYNERGY AND INTEGRATION

上合组织国家的科学研究：协同和一体化

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这些会议文集结合了会议的材料 – 研究论文和科学工作者的论文报告。它考察了职业化人格的技术和社会学问题。一些文章涉及人格职业化研究问题的理论和方法论方法和原则。

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CONTENTS

SOCIOLOGICAL SCIENCES

- 欧亚地区信息空间中数字政治资本形成的具体特征
Specifics of forming digital political capital in the information space of the
eurasian region
Myannik Georgy Dmitrievich 9

PSYCHOLOGICAL SCIENCES

- Psychological Barriers and Resources of Young People at the Stage of Decision-
Making About Starting a Family: A Clinical-Psychological Aspect
Sayapina Tatyana Sergeyevna 14

PEDAGOGICAL SCIENCES

- 音乐教师培训中的融合方法：将科学知识 with 多媒体技术相结合
Convergent approach in training music teachers as a synthesis of scientific
knowledge and multimedia technologies
Nadolinskaya Tatyana Vasilievna 21
- 设计教师培训模式：从目标到评估标准和成功指标
(以卡巴尔达-巴尔卡尔共和国为例)
Designing a teacher training model: from targets to evaluation criteria and
success indicators (based on the Kabardino-Balkarian Republic)
Mikhailenko Olga Ivanovna 28
- 教育现代化背景下未来教师价值观取向的发展
The development of value orientations among future teachers in the context of
educational modernization
Sherstnova Irina Vladimirovna 32
- 教师多元文化能力在外国学生社会适应中的作用
The role of multicultural competence of teachers in the social adaptation of
foreign students
Gagarina Elena Yurievna, Storozheva Yulia Anatolyevna 40
- 自然科学教学中的跨文化因素：跨国在线课程的内容和教学方法调整
Cross-cultural aspects in the teaching of the exact sciences: adapting content and
pedagogical approaches for online classes in multinational
Onufriienko Olga Grigorievna 45

现代教育组织中未成年人公民地位的形成 Formation of the civil position of minors in a modern educational organization <i>Braun Tatyana Petrovna</i>	53
莫斯科国际大学排名“大学的三大使命”中的人文关怀部分： 俄罗斯和中国高等教育机构的比较分析 The humanitarian component of the Moscow International Ranking «Three missions of the university”: a comparative analysis of higher education institutions in Russia and China <i>Abakumova Natalia Nikolaevna, Fakhrutdinova Anastasiia Victorovna</i>	58
未来工程师教师职业活动中的自我推销：理论分析 Self-promotion in the professional activity of a future engineer-teacher: a theoretical analysis <i>Chernega Elena Anatolyevna, Katkova Tatiana Igorevna</i>	67
在“信息技术”课程教学中使用人工智能的教学可能性 Pedagogical possibilities of using artificial intelligence in teaching the course “information technologies” <i>Abieva Akerke Zhandoskyzy, Berdimurat Shugyla</i>	74
教师反思性主观性的现象 The phenomenon of reflected subjectivity of the teacher <i>Moskovskaya Tatiana Viktorovna</i>	79
初步语音节奏分析法作为掌握声乐教学中移动重音的工具： 以浪漫曲《这里真好》为例进行语音节奏分析 The method of preliminary phonetic-rhythmic analysis as a tool for mastering mobile stress in vocal pedagogy: phonetic-rhythmic analysis using the example of the romance “It’s good here” <i>Ma Yuqing</i>	85
关于在继续教育体系中为教师专业发展设计个性化路径的问题 On the issue of designing a personalized trajectory for teachers’ professional development in the system of additional professional education <i>Klass Ekaterina Ivanovna</i>	93
构建面向俄罗斯联邦和上海合作组织成员国异质地区、用于高等精确科学 研究的分布式教育网络的方法论 Methodology for building a distributed educational network for advanced study of the exact sciences in heterogeneous regions of the Russian Federation and SCO countries <i>Kurova Tatiana Grigorievna</i>	100

在上海合作组织教育一体化背景下，英语课堂中“4C”能力培养的教学条件

Pedagogical conditions for forming “4C” competencies in English classes in the context of SCO educational integration

Myannik Yana Vladimirovna. 106

HISTORICAL SCIENCES

摇篮和摇篮曲是传统文化的组成部分

The cradle and lullaby as elements of traditional culture

Rysmendeeva Nazgul, Abdalievna Gulzada Koshoevna,

Usengazieva Gulnara, Abdykerimova Aigul. 112

CULTURAL STUDIES

族裔是身份认同不可或缺的一部分

Ethnicity as an integral part of identity

Chernyakova Natalia Stepanovna. 119

御菓子及其在日本饮食文化中的特殊地位

O-kashi and its special place in Japanese food culture

Nikitina Lidia Vladimirovna. 124

ART HISTORY

陈培勋的作品以《双蝶变奏曲》为代表，体现了通过西方变奏形式展现的中国化表达方式。

Sinicized expression through western variation form is artistically embodied in the work of Chen Peixun, as exemplified by Variations on the theme of “Two flying butterflies”

Han Wenxuan 128

河南民歌《对花》：音乐风格特征及演唱形式（论地方民歌创作传统）

Chinese folk song «Duihua» of Henan province: musical and stylistic features and performance aspects (on the question of local traditions of folk songs)

An Longfei, Gavrilova Aslan Vera Sergeevna. 134

PHILOLOGICAL SCIENCES

英语清辅音的书写表达方法

Methods of rendering English voiceless consonant sounds in writing

Shilikov Sergey Ivanovich, Sozonov Mikhail Alekseevich. 140

语言在维护民族认同中的作用

The role of language in preserving national identity

Yakupova Gulzida Khanifovna 148

简-韦斯特韦的《糖》中的亲子关系 Parent-child relationships in “Sugar” by Jane Westaway <i>Demyanenko Maria Anatolyevna</i>	157
中文称呼中前缀“老”及其在俄语中的表达方式的比较分析： 语言文化视角 Comparative analysis of the prefix “lao” (老) in Chinese addresses and its representation in the Russian language: a linguocultural aspect <i>Kong Delong</i>	162

PHILOSOPHICAL SCIENCES

人权文化作为现代性的人类学工程 The culture of human rights as an anthropological project of modernity <i>Berezhnaya Natalya Viktorovna, Valikov Igor Anatolyevich</i>	169
人、文化、转型：当今的人类学转向 Human, Culture, Transformation: The Anthropological Turn Today <i>Lugutsenko Tatyana Valentinovna, Valikov Vladimir Anatolyevich</i>	175
公民同意与公民社会：哲学与心理学内容 Civil consent and civil society: philosophical and psychological content <i>Oreshkina Marina Alexandrovna, Biruk Tatiana Petrovna, Sokolova Svetlana Nikolaevna</i>	182

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欧亚地区信息空间中数字政治资本形成的具体特征
**SPECIFICS OF FORMING DIGITAL POLITICAL CAPITAL
IN THE INFORMATION SPACE OF THE EURASIAN REGION**

Myannik Georgy Dmitrievich

Postgraduate Student

Tyumen Industrial University,

Tyumen, Russia

摘要：本文对欧亚空间数字化背景下政治资本转型过程进行了全面的社会学分析。基于国际指数数据、立法分析以及一项试点社会学研究（样本量为81）的结果，本文揭示了欧亚政治传播模式与西方模式的根本差异。研究表明，在上海合作组织成员国（中国、俄罗斯、哈萨克斯坦、乌兹别克斯坦），由于“数字主权”政策的推行，政治影响力的积累正转向国家数字平台和通讯工具。然而，公众的高度怀疑态度以及公民对“积极合法性”的需求限制了这一过程的有效性。作者论证了该地区政治人物的数字化活动并非被视为替代实际管理行为，而是被视为一种核实和报告的工具。

关键词：政治资本、社交媒体、数字化、欧亚空间、上海合作组织、数字主权、Telegram、电子政务、政治信任。

Abstract: *The article presents a comprehensive sociological analysis of the processes of political capital transformation in the context of digitalization in the Eurasian space. Based on a synthesis of international index data, legislative analysis, and the results of a pilot sociological study (N=81), fundamental differences between the Eurasian model of political communication and Western counterparts are identified. It is proven that in the SCO countries (China, Russia, Kazakhstan, Uzbekistan), the accumulation of political influence is shifting to national digital platforms and messengers due to the policy of “digital sovereignty.” However, the effectiveness of this process is limited by a high level of public skepticism and citizens’ demand for “active legitimacy.” The author substantiates the thesis that politicians’ digital activity in the region is perceived not as a substitute for real managerial actions but as a tool for verification and reporting.*

Keywords: *political capital, social media, digitalization, Eurasian space, SCO, digital sovereignty, Telegram, e-government, political trust.*

The transformation of political processes in the first quarter of the 21st century is inextricably linked to the change in the communicative environment. For the countries of the Eurasian region and member states of the Shanghai Cooperation Organization (SCO), this process acquires a special dimension associated with the concept of “digital sovereignty.” The global transition from an industrial to an informational type of society, described in the classical works of M. Castells [1], in the Eurasian context is superimposed on the desire of states to maintain control over the national information space. Unlike the Western model, where the political capital of actors is formed mainly on global transnational platforms (X, Facebook, Instagram), the SCO countries demonstrate a trend towards localizing political activity within national digital ecosystems. In these conditions, classical theories of political capital, such as P. Bourdieu’s concept of convertibility of capitals [2], require significant adjustment. The relevance of the study is due to the need for scientific understanding of how strategies for accumulating influence are built under the conditions of fragmentation of the global Internet and what barriers arise in the way of legitimizing power in the digital environment of Eurasia.

To identify the specifics of the perception of digital activity of political actors, the author conducted a pilot sociological study in November 2025. The data collection method was an online survey. The sample consisted of 92 respondents, but to ensure data purity and compliance with the requirements of electoral sociology, questionnaires of persons under 18 years of age were excluded. The final sample volume subjected to analysis was 81 people (N=81). The study is complemented by a comparative analysis of digital platforms and legislative acts in the field of information policy of China, Kazakhstan, Uzbekistan, and Russia.

Analysis of the architecture of the digital space of the SCO countries allows us to identify two fundamentally different models of political capital functioning. The first model, characteristic of the People’s Republic of China, can be designated as a “closed ecosystem of managed trust.” Here, political communication is fully integrated into national super-apps such as WeChat and Weibo. According to the China Internet Network Information Center (CNNIC), the number of users of government online services in China has exceeded 940 million [3]. The peculiarity of this model lies in the fact that the digital capital of the authorities is formed not so much through competitive rhetoric as through the provision of services. WeChat, being a tool of total integration, allows citizens to solve administrative issues in “one click,” which forms a high level of pragmatic trust in the system. Researchers note that trust in technology in China is inextricably linked to trust in the government, reaching record levels for the region [4]. In this model, political capital has an institutional nature: it is “imposed” and supported through the social credit system, which links loyalty and law-abidingness with access to economic benefits.

The second model, implemented in Russia and Central Asian countries (Kazakhstan, Uzbekistan), can be characterized as “hybrid messenger politics.” Unlike China, access to some global platforms is preserved here, but the messenger Telegram has become the center of political life. The phenomenon of “messenger politics” lies in the migration of political discussion from the public field of traditional media to the “gray zone” of channels and chats. This is due to the “chilling effect” caused by the tightening of legislation. As S. V. Volodenkov notes, digital communications in the region are increasingly becoming an instrument of technological control [5]. In this model, Telegram functions as a distributed think tank and a tool for intra-elite struggle, which makes the structure of political capital extremely volatile.

A key factor shaping the conditions for capital accumulation is the regulatory policy of the “landing” of IT giants. In recent years, the countries of the region have synchronized their legislative approaches. In Russia, the Federal Law “On the Activities of Foreign Persons in the Information and Telecommunication Network ‘Internet’ on the Territory of the Russian Federation” (Law on Landing) radically changed the landscape, forcing politicians to migrate to domestic platforms (VKontakte, Telegram) [6]. Similar processes are taking place in Kazakhstan, where in 2024-2025 legislative norms were actively discussed and adopted to strengthen control over online platforms and bloggers, requiring their registration and opening of representative offices [7]. Uzbekistan, after a period of blocking social networks in 2021, moved to a tactic of negotiation and localization of personal data [8]. These measures lead to the “nationalization” of political capital. An actor who builds their influence exclusively on Western platforms (e.g., YouTube) without a foothold in national segments risks losing their audience overnight in the event of a blocking. Thus, platform sovereignty becomes a prerequisite for the sustainability of political capital.

It is important to note that the countries of the region demonstrate significant success in forming institutional digital capital through the development of e-government. A striking example is Kazakhstan, which ranked 24th in the global UN E-Government Development Index (EGDI) in 2024, ahead of many European countries [9]. The concept of the “Listening State,” implemented through platforms such as e-Otinish, allows converting the digital activity of state bodies into real legitimacy. Similar processes are observed in Uzbekistan, where the “Open Budget” portal has become an effective tool for involving citizens in resource management. In these cases, the digital capital of the authorities relies on measurable efficiency: citizens trust digital tools because they bring tangible benefits. This confirms the thesis that in the Eurasian space, the most stable type of capital is not symbolic (image), but functional capital.

However, when it comes to the personal political capital of individual actors, the situation looks different. The results of the author’s survey reveal deep contradictions in the hybrid model. The study recorded a high level of public skepticism.

Despite the active migration of politicians to Telegram, the audience tends to interpret their actions as manipulative. To the question about the goals of maintaining social networks, **54 %** of respondents answered that this is done for the sake of “personal PR and recognition,” and **48 %** saw this as “creating an illusion of closeness to the people.” Only a minority believes in a sincere desire to establish feedback. As noted by Zh. T. Toshchenko, such a gap between declared openness and perceived imitation is a symptom of “paradoxical consciousness” and the main barrier to accumulating personal capital [10].

Moreover, the survey showed that digital activity in itself does not convert into electoral support. **65 %** of respondents stated that maintaining social networks “will rather not affect” or “will definitely not affect” their decision to vote for a candidate, since their priority is “real deeds.” This correlates with the traditional political culture of the region, where there is a demand for paternalistic efficiency. Unlike the Western “participatory culture,” where a like can be a form of political action, in the Eurasian culture there is a clear division into “virtual” and “real.” A politician existing only in Telegram channels but not demonstrating offline results risks facing the devaluation of their capital. The crisis of trust is also confirmed by figures: **45 %** of respondents expressed distrust of information in politicians’ personal accounts, and another **40 %** took a wait-and-see position (“I trust and do not trust”). The main irritants destroying capital were named “excessive self-promotion” (**70 %**) and “ignoring questions” (**64 %**). This indicates that the attempt to transfer show business methods to politics, effective in Western democracies, causes rejection in the Eurasian context. Citizens of SCO countries, being in difficult geopolitical conditions, expect competence and an honest conversation about problems from politicians (these qualities were named important by **57 %** and **62 %** of respondents, respectively), and not glossy content.

The conducted analysis allows us to state the formation of a specific Eurasian model of functioning of digital political capital, which differs significantly from both the Western and the Chinese ones. Firstly, this model is characterized by a high level of “platform sovereignty.” Politics moves to national platforms and state-controlled network segments, which reduces the risks of external interference but requires politicians to master new communication rules in the absence of algorithmic support from global platforms. Secondly, there is a gap in the region between the successful accumulation of institutional capital (through public service services) and problems with the accumulation of personal reputation capital. Citizens trust the application in a smartphone more than the official who keeps a blog. Thirdly, the key requirement for political capital becomes its verifiability. In conditions of information wars and the dominance of Telegram channels filled with unverified information, only capital backed by administrative resources and real actions acquires value. Thus, the prospects for the development of political communication

in the SCO countries are associated not with copying Western SMM practices, but with deepening the concept of the “listening state,” where digital tools are used to increase transparency in decision-making [11]. Only such a strategy is capable of overcoming the identified skepticism and ensuring the conversion of digital presence into real political stability in the face of contemporary risks [12].

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青少年在决定组建家庭阶段的心理障碍和资源：临床心理学视角
**PSYCHOLOGICAL BARRIERS AND RESOURCES OF YOUNG
PEOPLE AT THE STAGE OF DECISION-MAKING ABOUT
STARTING A FAMILY: A CLINICAL-PSYCHOLOGICAL ASPECT**

Sayapina Tatyana Sergeyevna

Lecturer

*Odintsovo Branch of MGIMO University of the Ministry of Foreign
Affairs of Russia;*

Senior Lecturer

State University of Education

摘要：本文从临床心理学的角度分析了阻碍年轻人组建家庭的关键心理障碍，以及有助于克服这些障碍的内外资源。主要问题集中在对责任的恐惧、持续的经济焦虑、来自父母家庭的负面经历的影响，以及传统家庭期望与现代个人主义价值观之间的认知失调。作者的科学结论表明，与刻板印象相反，当代青年对婚姻表现出一种自觉且平衡的态度，将家庭价值观与职业抱负相结合。一个重要的结论是，在制定支持计划时，必须考虑文化文明背景（以上海合作组织成员国为例），因为直接照搬西方个人主义模式会引发内部冲突。对于学术研究而言，本文对现代社会中影响家庭选择的心理因素进行了系统分析，具有重要的学术价值。对于实践而言，本文论证了创建符合当地文化背景的心理教育项目和婚前咨询服务的必要性，旨在培养年轻人的实用技能并帮助他们克服非理性恐惧。

关键词：心理障碍、决策、组建家庭、年轻人、害怕承担责任、经济焦虑、功能失调的家庭。

Abstract. *The article presents a clinical-psychological analysis of the key psychological barriers that hinder young people's decision to start a family, as well as internal and external resources that facilitate overcoming them. The main issues focus on the fear of responsibility, persistent financial anxieties, the influence of negative experiences from the parental family, and cognitive dissonance between traditional family expectations and modern individualistic values. The author's scientific conclusions indicate that, contrary to stereotypes, contemporary youth demonstrates a conscious and balanced approach to marriage, combining family values with career aspirations. An important conclusion is the necessity of considering the cultural-civilizational context (using the example of SCO countries)*

when developing support programs, as the direct borrowing of Western individualistic models generates internal conflicts. For science, the article is valuable for its structured analysis of the psychological determinants of family choice in modern conditions. For practice, it provides justification for the need to create psychological and educational programs and premarital counseling services adapted to local mentality, aimed at developing practical skills and overcoming irrational fears.

Keywords: *psychological barriers, decision-making, starting a family, young people, fear of responsibility, financial anxieties, dysfunctional family.*

P. S. Krapivina rightly draws attention to the fact that contemporary youth largely retains traditional values, highlighting family and children as the main life priority, which refutes the hypothesis of a frivolous attitude towards marriage. In her research, the scholar established that young people recognize the importance of fidelity in marriage, readiness for compromise, and the necessity of moral, psychological, and financial maturity for starting a family. At the same time, the majority of respondents consider the period from 20 to 30 years as the optimal age for marriage, which indicates a balanced approach to this issue [1, p. 134-135].

Empirical data also showed that a significant portion of young people plans to have more than one child, which contradicts the hypothesis of the dominance of the one-child family model. When choosing a partner, girls more often than boys consider material status and social standing; however, in general, young people adhere to the idea of joint family provision. Furthermore, a dependence of readiness for family life on age was identified: the older the respondents, the higher their readiness for marriage.

The scholar's research confirmed that parental family experience remains important, but not the only model for youth: only 23% of respondents fully orient themselves on their parents' model. The majority of those surveyed demonstrate a conscious approach to starting a family, combining the value of family relationships with aspects such as career, self-development, and personal stability, which indicates the formation of a comprehensive system of life orientations [1, p. 135-136].

The direct process of making a decision to start a family is a complex psychological act, determined by a multitude of personal and social factors, and involves overcoming a number of significant internal obstacles. Among the most pronounced psychological barriers empirically identified is the fear of increasing responsibility, which is perceived as a heavy burden limiting personal freedom and autonomy. This fear often stems from infantile personality attitudes and hinders the transition to adult behavioral models required for building mature partnerships. The next critical obstacle consists of financial anxieties, exacerbated in conditions of socio-economic instability and forming in young people a conviction of the necessity to achieve high material well-being as a mandatory prerequisite for marriage.

Substantial influence on the decision-making process is exerted by experience acquired in the parental family, with dysfunctional patterns of interaction between parents potentially forming persistent negative expectations regarding one's own family life. Observing conflicts, emotional coldness, or the breakup of parents' family creates in a young person an internal image of the family as a space of potential suffering and distress, which generates deep doubts about the advisability of repeating such a scenario.

As correctly noted by E. V. Luneva and N. V. Pylina, the results of their empirical study of student youth show that, despite awareness of a number of difficulties, young people demonstrate a meaningful approach to marriage. They name the main motives for marriage as the desire to find a close person for mutual support (72,94%), the desire to be with a loved one (57,65%), and procreation (47,06%); at the same time, the absolute majority (92,94%) consider the period from 20 to 30 years as the ideal age for starting a family. The scholars note that students' ideas about the skills necessary for family life are concentrated in the practical plane. The most in-demand were knowledge and skills in raising children (70,59%), managing a household (65,88%), and rational management of the family budget (56,47%). At the same time, according to the data obtained, young people to a lesser extent consider knowledge in the field of family law (14,12%), household repairs (15,29%), and the intimate sphere (21,18%) necessary. This indicates a focus of their expectations on interpersonal and organizational aspects of family functioning.

Furthermore, E. V. Luneva and N. V. Pylina draw attention to the fact that respondents see the key difficulties of future family life as raising children (56,47%), rational budget spending (49,41%), and family communication (38,82%). At the same time, students predominantly (87,06%) associate the concept of a successful marriage with mutual understanding, spiritual closeness, and love, rather than with external factors. Respondents point to such negative aspects of early marriage as the necessity of rapid maturation, material difficulties, and challenges in combining family with studies, which confirms the existence of objective barriers. An important conclusion of the study is that over 60% of respondents support the need to revive special programs preparing youth for family life [2, p. 50-51].

An equally significant barrier is the cognitive dissonance arising from the clash of traditional socio-cultural expectations prescribing family formation and modern individualistic values emphasizing self-realization and career growth. This conflict of values can lead to procrastination in decision-making and emotional uncertainty. It is also worth noting the influence of a broader social context, including the transformation of the institution of marriage and growing tolerance for alternative forms of partnership, which, on the one hand, expands choice, and on the other, complicates the process of self-determination. Nevertheless, alongside barriers, there are resource components within the personality and its environment that can

perform a compensatory and supportive function when considering the possibility of starting a family. Among internal resources, first and foremost, is the capacity for emotional self-regulation, which allows for constructively managing anxiety and fears rather than avoiding them. A high level of reflection and self-understanding facilitates awareness of the true nature of one's apprehensions, separating them from imposed social stereotypes and traumatic past experiences.

An important protective factor is a formed system of values in which the family occupies a significant, but not absolutized place, harmoniously combined with other life goals. Personal maturity, expressed in readiness for dialogue, compromise, and acceptance of the other, is a key resource for transitioning from romantic ideas to a realistic image of partnership. Psychological resilience allows for considering potential difficulties of family life not as insurmountable threats but as challenges stimulating personal growth and relationship development. At the level of the couple, a resource becomes the quality of communication: open discussion of fears, expectations, and plans significantly reduces uncertainty and fosters a sense of commonality and mutual support. A positive example of stable and satisfying relationships in the immediate social environment (friends, relatives) can serve as an alternative model, mitigating the negative influence of the parental family.

External supportive conditions, such as stable social status and housing availability, although belonging to the socio-economic sphere, also acquire the character of a psychological resource, reducing the intensity of anxieties and allowing focus on the interpersonal aspects of the decision. Confidence in the possibility of obtaining professional help (psychological, consultative) in case of future crisis situations also reduces the catastrophization of the image of family life.

As correctly noted by N.Sh. k. Tadzhieva and K. Zh. Tulegenova, overcoming psychological barriers and actualizing resources for starting a family requires purposeful systemic preparation of youth. The researchers emphasize that such preparation should be a complex of comprehensive interactions aimed at forming a conscious understanding of marital and family relations, developing moral consciousness, unity of views, and practical communication skills. They highlight key components of readiness as a conscious approach to choosing a life partner, responsibility for the family, and the ability to create a favorable psychological climate, which is facilitated by special programs in educational institutions and support from the state through advisory and educational services [3, p. 143].

As correctly noted by O. Yu. Vinnichenko, E. F. Gladun, and Zh. D. Busurmanov, the formation of life strategies of youth, including the approach to starting a family, occurs within the deep context of national legal values and civilizational specifics. Scholars, analyzing the countries of the Shanghai Cooperation Organization (SCO), conclude that the perception of human rights, personal freedoms, and consequently, models of family behavior is not universal but flexibly depends on specific cultural,

historical, and legal circumstances. They note that a significant part of Eurasian societies, unlike the European individualistic tradition, is characterized by collectivist values, the priority of family and community interests, and the special role of moral and religious norms in regulating public and private life.

The scholars substantiate that attempts at direct borrowing of Western legal and social models without considering local legal mentality are often declarative and can lead to internal conflicts. Using the example of SCO countries, it is shown that their legal systems are often eclectic, combining elements of the Soviet legacy, religious law (e.g., Sharia or Hindu law), local customs, and borrowed Western institutions. This creates a complex backdrop against which youth form their ideas about marriage, responsibility, and the balance between personal and public.

The researchers propose a concept of a Eurasian model of human rights and social regulation, which, along with the recognition of universal foundations, purposefully integrates specific Asian and local values: the priority of the common good and public order, the significance of family and the collective, respect for traditions and moral norms. Such a concept, in their opinion, will allow not rejecting global standards but adapting them, taking into account the historical memory, national mentality, and cultural codes of the peoples of Eurasia, which can contribute to a more harmonious resolution of the value conflicts underlying young people's decisions about starting a family.

For SCO countries, the problem of postponing family formation and declining birth rates is a common social trend with serious long-term demographic consequences. The cultural diversity of SCO member states determines the variability of specific manifestations of barriers; however, their psychological core (fears, anxieties, value conflicts) demonstrates significant similarity. Therefore, the clinical-psychological study of these phenomena represents not only academic interest but also a practical necessity for developing adequate social policy measures.

I. A. Firsova rightly notes that the digital environment, especially social networks, has become the main source of information and a space for worldview formation for contemporary youth. The author emphasizes that virtual space, on the one hand, carries risks of spreading destructive content, and on the other, provides opportunities for self-realization and development, becoming a habitual living environment for the young generation. In this regard, the researcher substantiates the necessity of active and systematic participation of public institutions and state bodies in using social networks for the purposeful formation of spiritual and moral values among youth [4, p. 120].

According to the scholar's correct opinion, in the absence of legislatively regulated mechanisms for interacting with youth through virtual platforms, the presence of official structures on social networks most popular among the young audience becomes of key importance. Based on data analysis, the author shows that in the

Russian digital environment, such critically important platforms for communication with youth are “VKontakte” and “Telegram”, which are preferred by the majority of the young audience. This makes them the main channel for informational influence on the spiritual and moral development of the rising generation. At the same time, as I. A. Firsova concludes, purposeful work in social networks on forming value orientations is an integral part of creating conditions for educating a harmoniously developed and socially responsible personality. This approach helps counteract negative informational influence and spiritual crisis, using the positive potential of digital platforms to consolidate society around traditional spiritual and moral values [4, p. 121].

Understanding the structure and genesis of psychological barriers is the first and fundamental step towards developing programs for psychological and pedagogical support of youth. Such programs can be aimed at developing awareness, communication skills, and emotional intelligence, which contributes to a more balanced and responsible approach to family planning. Creating accessible counseling services focused on premarital counseling could become an effective tool for helping young couples clarify motives and overcome irrational fears.

Thus, the research results show that, contrary to stereotypes, contemporary youth demonstrates not a frivolous, but a deeply conscious approach to starting a family, combining this value with career aspirations and personal development. At the same time, the decision-making process involves overcoming clearly identified psychological barriers: fear of responsibility, financial anxieties, negative experience from the parental family, and internal conflict between traditional expectations and individualistic values. These obstacles, however, can be compensated by internal personality resources, such as emotional self-regulation and reflection, as well as external support- quality communication within the couple and positive examples from the environment. An important scientific contribution is the justification of the necessity to consider the cultural-civilizational context when analyzing family attitudes. The research emphasizes that in Eurasian societies, characterized by collectivist values and family priority, direct borrowing of Western individualistic models leads to internal conflicts among youth. This requires the development of special social and educational programs adapted to local mentality and legal culture, rather than universal solutions. From a practical point of view, the conducted research points to a pronounced need among youth for systemic preparation for family life, which is confirmed by empirical data. Young people primarily request the development of specific practical skills- child-rearing, budget management, and household management. These conclusions provide clear direction for creating premarital counseling services and psychological-pedagogical programs aimed at developing awareness, communication competencies, and overcoming irrational fears associated with starting a family.

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音乐教师培训中的融合方法：将科学与多媒体技术相结合
**CONVERGENT APPROACH IN TRAINING MUSIC TEACHERS
AS A SYNTHESIS OF SCIENTIFIC KNOWLEDGE
AND MULTIMEDIA TECHNOLOGIES**

Nadolinskaya Tatyana Vasilievna

Doctor of Pedagogical Sciences, Full Professor

Rostov State University of Economics (RINH)

摘要：本文探讨了融合作为科学知识与应用知识综合的历史特征，以及融合方法在教育领域的若干具体应用。文章还探讨了融合方法在高等教育中的应用前景。融合方法分析了在整合媒体教育背景下，利用多媒体技术提升音乐教师媒体能力的软件和方法论支持，并揭示了构建多媒体长篇阅读材料的具体方法。

关键词：整合；融合；长篇阅读；媒体创造力；媒体能力；媒体文本；音乐教师

Abstract: *The article explores the essential characteristics of convergence as a synthesis of scientific and applied knowledge in a historical context, as well as several specifics of a convergent approach in education. The prospects of using a convergent approach in higher education are also explored. Convergent approach analyzes the software and methodological support of the developing music teachers' media competence using multimedia technologies in the context of integrated media education and reveals the specifics of constructing a multimedia longread.*

Keywords: *integration; convergence; longread, media creativity; media competence; media text; teacher-musician.*

At the turn of the 20th and early 21st centuries, global crises and changes in all spheres of life requires a profound rethinking and reassessment of the development of human civilization. Science is gradually integrated into all educational models and became the source of a new — digital — education. The rapid development of information, multimedia, and digital technologies, as well as the digitalization of all levels of education (general, supplementary, and higher), have made enormous influence upon the transformation of an education, which includes music education as well. It encompasses such inextricably linked components as creative learning,

spiritual and moral education and development, the development of students' musical culture, and their socialization.

The French philosopher, historian, cultural scientist, sociologist, and technology critic Jacques Ellul asserted back in the middle of the last century: "The human habitat is no longer nature, but technology" [7, p. 394]. According to Jacques Ellul, all creativity is concentrated in the field of technology, and millions of technical means is a proof of human's creative scope, which is far more astounding than what a musician, artist, or writer could create in different eras. Now, in the third decade of the 21st century, it can be said with a fair degree of certainty that in a globalizing world, it is becoming necessary to create a new educational paradigm based on the synthesis of scientific knowledge and convergent technologies — NBICS (nan-, bio-, informational, cognitive, socio-humanitarian, and educational).

The phenomenon of convergence was first identified in 2002 by American scientists M. Roco and W. Bainbridge, authors of the report "Converging Technologies for Improving Human Performance: Nanotechnology, Biotechnology, Information Technology, and Cognitive Science" [3]. The report focused on the essential characteristics of the concept of "convergence" and its significance in modern society. First, it explored the intensive interaction and mutual influence of science and technology. Second, it explored the influence of the nanoscale on intelligent systems. Third, it explored the prospects for increasing human development potential.

This primarily concerns the "improvement and enhancement of human beings" through NBIC convergence, which opens up new horizons for human evolution. An example of this is the English artist and musician Neil Harbisson, who is the first officially recognized cyborg in human history. Using the Eyeborg, a device fused with his body, he was able to expand his ability to perceive colors using sound waves. He is also able to describe each individual feature of a person's face using musical notes, resulting in an unusual sound portrait [17].

Interest in the use of a convergent approach in education is currently growing, as evidenced by the work of foreign and domestic scholars [9; 14]. Convergence is studied as a new determinant of educational development [1], a specific stage of scientific and technical education [16], an integrated approach in the school education system [15], and innovative technologies in higher education [9; 11].

High technologies not only initiate the creation of a digital civilization but are also characterized by a continuous increase in knowledge in various fields of science. This leads to the emergence of a number of concepts, including the Knowledge Society, the Knowledgeable Society, and others. Many researchers, such as P. Drucker, R. Lane, I. Yu. Alekseeva, O. G. Basalaeva, and A. S. Valyalina, characterize knowledge as a force capable of creating a new society. The authors emphasize that digital transformations in the modern world are inextricably linked with the new role of information, knowledge and education [10].

The challenges of the digital society and education necessitate the modernization of the content, forms, and methods of teaching at all levels of music education, from preschool to continuing professional education. Changes in the theory and technologies of music education are complex, necessitating a convergent approach to the professional training of specialists in the digital educational space, ensuring a qualitatively higher level of development of the general professional and specialized competencies of future music educators.

Multimedia technologies, the introduction of electronic educational products, and local and global networks, which facilitate the development of their creativity and media creativity, play a significant role in the shaping of the professional culture of music educators [12]. This is due to the fact that the digital society places new demands on the music education system, requiring the use of innovative technologies. Versatile specialists possess not only narrow specializations but also universal skills in the field of media education. For example, it is becoming important not only to transmit media knowledge, but also to be able to apply it in interactive forms of media creativity.

It should be noted that, in accordance with Russia's Innovative Development Strategy until 2030, a new educational paradigm is being defined, linked to the integration of media education with various subject areas, into the theory and practice of continuing professional education. It involves the remote processing and storage of media texts. Consequently, even higher demands are being placed on the individual musician teacher as an active creator of the educational space, whose mastery of music theory and music education technologies is not sufficient. "The mastery of various types of information and communication technologies poses a pressing problem of developing professional media competence and media creativity in the process of education in higher education and the system of continuing professional education" [13, p. 10].

The term "media creativity" had not been formulated until the end of the last century, and work with media was limited to club and extracurricular activities. During this period, there was a growing attention paid by Russian media educators to the multi-layered nature of media, which was reflected in the works of O. A. Baranov, V. V. Mantulenko, A. V. Fedorov, I. V. Chelysheva, and others. In our opinion, this interpretation was a decisive step toward understanding media as a combination of digital computer images from which a digital educational environment can be constructed.

A content analysis of curricula for the professional training of future music educators reveals a deficit in media knowledge about working in a multi-cloud environment. They lack systematic knowledge of media genres and types, as well as the various types of electronic educational products (educational media texts). To develop the future specialists' media knowledge and skills across various platforms and online environments, the A. P. Chekhov Taganrog Institute (branch) of

the Russian State University of Economics (RINH) is implementing a course titled “Media Creativity of a Music Teacher”.

The goal of this course is to develop the media creativity of music teachers while creating electronic educational products in a digital educational environment.

The course includes two modules: 1) “Media Education and Media Creativity”; 2) “Software and Methodological Support for Developing Media Creativity of a Music Teacher”. The program is offered as an elective course within the curriculum.

The curriculum utilizes a variety of teaching methods, including lecture-dialogue and online practical exercises (creation of electronic lessons, art projects, screen-casts, online consultations, educational webinars, etc.).

One of the new formats is the multimedia longread, which combines text, images, audio, video, and interactive elements. This allows us not only to retain the attention of future undergraduate teachers and deeply immerse them in the topic, but also to facilitate content acquisition.

Interest in this format initially arose in journalism and is largely leans on the fact that materials are created on specialized construction platforms, presented in a nonlinear format, with plot elements that complement each other and do not limit creative freedom. To further engage readers, authors supplement their texts with multimedia elements such as music, video, infographics, interactive features, and animations. The integral characteristics of this genre are the volume and quality of the material (relevance of the research and multimedia content), and the main characteristic is the journalistic text.

This multimedia longread covers the fullest range of various professional activities for future music educators, including those that allow them to develop several creative media competencies through project-based activities. “Creative media competencies are a set of knowledge that students acquire through mastering a music education program and developing functional literacy, skills developed through creative art projects, and personal experience interacting with various types and genres of media” [12, p. 102].

For the multimedia format, creativity, both individual and collective, is crucial. The development of multimedia longreads in the “Media Creativity of a Teacher-Organizer” course allows future specialists to express their thoughts and ideas through various formats (text, images, video, audio, animation), developing critical thinking and teamwork skills. This format can serve as a practical part of a research project or a finished creative product.

Constructing a multimedia longread involves several stages.

1. Preparatory Stage. At this stage, responsibilities are assigned to the creative team. All assignments are distributed among students on a voluntary basis: editor-in-chief, designer, journalists, correspondents, photographers, proofreaders, and IT specialists.

2. Selecting a Topic for a Media Text. The topic is chosen based on the students' professional interests. It is appropriate to offer topics from courses on the history of Russian and foreign music for in-depth study of the biographies of composers, outstanding performers, the history of musical instruments, and creative groups.

3. The development of a structure of a multimedia longread, through which informational blocks alternate with audiovisual and interactive elements. The content is structured in a deep dive format, often combining several different genres, such as video reports, articles, notes, statistics, surveys, interviews, and reviews (i. e., informational and analytical genres). The main goal of this stage is to create a competent and consistent organization of the content, as well as its combination with multimedia materials.

4. Selecting specialized literature and information resources, conducting interviews, and gathering information for the text portion of the media text are among the tasks. For this purpose, any available text editors can be used, including mobile ones: Microsoft Word, PowerPoint, the Office app from the Play Store, the "Notes" app on a phone, etc. Photos for the multimedia longread are taken using a video camera or a phone camera. Students search for information online, in book archives, and in digital libraries, attend various events, and meet with specialists from various professions — musicians, theater workers, and prominent figures in cultural history. For communication, the Sferum messenger can be used as part of the digital educational environment, as it easily allows for the exchange of text files, photographs, and illustrations, as well as free internet calls.

5. Writing. In his book, "A Handbook of Journalism", renowned journalist Mark Grigoryan recommends to the authors of multimedia stories to use alternative facts, dry information, plot fragments, or examples. This technique is called "zigzag" [6, p. 113]. The following principles are used to compose thematic texts, narrated in the first person or analyzing a specific situation: the author suggests approximate word limits for each section. Texts focusing on this structure should begin with the disclosure of the problem through the story of one person and end with a similar story, only with a different character. This technique is used to provide the reader with a creative and interesting story through a mirror literary composition.

6. Selecting a color scheme for design. Color has a major influence on a person's psychophysiological state: shamans, the military, and the church have long used the peculiarities of human color perception for their own needs. It is known that humans perceive colors in the range of 380 to 780 nanometers, and the eyes are capable of distinguishing up to 6 million color shades [8, p. 275]. One of the first scientists to study the influence of color on humans and to systematize it was the German poet and encyclopedist Johann Wolfgang von Goethe. The scientist divided colors into "positive" (yellow, orange, red) and "negative" (blue, green, violet). Colors of the first group create a positive, active mood, increase blood

pressure, and have a stimulating effect on the psyche, while colors of the second group inhibit the central nervous system, lower blood pressure, and can cause a depressing mood [5, p. 32].

7. Selection of implementation technologies (this refers to the selection of multimedia technologies: audio, video content, animation, graphics, and the software for its creation). Since modern users (including students) are accustomed to frequently switching between different multimedia forms (clip thinking), it is impossible to use long texts without dividing them into semantic parts using different media to improve the information absorption. The need to use various multimedia means is determined by the multichannel capabilities of human perception, since humans are characterized by multimodality (the ability to perceive information through all five senses) and the properties of the objective world to simultaneously transmit information about all sensory channels using various signals.

8. The final stage is the development and creation of a design using electronics (considering the specifics of compositional perception: font sizes and ratios, readability, choice of graphic forms, and the relative placement of objects). Layout of graphic and text information and publication (using social networks and cloud technologies). In the Tilda editor, click the “Publish” button and copy the link. The link can be sent via instant messengers, published on the social network VKontakte, the Sferum messenger, or on the school website, formatted as a hyperlink.

In conclusion, we note that the problem of developing music teachers’ media creativity in the context of integrated media education remains a critical issue in the higher education system. The insufficient level of their media creativity highlights the need to master multimedia technologies in a digital educational environment. Addressing this challenge will help teachers to improve their quality of professional training and enhance the development of students’ media creativity by incorporating new interactive forms into the school music education system.

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设计教师培训模式：从目标到评估标准和成功指标
(以卡巴尔达-巴尔卡尔共和国为例)

**DESIGNING A TEACHER TRAINING MODEL: FROM TARGETS
TO EVALUATION CRITERIA AND SUCCESS INDICATORS
(BASED ON THE KABARDINO-BALKARIAN REPUBLIC)**

Mikhailenko Olga Ivanovna

Candidate of Psychological Sciences, Doctor of Acmeology,

Associate Professor, Director

Institute of Pedagogy, Psychology, and Physical Education and Sports

Kabardino-Balkarian State University named after H. M. Berbekov

摘要：本文提出了一种高等师范教育教师培训的概念模型，该模型融合了联邦国家教育标准和卡巴尔达-巴尔卡尔共和国（KBR）的国家-区域组成部分。该模型基于“目标指导方针—能力—评价标准—成功指标”的逻辑顺序原则构建。模型特别关注能够反映未来教师在该地区实施民族文化和多语言教育能力的评价标准和指标的设计。该模型旨在提高教师培训质量，并增强教师在卡巴尔达-巴尔卡尔共和国多元文化教育环境中工作的适应能力。

关键词：教师培训模型，目标指导方针，评价标准，成功指标，国家-区域组成部分，卡巴尔达-巴尔卡尔共和国，民族文化能力，多语言教育。

Abstract. *This article presents a conceptual model for teacher training within higher pedagogical education, integrating federal state educational standards with the national-regional component of the Kabardino-Balkarian Republic (KBR). The model is structured based on the logical sequence principle: ‘target guidelines — competencies — evaluation criteria — success indicators.’ Particular attention is paid to the design of criteria and indicators that reflect the future teacher’s capability to implement ethnocultural and multilingual education in the region. The model is aimed at enhancing the quality of teacher training and their preparedness to work within the multicultural educational environment of the KBR.*

Keywords: *teacher training model, target guidelines, evaluation criteria, success indicators, national-regional component, Kabardino-Balkarian Republic, ethnocultural competence, multilingual education.*

Introduction

The contemporary educational paradigm emphasizes the task of preparing a teacher capable not only of transmitting knowledge but also of flexibly responding to the challenges of a multicultural environment, fostering respect for cultural diversity. In regions with a rich ethnocultural heritage, such as the Kabardino-Balkarian Republic, this aspect becomes fundamental. The effectiveness of the professional training of future teachers necessitates a shift from describing general objectives to establishing a clear system of measurable criteria and indicators that enable the assessment of the formation level of key competencies, including those related to the implementation of the national-regional component (NRC) [2].

The objective of the study is to design a structural-content model for teacher training with a detailed system of evaluation criteria and success indicators, adapted to the sociocultural context of the KBR.

Materials and methods

The study is based on systemic and competency-based approaches. The methods used included theoretical analysis (study of the Federal State Educational Standards of Higher Education, educational programs, and scientific literature on ethnopedagogy), modeling, and design. An analysis of the existing pedagogical education experience in KBR universities was conducted (using the example of Kabardino-Balkarian State University named after H. M. Berbekov)[1].

Results and Discussion

1. Target Guidelines of the Model. Based on the analysis of the educational needs of the KBR, threefold target guidelines for teacher training have been formulated:

- General professional: the formation of a teacher proficient in modern pedagogical technologies, methods for assessing educational outcomes, and prepared for continuous self-development.
- Ethnocultural: the development of a teacher as a bearer and transmitter of the cultural values of the peoples of the KBR, capable of engaging in cultural dialogue and fostering a pan-Russian civic identity [4].
- Regional-practical: training a teacher who understands the specifics of the regional educational system (including the multilingual environment: Kabardino-Cherkess, Balkar, and Russian languages) and is prepared to address its current challenges [5].

2. **Designing criteria and indicators.** Based on the target benchmarks, key competencies have been identified, with criteria and success indicators developed for each. Example for the section «Ethnocultural and regional competence»:

Competency	Evaluation criteria	Success indicator (examples)
Ability to design and implement the educational process taking into account the national-regional component of KBR	Depth and systematic understanding of the cultural and historical heritage of KBR	Knowledge of the main stages of history, traditions, folklore, and outstanding figures in the science and culture of the Kabardian and Balkar peoples. — Understanding the characteristics of traditional pedagogy (Adyghe Habze, Tau Adet) and its educational potential
	The ability to integrate regional content into academic disciplines	- Developed and presented lesson and extracurricular activity fragments on the subject using local history materials of KBR — Created didactic materials in both state languages of the republic (within available capacities)
	Readiness to establish a multicultural and tolerant classroom environment	Techniques for working within a multinational children's group have been demonstrated in educational projects and models of upbringing.— The ability to organize a dialogue of cultures using the traditions of the peoples of KBR and Russia as an example
Mastery of the fundamentals of the polylingual approach in education	Awareness of the particularities of the polylingual educational environment of KBR	Understanding the language situation in the republic and the primary approaches to teaching Russian and Kabardian/Balkar languages
	Application of methods that facilitate the assimilation of educational material in multilingual conditions	Practical use of visualization techniques, bilingual schemes, and comparative analysis for children with diverse family language backgrounds

3. Structural-functional model. The model constitutes a dynamic system comprising:

- *Target block (guidelines).*
- *Content-process block:* educational modules ('History and Culture of the Peoples of the KBR', 'Ethnopedagogy', 'Multilingual education', pedagogical practicum in the republic's schools) [3].
- *Diagnostic-result block:* a system of criteria and indicators implemented through portfolios, case studies, lesson analyses, and project defenses with regional thematic focus.

• *Reflexive-corrective block*: feedback from partner schools, self-assessment, and program adjustment.

Conclusion

The proposed model shifts the teacher training process in the region from a framework of declarative goals to a framework of managed activity with measurable outcomes. Implementing clear criteria and indicators aimed at successful performance within the cultural and linguistic diversity of the KBR will enable:

1. Increasing the awareness of mastering the national-regional component among the student-teachers themselves.
2. To ensure the objectivity and substantive quality of evaluating their readiness.
3. To enhance the practice-oriented nature of teacher education in the republic.
4. To facilitate the resolution of personnel and content-related challenges in regional educational policy.

Further research entails piloting this model in the educational process and developing specific assessment tools and methodological recommendations for teachers at pedagogical universities and colleges in the KBR based on it.

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教育现代化背景下未来教师价值观取向的发展
**THE DEVELOPMENT OF VALUE ORIENTATIONS AMONG
FUTURE TEACHERS IN THE CONTEXT OF EDUCATIONAL
MODERNIZATION**

Sherstnova Irina Vladimirovna

Candidate of Pedagogical Sciences, Associate Professor

Azov State Pedagogical University named after P. D. Osipenko

摘要：俄罗斯教育及其他生活领域的现代化进程，使得未来教师价值观的培养问题上上升到一个新的层面。外部和内部因素都对价值观结构的转变产生显著影响。本文分析了未来教师价值观培养的方法和机制，并指出，传统和国家意识形态的传承在稳定价值观的形成和维护中发挥着重要作用。

关键词：现代化，价值观，布鲁姆分类法，意识形态，变形。

Abstract. *The modernization of education and other spheres of life activities in Russia elevates the issue of developing value orientations among future teachers to a new level. External and internal factors strongly influence changes in the structure of values. The author analyzed the methods and mechanisms for developing value orientations among future teachers. It has been established that preserving traditions and state ideology plays a significant role in the development and maintenance of stable value orientations.*

Keywords: *modernization, values, Bloom's taxonomy, ideology, deformation.*

The fundamental basis for organizing educational work is the development of values among future teachers. The state assigns new tasks to teachers in the sphere of educating the younger generation. One of these tasks in 2022 was An appeal to the fundamental values of the Russian people was identified [8]. Even now, teachers are expected to be able to design pedagogical situations and events that awaken and develop the axiological sphere of the younger generation and to be capable of understanding and experiencing the value aspect of each lesson. It becomes clear that without attention to teachers, it is impossible to effectively carry out educational reforms, as they play a key role in personality development. Thanks to teachers, a value-based attitude toward oneself and the surrounding world is developed. The formation of values in students is impossible without the presence of established values and value orientations related to professional

activity in the teacher, which are precisely manifested in the educational outcomes of students' activities. It becomes evident that, under current conditions, emphasis should be placed on strengthening the value orientation of academic subjects and extracurricular activities.

A significant number of researchers have concentrated their efforts on this issue. An analysis of educational reforms shows that, under the conditions of modernization in this field, the formation of values exhibits a contradictory character. As some researchers rightly note, the transformations have led to the devaluation of traditional moral values and orientations that the field of education was still focused on 10-15 years ago [14]. Such a conjunctural approach to managing this sphere undermines its sustainability and stability. The liberal model and the consumer society model conflict with traditional moral values, resulting in a value consciousness and behavior dominated by values of a new type, represented by a set of accompanying, normative, and stimulating values [9]. Therefore, a teacher must recognize the critical importance of developing their own value orientations as a foundation for their readiness to convey their value attitudes throughout their professional activity.

A relatively stable and socially determined orientation of an individual toward goals and objectives, as well as the methods of achieving them, which acquire significance as meanings of life and manifest in personality traits and patterns of behavior that do not depend on social situations, should be defined as value orientations. In other words, a teacher's readiness to follow specific patterns of behavior, expressed in the individual's attitude toward phenomena of professional activity, should be understood as value orientations.

In this case, the author's scientific views largely coincide with the position of N. A. Zhuravleva [1]. Some researchers emphasize that university practices have developed methods that allow tracking the dynamics of the development of value orientations [6]. Important mechanisms in their formation are adaptation, identification, individualization, empathy, subjectivation, and reflection. The structure of each of them consists of the following cycles: search, assessment, and projection. The process of implementing these mechanisms is managerial in nature and therefore requires support [5]. It is precisely at the moment of evaluation that the experience of values takes place (value and affective processes), during which an emotional-value attitude is formed that should gradually and consciously manifest in activity.

In light of the above, the projection of ideas by B. S. Bloom and D. R. Krathwohl onto the process of value formation among future teachers appears promising [11]. The foundation of their scientific views is the idea of taxonomy, which enables the organization of existing values for tasks in educational psychology. The concept of the Bloom-Krathwohl taxonomy enables the structuring of the educational process and the resolution of existing contradictions between the goals

of the educational program by dividing the process into hierarchical levels and stages. The authors consider that this approach facilitates the monitoring, measurement, and achievement of objectives in the cognitive, psychomotor, and affective domains (receiving, responding, assessment, organization, abstraction).

In its most general form, the new Bloom's taxonomy, modified by D. Krathwohl, is presented as follows (see Fig. 1).

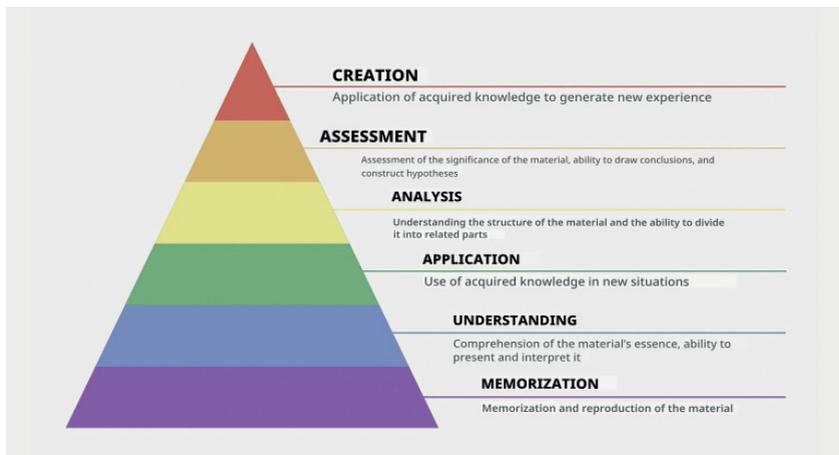


Fig. 1. Revised Bloom's Taxonomy
[Source: Skillbox educational platform [12]]

The methodology of the taxonomy of educational objectives has gained worldwide recognition. In the taxonomy of educational objectives proposed and modified by D. R. Krathwohl, the process levels are ordered as follows: remembering, understanding, applying, analyzing, assessing, and creating. The applicability of this scheme for addressing axiological tasks in the professional education of future teachers should be acknowledged as beyond doubt, and the delineation of metaprofessional pedagogical values through these levels seems fully attainable. It is important to emphasize that this taxonomy has already been reviewed by artificial intelligence; nevertheless, it is not without its shortcomings.

The foundation of the pyramid comprises metacognitive values. It can be hypothesized that, by analogy, the integration of cognitive processes and values will enable the consistent and well-founded formation of a system of educational values necessary for future teachers, the presence of which will determine the achievement of the planned axiological educational outcomes.

It is important to emphasize that the methodology proposed by B. S. Bloom and refined by D. R. Krathwohl is largely similar to the 'hierarchy of needs' established

by A. Maslow [7]. The author of this concept gradually came to the conclusion that satisfying one need opens the way to the emergence of other, higher-order needs. This conclusion should be considered a psychological and pedagogical regularity related to the formation of needs, which may arise both through a conscious attitude toward deprivation and lack, as well as through external stimuli [2]. It should be assumed that as needs change, the style of teacher activity also changes: the emphasis shifts from professional needs toward socio-cultural and personal needs.

The scope of each level of the pyramid allows for the classification of people into psychological groups based on their prevailing needs. Each level of the pyramid can be compared to university courses. In each course, the subject cycle contributes to the development of value orientations [15]. In this regard, the experience of cooperation between pedagogical universities in Khabarovsk and China is illustrative, where students undertake international internships as part of experience exchange. Specifically, in Chinese universities, the formation of value orientations among future teachers takes place only in the second year. This should be preceded in the first year by psychological support for students in adapting to university conditions and in making their own professional choices, as well as the development of the ability to manage their problems in interpersonal relationships.

Thus, the taxonomy of values is a convenient methodology that enables setting educational and formative goals characterized by clarity, measurability, and time-bound constraints. Due to the hierarchical structure of education, teachers acquire the ability to measure both the quality of education and the methods of its assessment. It is impossible to progress to the next level without mastering the previous one. Teachers acquire opportunities to develop an emotionally value-based attitude toward professional-pedagogical phenomena: ranging from simple perception and formed interest to an established value attitude and orientation [13].

To achieve this, it is necessary to consistently develop values related to the category of ‘perception’: it is important to attract, sustain, and direct the attention of pupils and students to achieve educational goals by focusing it on aspects such as conscious career choice and the importance of considering the views of the professional community. A distinct category of educational goals belongs to the category of ‘response-reaction.’ Their achievement requires students to adopt an active stance manifested through independent work, which represents a response to external stimuli or an internal interest in the studied phenomena, that is, in the forms of subordinate and voluntary responses. For this purpose, on the one hand, it is necessary to strive for cooperation and demonstrate initiative; on the other hand, one must adhere to the regulations governing the organization of the educational process. The next category of educational objectives concerns the assimilation of value orientations, within which a phased formation of value attitudes occurs through the following qualitative changes: acceptance of value orientations,

preference selection, and commitment (conviction in their strength). For example, the development of an individual standpoint concerning the resolution of pedagogical issues, or a well-established conviction in the effectiveness of a specific pedagogical method. The subsequent stage ensures the continuity of previously established educational goals and values and involves the organization of value orientations, their reflection and synthesis, as well as the resolution of contradictions among them, resulting in the selection and formation of the most stable and significant educational and professional values. Achieving the objectives of this group will enable students to develop a self-attitude toward their limitations and potentials, to construct life plans based on values, and to bear responsibility for their professional activities. A result of such qualitative structural-axiological transformations will be, for example, the planning and adjustment of the future teacher's personal professional development. The final stage of value formation involves the projection of value orientations onto the entire system of professional and pedagogical activity, which should become habitual for students. Achieving the educational objectives of this group fosters students' conviction in the correctness of their chosen profession, in pedagogical ethics, and in demonstrating adaptability to changing conditions of activity, including adaptability to the conditions of educational modernization.

It is possible to track the dynamics of formation through methods such as self-diagnosis of the development of professional qualities, designing a program for future professional growth, writing essays on topics related to the future profession, revising professional plans, organizing and conducting conferences, among others. Particular importance in all training courses is assigned to organizing intermediate assessment stages of individual and collective reflection, as well as reflective practicums that enable the evaluation of work outcomes from the perspective of an interdisciplinary approach. Thus, for the development of the axiological sphere of future teachers, special importance is attached to the taxonomy of educational objectives, the achievement of which is ensured through mechanisms for developing axiological orientations (individual choice, self-determination, reflection, and empathy).

In the process of teaching and upbringing, the pedagogical potential of the comparative method becomes significantly important, as it allows for the comparison of cultural and value differences between Russian and foreign cultures. Special attention is given to the analysis of artistic texts from Russian literature, where the focus is on the formation and upbringing of individual characters. The next technique for working with the text involves analyzing the image of the teacher, portrayed as either a negative or positive character.

The results of pedagogical research indicate that students initially demonstrate readiness to engage in exploratory axiological tasks. The formation of values

fosters greater tolerance towards the personal and cultural characteristics of the semi-subject composition of participants in educational relationships [10], and also contributes to the prevention of conflict situations that may arise within the sub-systems «student-student», «student-teacher», «student-intern–school students», «teacher-students», «teacher–student’s parents», «teacher–school administration», and so forth. Thus, it should be acknowledged that professionally oriented values serve as a regulator of relationships within the professional pedagogical environment. Such values are formed in the context of educational, professional, and labor socialization of future teachers; that is, they cannot be acquired outside of communication and interaction. The system of professional value orientations determines the behavior of the teacher in conditions of social activity; therefore, their acquisition must be consistent and cyclical. The main stages of such a cycle are: acquaintance with the value, its comprehension, acceptance (or rejection), integration of the value orientation into educational and professional activity, and fixation of the value orientation within the value-motivational sphere of the individual. Thus, it becomes evident that without the necessary knowledge, skills, and social norms, the assimilation of values in professional and pedagogical activity is problematic. It should also be taken into account that needs are transformed into values in situations of choice, which means they can change in both educational and pedagogical activities. Nevertheless, as particularly emphasized by the Chinese researcher Bao Luxi, consciousness can be influenced and constrained by societal traditions and stereotypes, public opinion, and professional requirements, including those for teachers, meaning they significantly affect value orientations [4]. To a large extent, this is facilitated by the large-scale modernization underway across all spheres of Russian society, which distorts teachers’ orientation toward selecting humanistic values. Reference to the experience of Chinese pedagogical universities shows that despite modernization processes in the country, the stability of value orientations among future teachers in China is maintained through state ideology, with which they are inseparably linked [3].

Thus, the development of value orientations among future teachers is a complex and multifaceted process strongly influenced by both internal and external factors. Modernization should be primarily focused on the teacher as the bearer of values. Important mechanisms in their formation are adaptation, identification, individualization, empathy, subjectivation, and reflection. The structure of any of them consists of the following cycles: search, assessment, and projection. The process of implementing these mechanisms is managerial in nature and therefore requires support. It has been established that their stability is closely dependent on adherence to traditions and state ideology.

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教师多元文化能力在外国学生社会适应中的作用
**THE ROLE OF MULTICULTURAL COMPETENCE OF TEACHERS
IN THE SOCIAL ADAPTATION OF FOREIGN STUDENTS**

Gagarina Elena Yurievna

*Candidate of Philological Sciences, Associate Professor,
Head of Department*

Storozheva Yulia Anatolyevna

*Candidate of Psychological Sciences, Associate Professor
Astrakhan State Medical University*

摘要：本文探讨了国际学生社会适应过程中面临的主要挑战：文化冲击、社会孤立以及对文化规范的理解不足。作者分析了阿斯特拉罕国立医科大学在缓解国际学生社会适应风险方面的经验。作者认为，教师的个人素质和多元文化能力的培养在应对这些社会适应挑战中发挥着关键作用。此外，作者还探讨了促进跨文化交流以及帮助国际学生理解和掌握俄罗斯联邦文化规范和价值观的关键机制。

关键词：高等教育多元文化能力，外国学生对俄罗斯教育环境的适应，外国学生，社会适应。

Abstract. *This article examines the key challenges facing international students in their social adaptation: culture shock, social isolation, and a lack of understanding of cultural norms. The authors analyze the experience of Astrakhan State Medical University in mitigating the risks of international students' social adaptation. The authors believe that the teacher's personality and development of multicultural competence play a key role in addressing these social adaptation challenges. The authors also examine the key mechanisms for fostering intercultural communication and assisting international students in perceiving and mastering the cultural norms and values of the Russian Federation.*

Key words: *multicultural competence of higher education, adaptation of foreign students to conditions of education in Russia, foreign students, social adaptation.*

Attracting international students to Russian universities is an important factor in the development of higher education in the country, as well as an indicator of the quality of education and the attractiveness of an institution. The issue of exporting

educational services is relevant for most Russian universities. The key goal of the “Education Export” project is to increase the Russian Federation’s exports by enhancing the attractiveness and competitiveness of Russian education in the international education market. Therefore, the international policy of Russian universities is aimed at the internationalization of education, enhancing the prestige of Russian education and science and promoting Russian language internationally.

The result of this policy is an increase in the number of students from abroad coming to Russian universities to study, and their comprehensive adaptation has become a top priority in the educational and training efforts of universities. Social adaptation of international students involves adjusting to a new social and cultural environment, living conditions, and educational norms. However, on the path to successful social adaptation, students face a number of specific challenges.

1. Culture Shock. International students can experience a strong sense of uncertainty and loss when confronted with a new culture. According to research, approximately 70% of students experience culture shock during their first month studying abroad.

2. Social Isolation. Students from other countries can feel isolated and lonely, which negatively impacts their emotional well-being and academic performance. Numerous surveys show that over 50% of international students initially have difficulty establishing social connections. This is exacerbated by the fact that students prefer to share a dorm room or rented apartment with compatriots. The convenience of comfortable accommodations where a familiar way of life is preserved, but constant communication in the national language does not improve their knowledge of Russian.

3. Misunderstanding of cultural norms. Differences in social and educational norms can lead to misunderstandings and conflicts. For example, in some cultures, directly expressing an opinion is considered normal, while in others it may be perceived as a breach of etiquette.

Astrakhan State Medical University has unique experience in working with international students. The university has been teaching international students since 1991. During this time, the number of international students has increased tenfold. The university offers instruction in three languages (Russian, English, and French). The university is continuously expanding its participation in the internationalization of higher education. It is worth noting that the university is located in a multinational region, with students from various ethnic groups across Russia studying there. This is attractive to international students, as the international environment of living and studying alleviates a number of adaptation issues and fosters tolerance in relationships. At the same time, diversity of traditions and behaviors can increase the risk of social isolation for foreigners from monocultural countries and reduce their interest in understanding and embracing our country’s cultural values.

In our view, the key role in addressing the social adaptation needs of international students lies in the teacher, who becomes a conductor of the new culture and a guide for international students [1]. The teacher's efforts to create conditions for productive intercultural interaction foster international students' interest in embracing the norms and values of Russian society and facilitate their social adaptation.

The abilities that determine the effectiveness of intercultural interaction among higher education teachers are determined by the development of multicultural competence. This can be defined as a holistic personality trait that combines knowledge, abilities, skills, values, and experience of work and intercultural interaction in a multinational society [2]. According to the authors of this study, multicultural competence is formed on the basis of interethnic tolerance through the process of appropriating and internalizing the values of respect for cultural differences among different peoples [1].

Multicultural competence of teachers is closely linked to pedagogical competence and teaching skills and is expressed in the teacher's ability and willingness to collaborate functionally with representatives of other cultures and to facilitate intercultural, interethnic, and interpersonal interactions among students in a multicultural world, including in a multicultural educational space [5]. Knowledge of cultural differences is crucial not only for young teachers, who are often encountering students from different countries for the first time. All teachers must remember that they and their international students represent different cultures with established systems of traditions, views, and values.

According to S. A. Khazova and F. R. Khatit, the following aspects of pedagogical activity can serve as indicators — measurable external characteristics — of the development of multicultural competence:

- application of ethnopsychological knowledge related to the peculiarities of perception and behavior of representatives of different cultures;
- respect for the multicultural characteristics of the student body, conditioned by national and religious affiliation;
- the ability to structure educational activities taking into account the cultural characteristics of the subjects of the pedagogical process, while preserving cultural identity;
- skills in organizing constructive intercultural interaction within the framework of educational and extracurricular, research and educational-professional activities;
- the ability to predict and prevent intercultural conflicts in the student body [4].

Reflection on one's own cultural values and role strategies becomes an integral part of teachers' work with international students. Teachers must consider cultural differences and understand how their behavior may be interpreted when interacting with students from other countries. At the same time, to establish a strong pedagogical connection, it is necessary to focus on cultural similarities and find common

ground. For teachers, knowledge of developmental psychology, an understanding of the age-related characteristics of students, and the new conditions they encounter upon entering a Russian university provide additional support in building intercultural interaction [3].

When addressing adaptation issues, it's important for teachers to quickly understand the cultural characteristics of the student's home country and gain insight into their interests and motivations, focusing on their personal qualities and abilities. We believe that the cultural traditions of teacher-student relationships inherent in the students' home countries are important, as are the degree of tactile contact; the amount of personal space during communication; nonverbal cues such as eye contact, its type and duration, facial expressions, and gestures; and metacommunication associated with symbols and signs, such as posture, hairstyle, clothing, jewelry, cosmetics, etc. We maintain that eye contact is essential, particularly during the learning and understanding phase of the university educational environment. An encouraging and supportive gaze facilitates rapport, while an alarming and judgmental gaze hinders it.

The learning process, however, is not individualized, and the context for building intercultural interaction is always the study group. The group is international in composition, and the teacher tailors their activities to the cultural characteristics of all participants, creating a comfortable educational microenvironment. At the same time, they must possess a system of knowledge about the intercultural relationships of the students' cultures. Because students are exposed to unfamiliar cultures and experience the stress of adaptation, they tend to isolate themselves within their national communities and become less receptive to other values and traditions. Furthermore, an international group is typically embedded in a multicultural educational environment. We believe that fostering intercultural tolerance within the student body can be an additional objective.

Thus, developing multicultural competence in teachers reduces the risks of social adaptation for international students. A teacher's ability to build intercultural communication helps international students perceive and master the cultural norms and values of our country, while creating a comfortable environment within the student community helps overcome culture shock and social isolation for students from different countries. A teacher's knowledge and skills in intercultural interaction and communication are key to the successful integration of international students into the university's educational environment and the cultural environment of their host country.

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自然科学教学中的跨文化因素：跨国在线课程的内容和教学方法调整
**CROSS-CULTURAL ASPECTS IN THE TEACHING OF THE
EXACT SCIENCES: ADAPTING CONTENT AND PEDAGOGICAL
APPROACHES FOR ONLINE CLASSES IN MULTINATIONAL**

Onufriienko Olga Grigorievna

Candidate of Technical Sciences, Associate Professor

Azov State Pedagogical University named after P. D. Osipenko

摘要：本文提出了一种整合模型，用于在跨国背景下调整理科（数学、物理、计算机科学）的在线教学内容。该模型包含三个模块：1）通过多元文化案例实现教学内容的语境化；2）提供多层次的语言支持以克服术语障碍；3）基于跨文化项目活动组织教学过程。研究结果表明，系统地考虑文化和语言特征能够提高在线学习的有效性和包容性。

关键词：跨文化方法，在线学习，理科，内容调整，语言支持，跨文化项目，跨国地区，教育包容性。

Abstract. *The article presents an integrative model for adapting the teaching of exact sciences (mathematics, physics, computer science) for online classes in multinational contexts. The model comprises three modules: 1) contextualization of educational content through multicultural examples; 2) multi-level linguistic support to overcome terminological barriers; 3) organization of the educational process based on intercultural project activities. The results confirm that a systematic consideration of cultural and linguistic features enhances the effectiveness and inclusiveness of online learning.*

Keywords: *Cross-cultural approach, online learning, exact sciences, content adaptation, linguistic support, intercultural projects, multinational region, educational inclusiveness.*

Relevance of the study

Globalization and the digital transformation of education have given rise to a fundamentally new educational reality — networked learning communities that bring together students from diverse ethnocultural backgrounds. This issue is particularly salient in the multiethnic entities of the Russian Federation, where challenges traditionally present in offline settings are now transferred to the virtual environment. Teaching disciplines in the natural sciences cycle (mathematics,

physics, computer science) under such conditions requires not only standard didactic adaptation but also a profound reconsideration of the methodological foundations of the educational process, taking into account the cultural heterogeneity of the audience.

The degree of scientific development of the problem is characterized by the presence of several promising directions but the absence of a comprehensive model integrating both content and procedural components. Research by Askerov A. S. [1, 2] emphasize epistemological aspects, revealing the dependence of the formation of mathematical thinking on the type of dominant cognitive paradigm within a culture. Empirical studies by Golub T. V. [3] demonstrate the potential of ethnomathematics as a tool for motivation and the generation of meaning. Linguodidactic research by Egorushina M. G. and Khusainova N. B. [4] identify communicative barriers, and the studies of V. S. Lapteva and S. V. Lebedeva [5] address the specifics of perceiving scientific texts. Practice-oriented models of network interaction proposed by O. G. Onufrienko and co-authors [6], as well as the analysis of the linguistic conditions of the educational space by G. S. Shiling and M. S. Vlasov, create important prerequisites for synthesis [7].

However, the key question remains unresolved: how to systematically adapt the cognitively complex content of the exact sciences and the corresponding pedagogical practices to ensure educational equity and improve the effectiveness of knowledge acquisition in the context of an online multinational classroom? The fragmentary nature of existing approaches necessitates the development of a comprehensive solution.

The aim of this study — is to develop and validate an integrative model for adapting the content and teaching methods of the exact sciences for online classes in multinational regions, ensuring enhanced accessibility and quality of education through the systematic consideration of students' cultural and linguistic characteristics.

The philosophical and methodological foundation of the study is the cultural-historical theory (L. S. Vygotsky), within which consciousness and cognitive processes are understood as products of assimilating culturally mediated signs and tools. In the context of the exact sciences, this means that abstract constructs such as a mathematical function, a physical law, or an algorithm are not universal 'givens,' but are interpreted differently depending on the cultural cognitive style.

Askerov A. S. correctly points out the existence of different types of cognitive cultures: for example, analytical (Western) and holistic (Eastern) [2]. The former is characterized by linear logic, reliance on formal rules, and decontextualization, whereas the latter tends to dialectics, contextual consideration, and intuitive generalizations. A student dominated by the holistic style may experience difficulties with sequential theorem proving but display exceptional abilities in finding

non-standard solutions or establishing interdisciplinary connections. Consequently, the pedagogical task is not to ‘correct’ the style, but to create conditions for its productive use and the development of the missing components.

The linguistic aspect, thoroughly analyzed by Egorushina M. G. and Khusainova N. B. [4] goes beyond simple translation. Language functions not only as a means of transmitting information but also as a ‘package’ for cultural meanings. The use of idioms, historical allusions, or everyday examples understood only by native speakers of a particular culture generates ‘noise’ in communication. For example, the problem of ‘buying potatoes at the market’ may be unclear to a child from a family with different dietary traditions or from an urbanized environment unfamiliar with market trading. This requires the teacher to possess skills in ‘cultural auditing’ of educational materials.

Thus, the theoretical foundation of the model is the synthesis of the cultural-historical approach, cognitive styles theory, and language didactics, which allows the learning process to be considered a multidimensional interaction where the scientific content, the student’s cultural background, and the linguistic environment engage in continuous dialogue.

The developed model is integrative in nature and consists of three interconnected modules: content adaptation, linguistic support, and the organization of the educational process. Its implementation involves a cyclic algorithm of teacher actions: diagnosing the cultural composition of the class; planning that takes into account the identified characteristics; implementation of adapted materials and methods; reflection and correction.

Module 1. Deep adaptation of educational content

This module is designed to overcome the cultural and everyday alienation of the educational material. It is implemented through the following mechanisms:

- *Contextualization of the task material.* Replacing abstract or narrowly cultural task conditions with contexts relevant to a multinational audience. The selection criterion is not exoticism but rather the universality or multiculturalism of the example.

- *An example from physics (topic ‘Heat Transfer’):* Instead of a problem about insulating a standard brick house, it is proposed to compare the thermal conductivity of materials used in traditional dwellings of various peoples (Russian izba, Caucasian saklya, Chukchi yaranga). This not only introduces cultural diversity but also highlights the universality of physical laws.

- *Example from computer science (topic ‘Algorithms’):* Studying linear algorithms through recipes of national dishes, where the sequence of actions must be strictly observed. This renders the abstract concept of ‘algorithm’ tangible and meaningful.

- *Visualization and reliance on material culture.* The use of images, diagrams, and 3D models of culturally significant objects for different peoples (ornaments,

architecture, tools) to illustrate mathematical and physical concepts (symmetry, proportion, structural strength).

- *The principle of the “cultural bridge.” The deliberate inclusion in the educational process of comparing approaches to solving the same problems across different cultural traditions. For instance, comparing the ancient Greek and ancient Chinese systems of proofs in geometry or different numeral systems. Table 1 presents several examples of adaptations of mathematical problems.*

Table 1. Examples of adaptations of mathematical problems

Mathematical topic	Standard problem context	Adapted multicultural context	Formed universal learning activities
Percentages and proportions	Calculation of bank loan interest.	Analysis of the ethnic composition of the region based on census data: calculation of proportions, comparison of dynamics over 10 years.	Cognitive (data analysis), personal (awareness of diversity)
Geometry: area and perimeter	Calculation of the area of a rectangular classroom.	Calculation of the base area of traditional dwellings (Russian izba, Nenets chum, Kalmyk kubitka) and comparison of area utilization efficiency.	Cognitive, communicative (group discussion)
Probability theory	Coin toss.	Analysis of the probability of winning in traditional folk games (for example, in the Bashkir game “Yurta”).	Cognitive, regulatory (model construction)

Module 2. Comprehensive linguistic support

This module addresses language barriers exacerbated by the specific terminology of the exact sciences.

- *Multilevel glossary.* Creation of a glossary of key subject terms, including not only translations into students’ native languages but also detailed explanations in Russian, synonyms, supporting diagrams, and mnemonic devices for memorization.

- *Decomposition of complex texts.* Transformation of complex mathematical or physical formulations into a sequence of simple, logically connected sentences. Active use of algorithmic instructions (“step 1: find in the condition...”, “step 2: recall the formula for...”).

- *‘The Language of Science’ as a Foreign Language.* Application of techniques used in teaching Russian as a foreign language (RFL): highlighting key words, pre-text and post-text tasks, and working with lexical and grammatical constructions characteristic of the scientific style.

Module 3. Pedagogical Strategies and Network Interaction

This module focuses on organizing educational communication that promotes intercultural dialogue and collaboration.

- *Project activities as the basis for integration.* The primary form of work proposed is intercultural projects, where the heterogeneity of the group becomes its advantage. Examples:

- o *Mathematics/Computer Science:* Project ‘Digital Museum of Mathematics of the Peoples of Russia’: collecting information about mathematical knowledge in the cultures of various peoples (measurement systems, numeration, puzzles), creating interactive presentations or a website.

- o *Physics/Technology:* Project ‘Engineering Solutions in Traditional Architecture’: analysis from the perspective of physics concerning the stability and thermal insulation of traditional buildings, creating their models or 3D mock-ups.

- *Technologies of synchronous and asynchronous interaction.* Utilization of the network platform’s capabilities: shared documents for collaborative problem solving, forums for discussion, videoconferences for project presentations involving parents or community representatives.

- *The role of the teacher as a moderator of intercultural dialogue.* The educator is not the sole source of knowledge but facilitates the process, ensuring equal participation of all students, skillfully forming groups and asking culturally sensitive questions.

To evaluate the effectiveness of the model components, a study was conducted using network classes from general education schools in the Zaporizhzhia region. The experiment involved 112 students from grades 7 to 9, organized into virtual classes. The control group (55 individuals) was taught according to the standard curriculum utilizing traditional network resources. The experimental group (57 individuals) followed the program implementing the developed model during the 2024/2025 academic year.

Table 2. Comparative academic performance results
(average score on a 5-point scale)

Subject	Group	Initial assessment	Final assessment	Improvement
Mathematics	CG (n=55)	3.5	3.7	+0.2
	EG (n=57)	3.4	4.3	+0.9
Physics	CG (n=55)	3.3	3.4	+0.1
	EG (n=57)	3.2	4.0	+0.8
Computer Science	CG (n=55)	3.6	3.8	+0.2
	EG (n=57)	3.5	4.4	+0.9

A set of methods was employed to assess the results: subject knowledge testing (initial and final evaluations), a questionnaire to measure academic motivation (based on M. V. Matyukhina's methodology), observation of student activity on the network platform, and analysis of project work outputs. Table 2 presents a comparative analysis of the results obtained from the conducted study.

The data indicate a statistically significant ($p < 0.05$, according to Student's t-test) superiority in the dynamics of indicators in the experimental group.

The results of the academic motivation survey indicated that in the experimental group, the proportion of students exhibiting dominant cognitive motives increased significantly (from 35% to 68%), whereas in the control group, the changes were minor (from 33% to 37%). Students in the experimental group noted in open-ended questions that 'the tasks became more interesting because they are connected to the real lives of various people,' and 'there was a desire to learn more about the culture of their classmates.' A qualitative analysis of project work revealed a high level of intercultural interaction: students collaboratively sought information, consulted relatives, and helped each other overcome language difficulties. Observation of activity on the platform showed an increase in the number of messages in the project group chats and growth in the proportion of students actively participating in discussions (from 40% to 78% in the experimental group).

Conclusions and Prospects of the Study

1. A theoretically substantiated and practically implemented integrative model for adapting the teaching of exact sciences to online multinational classes, combining deep contextualization of content, multi-level linguistic support, and the organization of project activities based on intercultural collaboration.

2. The model's validation confirmed its high effectiveness. A statistically significant increase in academic performance in the experimental group was accompanied by a qualitative improvement in learning motivation and the development of intercultural communication skills.

3. The key factor for success is not the one-time use of individual techniques, but the systematic and consistent implementation of all components of the model in daily pedagogical practice.

4. The identified limitations are related to the increased labor intensity of material preparation at the initial stage and the need for specialized training of educators to work in cross-cultural environments.

Promising directions for further research:

- Development and implementation of a digital tool for teachers that enables the rapid creation of culturally adapted assignments using templates.

- A study of the long-term impact of the cross-cultural approach on students' professional self-determination.

- Adaptation of the model for other subject areas (chemistry, biology) and various age groups.
- Investigation of the impact of artificial intelligence (AI) on personalized learning in multinational online classes.

The practical significance of this work lies in providing educators with concrete tools to enhance the effectiveness and inclusiveness of the educational process in the context of growing cultural diversity and school digitalization.

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现代教育组织中未成年人公民地位的形成
**FORMATION OF THE CIVIL POSITION OF MINORS
IN A MODERN EDUCATIONAL ORGANIZATION**

Braun Tatyana Petrovna

PhD, Associate Professor

*St. Petersburg Academy of Postgraduate Pedagogical Education named
after K. D. Ushinsky*

摘要：本文将未成年人公民身份的形成视为一个复杂的现象，分析了教育机构中青少年公民身份形成的关键社会化机构和方法，并指出了其中存在的风险。

关键词：未成年人，公民身份，法律素养，法律社会化。

Abstract: *The article considers the formation of a civil position in minors as a complex phenomenon and analyzes the key institutions of socialization, methods of forming a civil position in adolescents in an educational organization and identifies risks.*

Key words: *minors, civil position, legal literacy, legal socialization.*

In modern society, the formation of a civil law position of the younger generation is an important pedagogical task and a strategic condition for the sustainable development of society.

A civil position is a systematic approach or concept that defines the understanding and application of civil law norms. It is formed by various subjects (legislator, courts, law enforcement officers, scientists, participants in legal relations) and includes several interconnected levels:

Philosophical basis: key ideas on which legal regulation is built.

- Principles: equality of participants, inviolability of property, freedom of contract, dispositiveness, inadmissibility of arbitrary interference in private affairs.
- Main functions: compensatory, restorative, protective.
- Dogmatic level:
 - Understanding and interpreting sources of law;
 - Determining the content of basic legal institutions;
 - Specifying the status of subjects (natural and legal persons, public legal entities) and their legal personality.

- Practical level:
 - Approach to protection of violated rights;
 - Attitudes to jurisprudence.

The civil position of the younger generation is understood not as the sum of knowledge about laws, but as an integrative quality of personality, including:

- Cognitive component: a system of knowledge about their rights, duties, legal protection mechanisms, the basics of state structure.
- Value-motivational component: internal acceptance of legal and democratic values (justice, equality, freedom, respect for the law and the rights of others), a sense of citizenship.
- Activity-behavioral component: readiness and ability to legal behavior, constructive conflict resolution, participation in public life, protection of one's own and other people's rights by legal means.

The formation of such a position in minors requires special pedagogical design, taking into account age characteristics and social context.

A civil position is formed at the junction of two areas: legal education and civil education. While the former traditionally focuses on norms and responsibility, the latter focuses on participation, values, and identity. Only their synthesis in pedagogical practice creates the basis for conscious and responsible citizenship.

The presence of a civil position is a necessary condition, a step for the formation of civil maturity, i.e. to the conscious readiness of the individual to take responsibility, concern for the future of the country, readiness to subordinate, if circumstances require it, personal interests to the public. The basis of the civic maturity of a person is the attitude of a person to duty, duties, social values, traditions, the future, its moral reliability. Moral reliability is a quality of personality that allows a person, even in difficult contradictory situations, not to change his moral principles, to effectively and steadily perform social functions without contradicting moral norms.

The formation of such a position in minors requires special pedagogical design, taking into account age characteristics and social context. A special role in this process is played by the family, educational institutions, the media and public organizations. It is necessary to take into account the age characteristics of minors, their psychological and social development.

The key theoretical foundation is the concept of legal socialization, which is the process of entering the legal sphere through the development of legal norms, behavior models and social roles. The school acts as a key agent in it along with the family and information environment.

The tasks of forming a civil position in minors in pedagogy are:

- formation of a system of terms and concepts (for example: “good,” “justice,” “responsibility,” “decency”).

– familiarization with the mechanism of legal regulation of public and personal life, rights and obligations, institutions to which you can apply in case of violation of legitimate interests.

– emphasis on the protective functions of legal norms (for example, the use of examples from the practice of law enforcement agencies, the media, the placement of a minor “in the position of the victim”).

– the formation of the ability to apply legal knowledge in practice (role play, workshops, etc.)

– building a single content line — extracurricular activities that complement and consolidate the material received in the lessons.

The process of forming a civil position in minors has a number of features:

- Phasing depending on the scope of legal capacity (the formation of a civil position is non-linear and corresponds to the legislative stages)

- Duality of socio-legal role: a minor is simultaneously:

- Agent of legal relations

- Subject to legal protection

This creates an internal conflict between the desire for autonomy and the need for sanctions, which can distort the civil position, forming either a passive dependence or protest rejection of the rules.

- The dominance of informal socialization institutions. Unlike adults, for whom formal law is key, minors are primary:

- Family: parental models of moral, ethical, legal and economic behavior (arrangements, attitude to debts, protection of their property) are the main model for the formation of a civil position.

- Educational environment: school situations become a platform for practicing civil law behaviors.

- Digital environment: content placement (copyright), communication in social networks (protection of personal non-property rights — dignity, images) form a digital civil position, often ahead of the awareness of “analog” rights and obligations.

- Lack of practical experience in human rights activities.

Effective formation of a civil position requires the creation of the following conditions in an educational organization:

- The democratic way of school life: the participation of students in self-government, the creation of school community rules, etc.— the practice of living law.

- Interdisciplinary integration: the inclusion of legal and civil issues not only in the course of social studies, but also in literature, history, foreign languages, subjects of the natural science cycle.

- Active use of interactive and practice-oriented technologies:

- Business and role-playing games (trials, parliamentary sessions).

- Case method (analysis of real or simulated legal situations).
- Social engineering (legal education for younger students).
- Contests and Quizzes.
- Discussions and debates on topical socio-political issues.
- Meetings with representatives of legal professions (lawyers, judges, lawyers, law enforcement officers).
- Legal quests, battles, debates, etc.
- Social Patrol.

The risks of the formation of a civil position of minors are:

- Dependent position: emphasis on rights while ignoring duties and responsibilities;
- Legal nihilism: disregard of legal norms;
- Legal infantilism: careless attitude towards legal values (from minor gaps in the field of law to the complete absence of any legal knowledge and deformation of the legal worldview);
- Legal illiteracy, including in the digital environment;
- Paternalism: an approach in which a parent or teacher takes a more active and leading role and solves the problems of a minor, depriving him of the acquisition of social experience.

The formation of the civil position of minors is not just a task, the effectiveness of which depends not only on the prevention of offenses, but also on the future of the country. Efficiency is possible only with a continuous and practice-oriented system, and the implementation of episodic and often formal measures. Such a system should unite the efforts of the family, school, state and civil society, use modern methods and be aimed at forming a civil position in a minor, respectful and responsible attitude towards law as an integral element of his life and the life of society as a whole. This is an investment in the future of society. Conscious, responsible and literate citizens are the key to a stable and prosperous state.

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莫斯科国际大学排名“大学的三大使命”中的人文关怀部分：
俄罗斯和中国高等教育机构的比较分析

**THE HUMANITARIAN COMPONENT OF THE MOSCOW
INTERNATIONAL RANKING «THREE MISSIONS OF THE
UNIVERSITY”: A COMPARATIVE ANALYSIS OF HIGHER
EDUCATION INSTITUTIONS IN RUSSIA AND CHINA**

Abakumova Natalia Nikolaevna

*Ph.D. (Education), Associate Professor
National Research Tomsk State University*

Fakhrutdinova Anastasiia Victorovna

*D.Sc. (Education), Head of Department
Kazan Federal University*

摘要：本文探讨了现代高等教育人文化问题，以及通过国际排名指标评估人文化进程的可能性。文章识别并论证了莫斯科国际大学排名“大学三大使命”（MosIUR）中人文要素的社会、沟通、信息和组织特征。文章对俄罗斯和中国大学的数量及其排名动态进行了比较分析。分析基于2017-2025年俄罗斯和中国大学在MosIUR中的排名结果。文章特别关注了参与MosIUR俄罗斯排名的俄罗斯和中国师范类大学的排名结果。此外，文章还探讨了俄罗斯大学排名数据的影响，这些数据是“大学三大使命”教育排名体系的一部分。本文探讨了人道主义因素对大学在俄罗斯国际大学排名（MosIU R）中排名的影响。

关键词：人道主义方法、教学监督、大学的科研教育空间、国际排名、俄罗斯国际大学排名（MosIUR）、大学

Abstract. *This article is dedicated to the problem of modern higher education humanization and the possibility of assessing humanization processes through indicators of international ratings. The social, communicative, informational and organizational elements of humanitarian component were identified and substantiated in the Moscow International Ranking “Three Missions of the University” (MosIUR). A comparative analysis of the total number of Russian and Chinese universities as well as the dynamics of their progress in the rankings has been performed. The analysis is based on the results of MosIUR universities in Russia and China for 2017-2025. A special attention is paid to the results of Russian and Chinese pedagogical universities that participated in MosIUR. As well a data*

retrieved from the ranking of the Russian universities influence has been investigated. It is a part of the educational rankings' ecosystem "Three Missions of the University". Conclusions are drawn about the influence of the humanitarian component on the representation of universities in MosIUR.

Keywords: *humanitarian approach, pedagogical monitoring, scientific and educational space of the university, international rankings, MosIUR, universities*

Introduction.

The processes of globalization have a growing influence at the universities. The strategic processes of global educational space and market development are accompanied by changes at the level of the state in general and institutions of higher education. In higher education the processes of globalization are associated with the transformation of the university scientific and educational space and the positioning of the university in the global education market. According to studies [1, 2, 3, 6], the processes of transformation in universities are taking place in three directions: the creation of a network structure by universities [1, 6], the growing importance of the knowledge economy [2], and the growth in the accessibility of higher education [3].

Pedagogical monitoring is used for a correct assessment of transformational processes in Russian and foreign universities. International rankings are one of the mechanisms for implementing pedagogical monitoring at universities. The Moscow International Ranking "Three Missions of the University" (MosIUR) presented its results for the first time in 2017. Thus, it is the "youngest" among the popular international rankings. In 2022, the sixth edition of the ranking has been published: it analyzed 2,239 universities from 129 countries, and the final list included 1,800 universities from 103 countries.

According to experts [6, 9], MosIUR is considered innovative, as it changes the international rating practice. This is confirmed by Luis Claudio Costa, president of the international association IREG Observatory — "Almost all existing ratings are based primarily on research and reputational indicators to one degree or another. The Moscow ranking opens a new, second, generation of academic rankings" [7, 9]. The main task of MosIUR is determined by the correct assessment of the following factors: 1) the real quality of graduates' knowledge, 2) the introduction of advanced teaching methods and 3) the characteristics of national pedagogical and scientific schools. The listed "missions" contain a humanitarian component that needs to be identified, described and interpreted [4].

Methods.

The methodological basis of the study is a general scientific humanitarian approach (I. Kant, B. G. Ananiev, B. M. Bim-Bad, M. Buber, D. Hildebrand, A. N. Leontiev, M. K. Mamardashvili, S. L. Rubinstein, V. I. Slobodchikov, P. A. Florensky, M. Heidegger, K. Jaspers) and the theory of humanitarian priorities

in the philosophy and methodology of education (K. A. Abulkhanova-Slavskaya, A. G. Asmolov, M. M. Bakhtin, V. S. Bibler, L. P. Bueva, V. P. Vyzhletsov, B. S. Gershunsky, S. I. Gessen, V. I. Ginetsinsky, E. V. Gusinsky, E. V. Ilyenkov, M. S. Kagan, M. G. Kazakina, Yu. N. P. Lezhnikov, P. A. Sorokin, G. L. Tulchinsky). Experimental work is based on the concept of monitoring research in education as a technological and methodological apparatus for measuring, evaluating, designing management activities. Theoretical methods were implemented in the work — the analysis of literature, regulations, statistical databases in the area of university rankings. Empirical research methods: analysis of open data sources, comparative analysis of data from the Moscow International University Ranking “Three University Missions” [5, 9] for the period from 2017 to 2025.

Results and discussion.

The meta-analysis of the literature and methodologies of the Academic Ranking of World Universities (ARWU), The Times Higher Education World University Rankings, QS World University Rankings, MosIUR allows us to state that all existing international rankings were originally developed considering the specifics of the national education system. The importance of their development is due to the need to identify universities which activities correspond to the strategic objectives of the state development. For example, ARWU was created in connection with the fact that the PRC was implementing a state program for training specialists abroad [8, 10]. Accordingly, it was necessary to identify those universities where future specialists apart from receiving a good education will also be able to establish connections important for the PRC. Thus, “Nobel laureates” and articles in Nature and Science have large weight indicators in ARWU.

The fundamental difference of MosIUR considering quantitative indicators, uniformly measured in the areas of “Education”, “Science” and “University and Society”. It is the third mission that characterizes the usefulness of the university for its country. It is very important from the standpoint of the ranking humanitarian component. In the broadest sense, the humanitarian approach allows us to consider the use of university ranking technology as an authentic form of assessment that goes beyond the university and allows us to assess the development of the university at the regional, national and international levels. The use of the humanitarian approach in MosIUR is due to the need to highlight the components that reflect the university exclusivity — the concept of education, technologies and forms of research organization and educational activities, the peculiarity of the subjects of space.

The humanitarian components of MosIUR, which are laid down and evaluated in the ranking methodology, will manifest themselves through:

1) the social component — as the mission of the university is to implement the requirements of various target groups (the state, employers, parents, etc.);

2) communication component — determines the level and direction of interaction between subjects at the university and beyond;

3) the information component is a reflection not only on the level of technical and technological equipment of the university, but also of the university’s ability to actively use and develop this component (MOOC development, opening of remote master’s programs on open educational platforms, etc.);

4) the organizational component demonstrates the specifics of the university management culture, the ratio of program and project management, the development of the university ecosystem.

To determine the impact of the identified humanitarian component elements in the organization of the universities’ activities on their involvement and ranking indicator, a monitoring study was conducted on the effectiveness of Russian and Chinese universities participation in MosIUR from 2017 to 2025 (table 1).

Table 1. Monitoring the effectiveness of Chinese and Russian universities in the Moscow International Ranking “Three Missions of the University” (2017-2025) participation

Country Year	Group													Number of universities by years	
	The highest rank	1-100	101-150	151-200	201-300	301-400	401-500	501-600	601-700	701-800	801-900	901-1000	1001-1100		1101-1200
China															
2017	33	3	4	3	-	-	-	-	-	-	-	-	-	-	10
2018	25	6	1	1	5	-	-	-	-	-	-	-	-	-	13
2019	16	6	-	4	8	14	8	8	19	21	14	9	7	6	124
2020	15	7	3	3	10	12	8	6	9	15	10	10	9	10	130
2021	15	9	3	6	11	10	14	13	15	7	9	16	8	5	153
2022	14	7	6	8	9	15	13	13	14	11	10	13	6	5	173
2023	18	7	5	7	8	9	13	12	16	12	12	12	6	8	232
2024	22	7	5	4	9	13	11	8	13	12	8	12	14	5	237
2025	24	6	6	6	8	11	9	15	6	11	7	15	14	13	233
Russia															
2017	25	3	4	6	-	-	-	-	-	-	-	-	-	-	13
2018	23	3	1	3	9	1	-	-	-	-	-	-	-	-	17
2019	22	3	2	-	6	4	2	2	4	8	7	8	10	16	72
2020	21	3	2	1	4	5	3	2	1	7	5	8	6	10	101
2021	19	3	2	-	6	5	3	2	1	5	3	7	8	4	112
2022	18	3	2	2	7	4	-	5	1	4	8	7	5	6	147

2023	17	2	1	2	8	3	1	6	1	4	7	5	6	5	154
2024	17	3	1	1	5	6	2	3	4	2	7	4	6	2	152
2025	17	3	1	1	4	6	4	2	2	6	5	4	6	4	156

Source: <https://mosiur.org/> [8]

Starting from 2017, MosIUR ranked up to 200 universities, in 2018 the sample was doubled to 400 ranks. In 2019 there was an increase in the sample size — up to 1200 universities. In 2020, the number of universities increased to 1500, and in 2021 to 1650. MosIUR results for 2022 include 1800 ranks.

The total number of Chinese universities included in MosIUR has been increasing steadily, from 10 in 2017 to 173 universities in 2022. In comparison, there were more Russian universities in 2017-13, and in 2022 there were 147. The maximum number of high-ranked Russian universities located in Moscow: 37 universities, followed by St. Petersburg (13), Tatarstan (6), Tomsk and Tyumen regions (5 in each). Four universities each — from Moscow, Novosibirsk, Rostov and Samara regions. Moscow State University named after M. V. Lomonosov remained the leader among Russian universities, taking 18th place. St. Petersburg State University took 35th place, having improved its position compared to the previous results. The Moscow Institute of Physics and Technology ranked third among Russian universities and 44th in the overall ranking, remaining the same position compared to last year and improving its result by two positions two years earlier. The Higher School of Economics is one of the best Russian universities (4th position) and has been included in the top-150 best universities in the world (142nd position) according to MosIUR since its first publication in 2017. Moscow Engineering Physics Institute MEPhI ranked 162 in the world and 5 among Russian universities. In 2022, the National Research Tomsk State University entered the top 200 (196th place) in MosIUR and rose to 6th place among Russian universities. The Ural Federal University has significantly improved its positions in the new MosIUR — the university has risen by 20 positions in the world — from 257th to 237th place. In Russia, UrFU retained the 8th place. ITMO University has risen in the world top by 18 positions at once, taking 252nd place. Tomsk Polytechnic University took 10th place among Russian universities and improved its position in the world ranking — up to 258th place (in 2021, TPU ranked 289th). First Moscow State Medical University named after I. M. Sechenov successfully confirmed its position in the interval group 301-350. National Research Lobachevsky State University of Nizhny Novgorod: entered the interval group 501-550 in the world ranking entered the interval group 18-22 among Russian universities. South Ural State University took a place in the 801-900 group and became one of the 900 best universities in the world according to the ranking. Last year, SUSU entered the top thousand universities. The Russian State Agrarian

University — Moscow Timiryazev Agricultural Academy entered the interval group 1301-1400 among all universities in the world and the group 63-71 among Russian universities. It became the only agricultural university in Russia in the world ranking “Three Missions of the University”.

According to 2022 data, two thirds of Russian universities are in the 1201-1800 rank group. They can be considered as universities that have some potential and will probably grow in the MosIUR ranks. The results of Chinese universities are opposite — 130 universities are in ranks from 1 to 1200, and only 43 universities occupy places in groups from 1201 to 1800. Considering that competition is growing year by year, it can be assumed that Chinese universities will actively advance in rankings compared to Russian universities.

The very situation of the rank’s distribution is indicative — three Russian universities entered the MosIUR top –100 and for six years this group has remained unchanged. Whereas Chinese universities in the top-100 in 2021 tripled their appearance and 9 universities entered this group. In 2022, the indicators were reduced — only 7 Chinese universities remained in this group.

Considering the context of the MosIUR humanitarian component indicators in terms of the “third mission” — the characteristics of national pedagogical schools, the pedagogical universities that took part in the ranking were assessed. Only two Russian pedagogical universities were included in MosIUR in 2019. Their number has not changed until 2022. However, it is necessary to note the decrease in the rank group for all pedagogical universities, e.g., the exclusion from the ranking of Tomsk State Pedagogical University in 2020, and the appearance of Moscow City Pedagogical University in the rank group 1301-1400 for the first time.

The number of Chinese Pedagogical Universities is increasing every year. In 2022, MosIUR includes fourteen pedagogical universities with high-ranking indicators. For example, Beijing Normal University is ranked 135, while East China Normal University is ranked 264. A year earlier, in MosIUR, Beijing Normal University took only 165th place, and there were 13 pedagogical universities in total.

It is interesting how the humanitarian component is transformed in the ranking of the Russian universities influence, which is a separate project in the ecosystem of educational rankings “Three Missions of the University”. In 2022, the results of the second ranking were published, which were compiled based on the universities survey results and the collection of information from independent sources — monitoring the graduates’ employment by the Ministry of Education and Science of Russia, the Wikipedia Internet encyclopedia, Alexa web analytics, social networks, data on the number of graduates in senior positions in the largest companies in Russia, data from foreign and Russian scientometric sources.

The final list of the ranking of Russian universities influence included 75 Russian universities. The first place in the ranking in 2022, as in 2020, remains with

the Moscow State University named after M. V. Lomonosov (rating functional 96.32), the second place belongs to the Russian Academy of National Economy and Public Administration under the President of the Russian Federation (67.95), which ranked only fifth in 2020. The top three is closed by St. Petersburg State University (67.79), which was in the second place in 2020. National Research Tomsk State University — 18th place, rating functional — 34.08; National Research Tomsk Polytechnic University — 23rd place, rating functional — 28.63. According to the results of the ranking, the National Research Lobachevsky State University of Nizhny Novgorod took 38th place. Russian State Agrarian University — Moscow Timiryazev Agricultural Academy took 61st place.

Summary

The humanization of higher education is an international problem, which is being solved by many research teams in Russia and China. The collaboration of scientific teams from different countries is important. It leads to conduct full-fledged and comprehensive studies of the transformation processes taking place in higher education. International rankings, as part of pedagogical monitoring, can be used to assess various aspects of the humanization process in higher education. The study made it possible to identify several components that will be included in the humanitarian component of MosIUR — social, communication, information and organizational.

The analysis of the ARWU and MosIUR ranking methodologies proves that initially international rankings are developed considering national specifics and the possibility of assessing the effectiveness of universities' participation in the implementation of state development programs.

Summarizing the results of the monitoring study, it can be noted that Chinese universities implement the humanitarian component in the development of their universities to a greater extent — this can be seen in the increasing number of universities in the top-100 ranking, most of the selected universities are included in ranks from 1 to 1200, the number of pedagogical universities is increasing, and they occupy quite high ranks.

The number of Russian universities in MosIUR is increasing. The main raise in indicators is given by the rank group from 1201 to 1800. The fact that there is no raise in the number of pedagogical universities is a cause for concern. It is possible to detect contradiction between monitoring indicators and statistical data — there is a growth in budget places in pedagogical universities, an increase in the average score of applicants, a high rate of graduates' employment, but there is no increase in the number of pedagogical universities in the ranking.

Conclusions.

Nine years of experience in the development of the MosIUR methodology and approbation showed the stability of the selected indicators and the prospects for further development. The humanitarian component is more prominent in the

rating of the Russian universities influence, which is part of the educational ratings “Three Missions of the University” ecosystem.

Comparative analysis of the ranking results of Chinese universities indicates a stable increase in the number of universities and higher-ranking indicators in MosiUR relative to Russian universities. The assessment of the humanitarian component can be assessed in the “third mission” — the features of national pedagogical schools. Chinese pedagogical universities occupy higher positions in the MosiUR ranking and their number is increasing every year. This can be interpreted in the logic of the rating methodology and the humanitarian component, as PRC pedagogical universities make a greater contribution to the training of future specialists.

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未来工程师教师职业活动中的自我推销：理论分析

**SELF-PROMOTION IN THE PROFESSIONAL ACTIVITY OF
A FUTURE ENGINEER-TEACHER: A THEORETICAL ANALYSIS**

Chernega Elena Anatolyevna

Candidate of Pedagogical Sciences, Associate Professor

Azov State Pedagogical University named after P. D. Osipenko

Katkova Tatiana Igorevna

Doctor of Technical Sciences, Professor

Azov State Pedagogical University named after P. D. Osipenko

摘要：本文分析了心理学和教育学领域中关于“自我推销”概念的定义和实质内容的研究。文章考察了自我推销在个体职业活动结构中的表现特征，并阐明了“工程师教师职业活动中的自我推销”概念的本质。此外，文章还指出了工程师教师职业培训过程中成功培养自我推销技能和能力的关键条件，并概述了其实施方法。

关键词：工程师教师，职业活动，职业活动中的自我推销，自我推销技能和能力。

Abstract. *The article presents an analysis of psychological and pedagogical studies devoted to the definition and substantive content of the category 'self-promotion.' The features of self-promotion manifestation within the structure of the individual's professional activity are examined; the essence of the concept of 'self-promotion of the engineer-teacher in professional activity' is clarified. The key conditions for the successful development of self-promotion skills and abilities during the professional training of the engineer-teacher have been identified, as well as the main methods of their implementation outlined.*

Keywords: *engineer-teacher, professional activity, self-promotion in professional activity, self-promotion skills and abilities.*

Socio-economic transformations occurring in all spheres of public life significantly impact the education system of Ukraine and create real prerequisites for its renewal. The primary factor driving the modernization of professional education comprises the current and prospective demands of the economy, social sphere, science, technology, and the state and regional labor markets.

A developing society requires highly educated, morally mature, proactive, and enterprising specialists capable of independently making responsible decisions in situations of choice, anticipating their possible consequences, effectively collaborating, and demonstrating creativity, mobility, dynamism, and constructiveness in professional behavior.

In this context, the preparation of future engineer-teachers for self-promotion acquires particular importance under conditions of instability and high variability of the professional environment.

Various aspects of a specialist's professional training have been studied in the works of A. Boiko, M. Vachevsky, S. Goncharenko, A. Demchenko, L. Dybkova, L. Karpova, G. Kostyshina, G. Kopyla, V. Kostenko, V. Petry, and others.

The preparation of engineer-teachers is addressed in the works of B. Vasiliev, T. Devyatyarova, I. Kauk, A. Kazanchan, V. Loginov, L. Tarkhan, and others.

The issue of self-promotion of an individual in the professional sphere was considered by E. Jones, I. Hoffman, M. Dyachenko, L. Kandybovich, A. Sidorenko, and others.

The aim of the article is to clarify the essence of the concept of 'self-promotion of the future engineer-teacher'; to determine the conditions for the successful development of self-promotion skills in professional activities during the professional training of the engineer-teacher.

The analysis of psychological and pedagogical research demonstrates that self-promotion occupies a significant place in the structure of the professional activity of the engineer-teacher and is one of the key mechanisms for managing one's career.

In the encyclopedic dictionary of psychology and pedagogy, this concept is associated with assertiveness — the confident advancement of one's own will and interests without infringing upon the rights of others.

The concept of 'self-promotion' belongs to the terminological apparatus of psychological and pedagogical research of recent decades and does not have a definitive interpretation. Many researchers suggest examining it through related concepts, which allow for the identification of the most essential features of an individual's self-promotion:

- as self-presentation. E. Jones considers self-promotion to be a manifestation of competence in preparing, conducting, and commenting on one's own presentation [13];

- I. Goffman, analyzing self-presentation, emphasizes that an individual mobilizes all their activity to create a desired impression on significant others [2];

- as self-exhibition. This term reflects strategies for regulating interpersonal relationships through a balance between openness and protection. Self-presentation serves as an indicator of communicative competence, the ability to respond

flexibly to changes in the interaction situation and to anticipate the interlocutor's reactions, taking into account their individual characteristics. It is a mechanism of personality self-regulation and the regulation of interpersonal relationships. The primary goal of self-presentation is to create an adequate image in a specific situation, enabling others to accurately interpret the subject's intentions and objectives [1; 10].

– on competitiveness. Competitiveness is regarded as an integral personal quality, comprising a set of key competencies and value orientations that ensure successful functioning in society and the civilized resolution of professional development tasks [11, pp. 67-69]. Resources of competitiveness include age, psychophysical health, appearance, abilities, intelligence level, energy reserves, as well as moral components (value system, beliefs, personal limitations, etc.) (V. Andreeva, B. Parygin, et al.);

– as an argument. According to A. Sidorenko, self-promotion is essentially argumentation — the demonstration of facts perceived as convincing evidence [7];

– as the professional competence of a specialist. There are two main positions: classical (with a priority on narrow specialization and ready knowledge/skills) and modern (with a priority on universal abilities — learnability, flexibility, adaptability, since special competences can be developed in the workplace) [12];

– as self-organization. M. Dyachenko and L. Kandybovich define self-organization as ‘an integral set of natural and socially acquired properties, embodied in the conscious characteristics of will and intellect, behavioral motives, realized in the orderliness of activity and behavior’ [3, p. 45].

Thus, self-promotion in the professional activity of an engineer-teacher is understood as a complex, multi-level integral personality trait, grounded in qualification, psychophysiological, creative, and communicative potentials.

This property is aimed at the deliberate structuring by the specialist of their own professional activity and is manifested through the creation of a system of independent, purposeful actions, each possessing its own functional significance and contributing to the successful achievement of the goals of professional activity.

Self-promotion involves the development of a comprehensive set of organizational skills and abilities that ensure the specialist attains a high professional status, a competitive position in the relevant sectoral labor market, and a sustained demand for their professional services.

In the process of professional training of the engineer-teacher, self-promotion skills are considered within the context of the unfolding synergistic processes that inevitably arise in education and manifest as internal self-organizing processes within the personality system, emerging in the structures of consciousness and self-consciousness of the learners.

The skills and abilities of self-promotion in professional activity include:

- organizational (the ability to organize oneself, one's time, and one's actions) [4];
- design-related (the ability to plan activities, orient oneself in time, forecast the consequences of decisions, and develop strategies for personal growth and self-improvement);
- executive (independently make decisions, assume responsibility, and conduct business communication constructively);
- monitoring and evaluation (adequately assess activity results, control, and adjust one's actions) [8];
- professional self-determination;
- professional self-regulation;
- diagnostic-prognostic, designing, and organizational-creative professional self-organization skills [9];
- the ability to purposefully utilize one's intellectual and emotional-volitional qualities to solve professionally significant tasks [6, p. 7].

To develop self-promotion skills and abilities in the professional activities of future engineer-teachers, it is necessary to purposefully cultivate the following personal qualities:

- active life position;
- serious motivation for the profession;
- inclination towards self-development and self-actualization;
- systemic thinking;
- diligence and goal orientation;
- independence;
- stress resistance;
- ability for continuous professional growth;
- leadership and organizational qualities;
- communicative skills;
- ability to make responsible decisions;
- creativity;
- readiness for professional self-determination, etc.

The development of self-promotion skills in professional activities during the professional training of an engineer-teacher requires comprehensive systematic work and the use of effective teaching methods and tools.

The conditions for the successful development of self-promotion skills and abilities in professional activities during the professional training of an engineer-teacher are considered to be:

- the formation and development in future specialists of continuous and integrated communicative competence, as well as their conscious understanding of the significance of self-promotion skills for a successful professional career;

– the integration of interactive technologies and teaching methods into the practice of professional training, specifically oriented towards fostering readiness for self-promotion;

– Enhancement of the status of self-promotion as an independent activity related to the design, organization, and self-monitoring of one's own professional trajectory.

To implement the specified conditions, a systematic orientation of the higher education process toward the development of self-promotion skills and abilities is required.

To satisfy the first condition, the educational process must provide balanced theoretical and practical training for the student: the theoretical cycle should include the study of the essence, structure, functions, and styles of professional communication of the future engineer-teacher; Mastering the knowledge of psychology and pedagogy of communication; Analysis of typical difficulties in linguistic and professional communication; The practical cycle should be focused on the active application of these skills in interpersonal communication — both at professional and everyday levels.

The integration of theoretical and practical training, as well as the intellectual-communicative orientation of teaching disciplines across various cycles, will enable the process of developing self-promotion skills and competencies to be continuous and holistic.

To fulfill the second condition, it is advisable to employ interactive teaching technologies grounded in the psychology of human relations: communicative games, business games, role-playing games, brainstorming, the case method, analysis of problematic situations, and others. The essence of these methods lies not only in relying on the processes of perception, memory, and attention but above all on the development of creative, productive, and innovative thinking. Under such an organization of learning, students acquire skills in effective communication and interaction, learn to think critically, and solve complex tasks based on the analysis of production and pedagogical situations, professional assignments, and relevant information. Interactive technologies precisely correspond most closely to current trends in domestic and global higher education and possess significant potential for the professional development of the future engineer-teacher, as well as for his self-development and self-promotion in professional activities.

To fulfill the third condition, it is necessary to include the design of self-promotion of the future engineer-teacher within professional activities in the training curriculum. In the process of such design, students develop projects addressing various professional problems, model variants of professional activity, and integrate holistic elements and conditions of future engineer-pedagogical practice into the educational process. The goal of design is to stimulate students' creative autonomy, enhance their personal and subjective potential, deepen reflection on the meanings

of professional development, and transition from reproductive methods of problem-solving to engineering-pedagogical-creative approaches; from externally oriented interaction to value-semantic communication; from mastering basic professional skills to acquiring complex technologies of self-design and career self-management.

Conclusions. Thus, the theoretical analysis of psychological and pedagogical literature made it possible to clarify the essence of the concept of 'self-promotion of the future engineer-teacher' — a complex, multi-level integral personality trait grounded in the qualification, psychophysiological, creative, and communicative potentials, aimed at the conscious structuring of the specialist's own professional activity. Self-promotion is manifested through a system of autonomous actions, each possessing its own functional content and contributing to the successful attainment of the goals of professional activity. It entails the development of a complex of self-promotion skills and abilities that guarantee the specialist a high professional status, a ranked position in the sectoral labor market, and sustained demand for their professional services.

In the course of professional training of the engineer-teacher, self-promotion skills and abilities are regarded as internal self-organizing processes within the personality system, emerging in the consciousness structures of the learners.

The skills and abilities related to self-promotion in professional activity include: organizational, design, executive, control and evaluative skills, professional self-determination, professional self-regulation, professional self-organization, and others.

The conditions for the successful development of self-promotion skills and abilities in professional activity during the professional training of an engineer-teacher include: the formation and development of continuous and holistic communicative competence, and the awareness of the significance of self-promotion skills; the implementation of interactive technologies and teaching methods aimed at developing readiness for self-promotion; enhancing the importance of self-promotion as an independent activity involving the design, organization, and self-monitoring of one's own activity.

To realize the specified conditions, the educational process in higher education institutions must be oriented towards developing self-promotion skills and abilities.

Prospects for further scientific research lie in determining the role of self-promotion skills and abilities of the future engineer-teacher in the development of their professional competence.

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在“信息技术”课程教学中使用人工智能的教学可能性
**PEDAGOGICAL POSSIBILITIES OF USING ARTIFICIAL
INTELLIGENCE IN TEACHING THE COURSE “INFORMATION
TECHNOLOGIES”**

Abieva Akerke Zhandoskyzy

Assistant Professor

Kazakh National Agrarian Research University

Berdimurat Shugyla

Assistant Professor

Kazakh National Agrarian Research University

摘要：本文探讨了在高等教育机构“信息技术”课程教学过程中应用人工智能技术的教学可能性。该研究是在哈萨克斯坦共和国高等教育系统数字化进程以及哈萨克斯坦共和国科学与高等教育部实施的“AI Sana”计划的目标框架下进行的。文章分析了基于人工智能的智能辅导系统、自动化评估工具、聊天机器人和学习分析技术对教学质量的影响。研究结果表明，人工智能的应用能够实现学习过程的个性化，提高学生的学习积极性，并优化教师的专业活动。

关键词：人工智能，信息技术，高等教育，数字化教育，AI Sana，智能辅导系统。

Abstract: *The article examines the pedagogical possibilities of applying artificial intelligence technologies in the process of teaching the course “Information Technologies” in higher education institutions. The study was conducted within the framework of digitalization processes in the higher education system of the Republic of Kazakhstan and the objectives of the “AI Sana” program implemented by the Ministry of Science and Higher Education of the Republic of Kazakhstan. The impact of AI-based intelligent tutoring systems, automated assessment tools, chatbots, and learning analytics technologies on the quality of education is analyzed. The research results demonstrate that the use of artificial intelligence enables the personalization of the learning process, increases students’ learning motivation, and optimizes the professional activities of instructors.*

Keywords: *artificial intelligence, information technologies, higher education, digital education, AI Sana, intelligent tutoring systems.*

The digitalization of education and the development of artificial intelligence technologies in the Republic of Kazakhstan are closely connected with state educational policy. The “AI Sana” program implemented by the Ministry of Science and Higher Education of the Republic of Kazakhstan aims to train specialists in the field of artificial intelligence, integrate AI competencies into all academic disciplines, develop a startup ecosystem, and promote the digital university model in higher education institutions [1].

At the present stage, artificial intelligence technologies are being actively integrated into all levels of the education system, significantly transforming the content and organization of the learning process [2, 3, 4]. In particular, the use of AI tools in teaching the course “Information Technologies” in higher education contributes to improving the quality of knowledge acquisition, addressing individual educational needs of students, and increasing the efficiency of learning activities.

The active introduction of artificial intelligence technologies into the education system, including the teaching of “Information Technologies”, is determined by the fact that the content of the discipline is directly related to digital technologies, software tools, information systems, and data processing methods. Moreover, the application of artificial intelligence fully corresponds to the logic of the discipline and is methodologically justified.

The course “Information Technologies” is aimed at developing students’ digital competencies, algorithmic thinking, and skills in working with information systems. In this context, the use of artificial intelligence tools in the educational process enables the automation of practical task performance, the construction of individualized learning trajectories based on students’ knowledge levels, and the objective assessment of learning outcomes [5, 6].

Therefore, studying the scientific and pedagogical foundations of using artificial intelligence in teaching information technologies, as well as identifying its advantages and limitations, constitutes a relevant scientific problem (Table 1).

Table 1 — Comparative Analysis of the Advantages and Limitations of Using Artificial Intelligence

№	Indicators	Using Artificial Intelligence	
		Advantages	Limitations
1.	Personalized learning	Automatically adapts the complexity of tasks to the student’s level of knowledge and enables the creation of individualized learning trajectories.	In some cases, algorithms are unable to fully account for students’ specific cognitive characteristics.
2.	Assessment process	Enhances the objectivity of assessment and saves time through the automated evaluation of programming code and tests.	Limited in fully assessing creative and complex tasks (projects, analytical work).

№	Indicators	Using Artificial Intelligence	
		Advantages	Limitations
3.	Development of practical skills	Provides immediate feedback during programming, data management, and information systems modeling.	incorrect algorithm or data may lead to the formation of misconceptions in the student.
4.	Teaching workload	Automates routine tasks, allowing the instructor to allocate time to methodological and research activities.	Requires additional digital and methodological training from the instructor.
5.	Student motivation	Increases interest in learning through interactive tools and chatbots.	Excessive use may reduce students' independent thinking and engagement.
6.	Learning analytics	Analyzes students' performance and learning activity, enabling timely adjustments to the educational process.	There are risks related to the security and privacy of personal data.
7.	Accessibility	Ensures round-the-clock access to learning materials.	Dependent on technical infrastructure and internet connectivity.
8.	Methodological alignment	Logically fully aligns with the content of the "Information Technologies" course.	Does not adapt equally effectively to all learning topics.
9.	Ethical aspects	Helps to systematize the teaching process.	Issues related to algorithmic bias and academic integrity may arise.

Thus, the use of artificial intelligence in teaching the course "Information Technologies" enables the effective organization of the educational process, supports personalized learning, and allows for the automation of assessment. However, its implementation should be accompanied by pedagogical supervision, methodological justification, and strict adherence to ethical standards.

An analysis of scientific literature indicates that artificial intelligence is most effectively applied in teaching the following sections of the "Information Technologies" course:

- fundamentals of programming (automated code checking and error detection);
- database management;
- information systems modeling;
- digital services and cloud technologies.

Intelligent tutoring systems make it possible to automatically adapt the complexity of learning tasks to students' levels of preparedness and provide immediate feedback.

Automated code evaluation systems (for example, for Python or SQL assignments) enhance the objectivity of assessment and reduce the instructor's workload. These systems enable the evaluation of students' programming tasks based on predefined algorithms and criteria, including syntactic correctness, logical structure, efficiency, and compliance with task requirements. As a result, subjectivity in assessment is reduced, and the objectivity of measuring students' learning achievements is significantly increased.

In addition, chatbots and virtual assistants serve as effective tools for organizing students' independent work and improving the accessibility of educational materials. Within the framework of the "AI Sana" program, educational chatbots developed for the "Information Technologies" course provide round-the-clock consultative support on topics such as programming fundamentals, database systems, information systems, and digital platforms.

Virtual assistants enhance students' learning autonomy by supporting task planning, providing guidance for independent assignments, and ensuring rapid access to additional learning resources. This fully aligns with the strategic objectives of the "AI Sana" program aimed at developing students' digital and AI-related competencies.

Learning analytics technologies enable the analysis of students' academic performance, engagement, and learning trajectories, allowing timely adjustments to the educational process. Through such analysis, decreases in learning pace, delays in task completion, or recurring errors in specific topics can be identified. In these cases, instructors can promptly intervene by offering additional learning materials, providing individualized consultations, or adapting the level of task complexity.

For example, in the "Information Technologies" course, during the study of programming fundamentals, learning analytics tools can identify the most common coding errors made by students and redirect instructional content toward problematic topics. This approach ensures the personalization of learning and contributes to improved academic outcomes.

Alongside its advantages, the use of artificial intelligence technologies in education has several limitations. First, the effectiveness of AI systems largely depends on the quality of the initial data. Second, not all instructors are sufficiently prepared to work with intelligent systems, which necessitates additional methodological and professional training [5, 6].

Moreover, the use of artificial intelligence in education raises important ethical concerns, including data privacy, algorithmic bias, and issues of academic integrity, all of which require careful consideration.

According to researchers, artificial intelligence cannot fully replace the instructor; rather, it should be viewed as an effective tool that enhances professional teaching activities. In education, particularly in teaching the "Information

Technologies” course, artificial intelligence should be regarded not as a substitute for the human factor but as a supportive instrument that strengthens the instructor’s role. Human critical thinking, pedagogical intuition, ethical responsibility, and personal influence remain decisive elements of the educational process.

Although artificial intelligence is effective in automating routine operations and analyzing large volumes of data, it cannot fully ensure the humanistic nature of the teaching and learning process.

The research findings confirm that the application of artificial intelligence in teaching the “Information Technologies” course represents a promising direction for improving the quality of higher education. Artificial intelligence contributes to the personalization of learning, the automation of assessment, and the enhancement of students’ learning motivation.

At the same time, the effective implementation of artificial intelligence requires a methodologically grounded approach, the development of instructors’ digital competencies, and strict adherence to ethical standards. Within the framework of the “AI Sana” program, initiatives in this area constitute a significant factor in the intellectualization of Kazakhstan’s higher education system.

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教师反思性主观性的现象
**THE PHENOMENON OF REFLECTED SUBJECTIVITY
OF THE TEACHER**

Moskovskaya Tatiana Viktorovna

Senior Lecturer

*Donetsk National University of Economics and Trade named after
Mykhailo Tugan-Baranovsky*

摘要：本文致力于研究教师的反思性主体性现象，探讨其在意义关系，特别是人与人之间主观意义关系中的表现和影响。文章提出假设，认为可以通过教学互动这一资源来促进学生的个人发展。文章总结了反思性主体性在教育过程中的重要性，并阐述了在当代预防性实践中运用这一现象的可能性；最后，提出了优化师生互动的建议。

关键词：反思性主体性，教学互动，重要他人，模仿，学生个人发展，自我认知。

Abstract. *This article is devoted to the study of the phenomenon of reflected subjectivity of the teacher, considering its manifestations and effects in the context of significance relations and, in particular, the phenomenon of subjective significance of one person to another. A hypothesis is advanced regarding the possibility of enhancing students' personal development through the use of the resource of pedagogical interaction. Conclusions regarding the significance of reflected subjectivity in the educational process have been formulated, and the possibilities of utilizing this phenomenon in contemporary preventive practice are described; recommendations for optimizing the interaction between the teacher and students are presented.*

Keywords: *reflected subjectivity, pedagogical interaction, significant other, imitation, personal development of students, self-perception.*

The problem of transmitting and elucidating life guidelines and fundamental values from generation to generation has traditionally occupied an important place in pedagogy and psychology. Modern researchers note that one of the significant aspects of the educational process is the phenomenon of reflected subjectivity of the situationally significant other person, whose image is formed through direct interaction. From this perspective, according to I. V. Vachkova, it is justified to reassess

‘certain realities of modern educational practice’ to overcome many educational and upbringing challenges [1, p. 37].

The modification of psycho-pedagogical technologies, taking into account the phenomenon of the reflected subjectivity of the teacher, opens prospects not only for better assimilation of the proposed educational material but also for use in contemporary preventive practice, which leads to the enhancement of the personal development of students who strive to replicate the image and behavior of the teacher as a source of new personal meanings in their own behavior and self-perception. The question of the nature and mechanism of this phenomenon remains relevant for both science and practice, as it addresses fundamental aspects of socialization and personality development.

The aim of this paper is to analyze existing approaches to the phenomenon of the teacher’s reflected subjectivity within the context of relationships of significance, particularly the phenomenon of the subjective significance of one individual for another, and to explore the potential applications of this research in modern preventive practices.

A comprehensive review of specialized literature was conducted during this study. Methods of theoretical analysis, comparison, and generalization of available data were applied. The obtained results allowed for formulating conclusions on the significance of reflected subjectivity in the educational process and presenting recommendations for optimizing the interaction between the teacher and students in modern preventive practice.

Considering the concept of ‘reflected subjectivity’ within the framework of a concept reflecting the dependence of interpersonal relationships on collective activity, its content, and values, V.A. Petrovsky, the author and developer of the multisubject theory of personality, emphasizes that in communication, reflected subjectivity can be realized through active real interaction, as well as through the so-called ‘materialized presence’, which does not occur in real time, and also through quasi-presence (illusory, incomplete presence), by reproducing similar situations, etc. [7].

Imitation, as a natural form of human behavior manifesting from early childhood, helps individuals socialize and achieve internal stability. By copying others, a person becomes aware of themselves as part of a specific group, which enables them to feel secure. The desire to imitate during adolescence typically arises when self-esteem is underdeveloped or when the adolescent experiences an emotional deficiency. Both positive and negative behavioral models are adopted in this process.

The task of the teacher is to become for the learner such a significant other who can genuinely influence the qualitative change of ‘semantic formations and behavioral activity’ [4, p. 17].

In domestic psychology, the study of the relationships of ‘significant others’ has actively advanced thanks to the research of several outstanding psychologists who

made a fundamental contribution to understanding the nature of human relationships, including the mechanisms of attachment formation, sympathy and antipathy, emotional experiences, and self-perception in relation to another person.

The founder of the school of relationship psychology, V. N. Myasishchev (1893-1973), was among the first to study psychological relationships as a system of stable behavioral motives. The scholar proposed considering the significance of another person for the subject precisely through the prism of the psychological need for relationships, introducing the concept of ‘psychological closeness.’

A representative of the distinguished cohort of Soviet psychologists, A. N. Leontiev (1903-1979) developed the concept of personal meanings, emphasizing the role of interpersonal interactions and social ties in the formation of individual consciousness. His ideas laid the foundation for understanding the significance of the environment and the influence of surrounding individuals (‘significant others’) on the personality and behavior of the individual.

The renowned Soviet psychologist D. B. Elkonin (1904-1984), a disciple of Vygotsky, thoroughly studied the influence of peers and adults on the development of the child’s psyche, emphasizing the importance of the social environment and the child’s interaction with significant adults.

The issues of interpersonal relationships in youth and adolescence were examined by I. S. Kon (1928-2011), who highlighted the special importance of friends and peer groups (‘reference groups’) in shaping the value orientations of young people.

The distinguished psychologist-pedagogue Yu. B. Gippenreiter, a student and follower of A. N. Leontiev, conducted a scientific study of the issues of family upbringing and parent-child relationships, developing a methodology for analyzing family interactions, with special emphasis on the role of parents as ‘significant others’ in child rearing.

The influence of the teacher’s image on the formation of personal meanings is highlighted in the work of V. Ya. Ivanchenko, who underscores that the teacher ‘is called upon to exert an emotional and psychological influence’ on students, and that his or her personal qualities (self-respect, confidence, self-sufficiency, optimism, responsibility, punctuality, the ability to take reasonable risks, etc.) can serve as a potential stimulus for the personal development of students, since adolescents tend to choose an idol and imitate him [3, p. 222].

The phenomenon of the reflected subjectivity of the teacher, according to the definition by V. A. Petrovsky, corresponds in its content to the ideal representation of one person within another. Adolescence, as a period of maturation, is characterized by the active search for one’s own identity. To achieve internal equilibrium, the adolescent seeks an object of imitation, i. e., subjects whose actions play a decisive role. Unfortunately, to date there is a lack of rigorous experimental research confirming the key role of the teacher as a significant other (a term first introduced in

1940 by Sullivan (1892-1949) in the article ‘Concepts of Modern Psychiatry’) in the process of adolescent self-identification.

Thus, the ‘significant other’ serves as a source of motivation and a stimulus for self-realization and personal growth.

According to A. V. Petrovsky’s theory of personalization (which is regarded as the process of ideal ‘representation’ of personality in other people—‘reflected subjectivity’), the attitude toward another person serves as an important factor in the formation of one’s own individuality and uniqueness.

The mechanism of imitation is a response to subjective perception.

A. V. Petrovsky (1924-2006), in the article “Three-factor model of the significant other,” formulated three essential components that predetermine the perception of one person by another and shape personal significance.

The first component is associated with the subjective meaning of interpersonal interaction. Meaning is formed based on the perception of the partner’s values, qualities, and behavior. The person who is perceived positively and contributes to the satisfaction of personal needs becomes important and attractive. Thus, the transmission of new and interesting information provides the teacher with high referentiality, which fosters an attitude of respect and attachment, and may subsequently develop into authority.

The second component is associated with value significance and is predetermined by the capacity to evoke either sympathy or antipathy. The degree of shared views affects mutual attractiveness. The greater the similarity in values, goals, and life attitudes, the stronger the sense of closeness and mutual attraction. At the same time, emotional attractiveness depends less on joint activity.

The third component is associated with the perceptual activity of the subject and their role institutionalized within the system of objective social relations. This component involves reflected self-esteem — the ability to receive a positive evaluation of one’s personality through recognition and approval from another [6, pp. 7-18].

The described components help explain the mechanisms underlying the formation of significant social bonds and relationships between people.

According to the data presented in the research by E. Yu. Korzhovoy, the quality of pedagogical interaction, both during the educational process and in extracurricular and leisure activities, depends on the teacher’s personality traits.

Highly productive teachers ensure high-quality intellectual training by developing essential 21st-century competencies and laying the foundation for the formation of personal identity. By emulating a highly productive teacher who has become an idol, students exhibit a strong readiness for active engagement, thoughtful decision-making, and personally meaningful behavioral strategies [5, p. 20].

Such interaction results between the teacher and the student are encountered quite rarely, since high productivity is the outcome of the teacher’s prolonged and

intentional efforts to develop academic (knowledge of the educational discipline), didactic (the skill of clearly explaining educational material), psychological (the ability to understand people, resolve conflicts, and establish a positive psychological climate in the group), and innovative (the willingness to introduce innovations and modernize one's activity) components, as well as motivational orientation toward learning and educational work, an internal locus of control, emotional stability, relatively high extraversion, and a range of other personal characteristics. Undoubtedly, a teacher possessing such qualities becomes a significant other for the adolescent. Moreover, according to I. V. Vachkova, 'breakthroughs to the other' in adolescents cannot be particularly prolonged [1, p. 43].

If a teacher does not strive to comprehend life situations and prefers to use ineffective teaching strategies, he should be considered low-productive, since students of such teachers, as practice shows, exhibit low interest in the educational process and poorly developed soft skills ("flexible" or universal skills), which leads to difficulties in communicative and cognitive activities. According to D. S. Ermakov, the presence of "flexible skills" determines an individual's future success [2, p. 169].

I. V. Vachkov believes that a low-productive teacher is poorly suited for pedagogical activity because he 'does not see the personality' in his students, and they respond to him in kind [1, p. 41].

The reflected subjectivity of the teacher signifies his ability to transform his own life activity into an object of practical improvement for another. This implies that the teacher perceives the learner as a subject capable of initiating activity and, in his pedagogical practice, focuses on the development of the adolescent's self-identification, recognizing them as an equal participant in the educational process, whose activity holds particular significance. Well-developed personal qualities of the teacher and the fullest realization of their potential contribute to enriching the inner world of learners, as well as to their complete self-realization and self-efficacy.

To optimize the interaction between the teacher and learners, we recommend:

1) building personally egalitarian communication on the principles of cooperation among participants in the educational process, stimulating active engagement, including integrating the emotional component into interaction;

2) to abandon role norms;

3) to create situations of success;

4) to apply problematic and internally heterogeneous educational tasks;

5) to utilize the individual characteristics, inclinations, and capabilities of each learner;

6) to teach reflective analysis to determine priorities and values, and to understand one's own position;

7) to strive to be a role model for learners.

The conducted research confirms the significant importance of the phenomenon of reflected subjectivity in contemporary preventive practice and the need for further developments in this area. The presented article will be a valuable resource for researchers, practicing teachers, and heads of educational institutions interested in improving the quality of the educational process and educational activities, as well as in contemporary preventive practice.

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初步语音节奏分析法作为掌握声乐教学中移动重音的工具：
以浪漫曲《这里真好》为例进行语音节奏分析

**THE METHOD OF PRELIMINARY PHONETIC-RHYTHMIC
ANALYSIS AS A TOOL FOR MASTERING MOBILE STRESS
IN VOCAL PEDAGOGY: PHONETIC-RHYTHMIC ANALYSIS
USING THE EXAMPLE OF THE ROMANCE “IT’S GOOD HERE”**

Ma Yuqing

Postgraduate student

Herzen State Pedagogical University of Russia,

St. Petersburg, Russian Federation

ORCID ID: 0009-0001-7623-1329

摘要：本文探讨了俄语声乐表演中移动重音的掌握问题。移动重音在语调变化过程中会发生变化，这给外国声乐者带来了显著的挑战，而语言韵律与音乐节奏和乐句的协调性更增加了难度。本文提出了一种“初步语音节奏分析”方法，旨在对声乐文本进行系统的初步研究。该方法包括四个阶段：文本的韵律标记、与乐谱节奏网格的对应关系、识别“问题”段落以及通过组合练习进行针对性训练。本研究的科学创新之处在于对语言和音乐节奏结构之间的相互作用进行了系统的微观分析，并将这种分析转化为一种具体的教学工具。其实践意义在于提高俄语声乐作品的掌握效率和准确性。

关键词：重音，俄语语音学，声乐教学法，语音节奏分析，元音弱化。

Abstract. *The article addresses the problem of mastering mobile stress in the Russian language in the context of vocal performance. Mobile stress, which changes during inflection, poses significant difficulties for foreign vocalists, compounded by the necessity to coordinate linguistic prosody with musical rhythm and phrasing. The paper proposes the method of ‘preliminary phonetic-rhythmic analysis,’ intended for systematic preliminary work on the vocal text. The method comprises four stages: prosodic markup of the text, correlation with the rhythmic grid of the musical score, identification of ‘problematic’ passages, and their targeted practice through combined exercises. The scientific novelty of the study consists in the systematic microanalysis of the interaction between linguistic and musical rhythmic structures and the transformation of this analysis into a specific*

pedagogical tool. The practical significance consists in enhancing the efficiency and accuracy of mastering vocal works in the Russian language.

Keywords: *stress, Russian phonetics, vocal pedagogy, phonetic-rhythmic analysis, vowel reduction.*

Introduction

The relevance of the study is determined by the sustained interest of the global vocal school in the Russian classical repertoire and, consequently, the necessity to effectively resolve the issues encountered by foreign singers. The key difficulty lies in mastering the phenomenon of mobile stress — a fundamental property of the Russian phonological system, in which the stressed position can shift within a single word form (for example, «ВОДА» — «ВОДУ») [5]. In the context of vocal performance, this linguistic task is complicated by the necessity to coordinate the mobile prosodic peak of the word with the fixed metrorhythmic structure of the music, melodic phrasing, and timbral uniformity of the vowels. The absence of a systematic pedagogical tool for preliminary work on this aspect leads to phonetic errors, decreased intelligibility of the text, and ultimately to a distortion of the artistic intent.

The objective of the study is to develop, theoretically substantiate, and empirically test on specific material the method of ‘preliminary phonetic-rhythmic analysis,’ aimed at fostering stable skills in foreign vocalists for correct and expressive text pronunciation within the context of musical performance.

Research objectives addressed to achieve the set goal:

- 1) theoretical analysis of mobile stress and associated difficulties;
- 2) creation of a ‘prosodic passport’ of the text of S. V. Rachmaninoff’s romance ‘Here It Is Good’;
- 3) analysis of the interaction between prosody and musical rhythm;
- 4) development of a four-stage method and exercises.

The hypothesis assumes that conscious analysis of points of interaction between text and music forms proper muscular and auditory memory, increasing learning efficiency.

Research methods are interdisciplinary in nature and include: the method of phonological analysis of accent paradigms; the method of contextual text analysis; the method of comparative analysis of poetic and musical rhythmic structures; the method of pedagogical design (development of work stages and specialized exercises).

The research results presented in the article include:

- 1) a systematized list of types of mobile stress and associated performance difficulties;
- 2) the completed «prosodic passport» of the text of the romance «Here It Is Good», demonstrating zones of high risk;

- 3) the classification of cases of musical-prosodic interaction in this composition;
- 4) a four-stage algorithm of «preliminary phonetic-rhythmic analysis» prepared for implementation in pedagogical practice, including specific examples of exercises.

The theoretical significance of the work lies in the development of methodology at the intersection of linguistics and musicology, while its **practical** significance consists in providing teachers and students with a concrete, reproducible tool for working on the Russian-language vocal repertoire.

1. Theoretical Overview and Analysis of Difficulties

From the perspective of Russian phonology, mobile stress can be systematized according to the types of accentual paradigms characteristic of various parts of speech [2]. These are regular changes in the declension of nouns (such as город — города — в городе) or conjugation of verbs (хожу — ходишь — ходят), as well as irregular suppletive shifts, which often become sources of errors. A phonetic consequence of stress is the qualitative reduction of unstressed vowels, leading to changes in their timbre and duration. For example, the vowel [o] in a stressed position is pronounced clearly as [o], whereas in the first pre-stressed syllable it is reduced to [ʌ] (вода [vʌdá] — воду [vódu]), and in more distant syllables — to a super-short [ʉ] [4].

For a foreign vocal student, these phenomena present a complex of difficulties:

— Cognitive-mnemonic difficulty: Memorizing accent paradigms for the extensive lexicon necessary for the repertoire.

— Articulatory-phonetic difficulty: Adapting to the change in vowel quality depending on the position, which contradicts the norm of ‘pure’ singing of fixed vowels in vocal pedagogy.

— Rhythmic-coordination difficulty: Coordination of the mobile prosodic peak of a word with the fixed meter-rhythmic grid of the music. A stressed syllable occurring on a weak beat or a short note creates a conflict requiring particular performance attention.

— Perceptual difficulty: Reduced text intelligibility due to incorrect stress or lack of proper reduction, which distorts meaning and impairs the impression of the performance [1].

These difficulties are confirmed by studies indicating that even at the phonological level (for example, during neutralization of voicing/devoicing at a word’s end), the speech of bilinguals and language learners is affected by interference from their native language [7].

2. Collection and analysis of linguistic materials

A classical Russian romance was selected as closed educational material for testing the method. A meticulous analysis of the poetic text is conducted to systematically identify all word forms containing mobile stress. For each such word (for example, a noun or verb), its accentual paradigm is recorded. This

work precedes engagement with the music and forms the ‘prosodic passport’ of the text.

Здесь хорошо. [3]
 Слова Г. Галиной, Музыка С. Рахманинова
 Здесь хорошо...
 Взгляни, вдали огнем
 Горит река;
 Цветным ковром луга легли,
 Белеют облака.

Здесь нет людей...
 Здесь тишина...
 Здесь только Бог да я.
 Цветы, да старая сосна,
 Да ты, мечта моя!

Table 1. Analysis of word forms with mobile stress from the romance “Here it is good.”

Word in the text	Part of speech	Accentual paradigm (sing./pl.)	Comment and difficulty
Хорошо	Short adj. form (neut.)	хорош / хороша / хорошо / хороши	Key difficulty: stress is fixed on the root (хорош-), but in the neuter singular it shifts to the ending (-о). For a foreigner, the form «хорошо» (with stressed ending) may conflict with the habitual stress pattern on the root.
огнём	Noun (masc., instr.)	огонь / огня / огню / огонь / огнём / об огне	Mobile stress. In oblique cases (except the instr.), stress falls on the root, whereas in the instr. sg. form (as in the text) it sharply shifts to the ending: огнём. High risk of error.
река	Noun (fem.)	река / реки / реке / реку / рекой / о реке	Mobile stress (type A). Stress moves from the ending in the nom. (река) to the stem in all other cases (реку, реки). In the text, the word is in the nom. case, which is the base but unfamiliar form for foreigners (stress on the ending).
ковром	Noun (masc., instr.)	ковёр / ковра / ковроу / ковёр / ковром / о ковре	Mobile stress. Analogous to «огню»: stress shifts from the root (ковёр) to the ending in the instr. case: ковром.

Word in the text	Part of speech	Accentual paradigm (sing./pl.)	Comment and difficulty
легли	Verb (past tense, pl.)	лечь / лягу / ляжешь / лёг / легла / легли	Mobile and suppletive. In the pl. past tense form, the stress falls on the ending: laid. It is important not to confuse with the stress in the fem. form (легла) or neut. form (легло).
белеют	Verb (3rd person, pl.)	белеть / белею / белеешь / белеют	Fixed stress on the ending in all forms. Difficulty may arise in the pronunciation of reduced unstressed vowels [e] and [yu].
тишина	Noun (fem.)	тишина / тишины / тишине / тишину / тишиной / о тишине	Fixed stress on the ending. The paradigm is analogous to “реке”, but the stress is always on the ending.
сосна	Noun (fem.)	сосна / сосны / сосне / сосну / сосной / о сосне	Mobile stress (type A). A full analogue of “реки”: in the nom. — сосна (stress on the ending), in the other cases — stress on the stem (сосну (acc.)). In the text — nom., which is important to note.
мечта	Noun (fem.)	мечта / мечты / мечте / мечту / мечтой / о мечте	Mobile stress (type A). The same pattern: мечта (text) → мечту (acc.). This is the climactic word of the romance, and its accentual form is crucial for expressiveness.

The text contains several critically important points with mobile stress, where an error will severely distort the word (огнём / огонь, ковром / ковёр). Furthermore, a number of fem. nouns (река, сосна, мечта) are presented in the “original” form for the paradigm, yet atypical for many languages, with a stressed ending, which requires special attention during articulation.

At this stage, the text is overlaid onto the musical score. The rhythmic placement and melodic context of each previously identified ‘mobile’ word are analyzed.

1. The principle of congruence (coincidence).

In most cases, the composer supports the natural verbal stress through musical means:

— “Here it is good”: The stressed syllable “-шо” corresponds to the highest note of the phrase (the climax) and has a longer rhythmic duration compared to the preceding syllables. This is a perfect match.

— “огнём”: The stressed syllable “-ём” is positioned on the strong beat of the measure and is also melodically emphasized (a downward leap of a fifth, which creates intonational weight).

— “ковром”: The stressed syllable “-ом” falls on a long note (a half note) at a relatively slow tempo, enabling it to be clearly sung.

3. Analysis of conflict situations and strategies for their resolution.

Herein lies the primary pedagogical challenge. Rachmaninoff, like many other composers, sometimes consciously opposes everyday intonation for the sake of the overall musical-poetic image [6].

Conflict No. 1: «пека» (measures 4-5).

Character of the conflict: The stressed syllable «-ка» falls on a weak beat (the second quarter note in 4/4 meter) and a short eighth note, followed by a rest. The musical impulse and inertia fall on the preceding unstressed syllable «pe-».

Pedagogical solution (from stage 4 of the method): It is inadmissible to mechanically 'push' on the weak beat. It is necessary to work on the preliminary consonant [r'] and vowel [e] on the strong beat, making them light yet very clear, and to sing the stressed [-ка] as a meaningful word ending 'on the breath,' using the pause that follows as a logical resolution. Exercise: slowly sing «re-» (on the strong beat) — a short exhale-inhale on «-ка» (weak beat) while maintaining the position.

Conflict No. 2: «dream my» (final phrase).

Nature of the conflict: Both key words have stress on the ending. The syllable «-ta» falls on a relatively short note before the caesura, and the syllable «-ya» falls on the longest and most climactic note of the entire phrase, while the melody is already descending (downward movement).

Pedagogical solution: This is not a technical conflict, but an artistic task. The accent shifts from phonetic stress to semantic stress. The performer must construct the phrase to direct energy and meaning toward the word “мечта” (dream), while singing the syllable “-я” as a deep, “weightless,” exhaled conclusion. It is not permissible to force the sound on “-ra,” but it is necessary to preserve a clear vowel [a] within it. Rachmaninoff’s music demonstrates a flexible approach: where possible, it enhances the natural prosody (congruence), and where it serves expressiveness, it creates a meaningful counterpoint between word and music. The task of the pedagogue is to teach the student not to struggle with these conflicts, but to understand their artistic nature and to master technical techniques (breathing, diction, phrasing) for their realization.

4. Development of the method of “preliminary phonetic-rhythmic analysis.”

The method constitutes a four-stage system of preliminary work on the composition.

Stage 1: Marking the prosodic text.

The student receives the pure poetic text without musical notation. The student’s task is to read the text as poetry, mark the stress in all words (considering their grammatical form), and record the result in the form of a scheme or color-coded highlighting. The goal is to isolate and recognize the natural prosodic structure.

Step 2: Comparison with the rhythmic grid.

The marked text is overlaid onto the rhythmic grid of the score. The correspondence of each stressed syllable to a specific rhythmic event (long/short note, strong/weak beat, anacrusis) is visualized. This allows for immediate identification of zones of potential conflict or, conversely, effective support.

Step 3: Identification and preliminary rehearsal of complex passages.

Based on the conducted comparison, ‘problematic’ passages are identified: a) with abnormal combinations (stress on an extremely short note), b) prone to errors due to stress displacement within the paradigm. These passages are listed separately.

Stage 4: Targeted practice of passages.

A cycle of combined exercises is proposed for working on the highlighted fragments:

— Slow reading: Clear articulation of the text in the given rhythm, but without singing, with emphasis on correct stress and reduction.

— Prosodic ‘treading’: connecting the rhythm of the text with a simple motor rhythm (step, clap) for kinesthetic reinforcement, analogous to logorhythmic exercises.

— Stepwise introduction of the melody: singing the phrase on a single pitch, then gradually with the melody, giving primary attention to the text. The goal is to develop correct muscular memory for pronunciation and coordination prior to integration into the emotional and artistic context of the entire phrase.

Conclusion

The proposed method of ‘preliminary phonetic-rhythmic analysis’ enables the structuring and optimization of the vocalist’s work process on a Russian-language composition. By shifting the focus from purely musical or vocal-technical aspects to an in-depth linguistic analysis of the text and its integration into the musical fabric, the method promotes a more conscious, precise, and expressive performance. It is directly aimed at overcoming native language interference and establishing new, authentic pronunciation and rhythmic patterns.

A prospect for further research is the empirical verification of the method’s effectiveness in a pedagogical experiment with control groups of vocal students, as well as the adaptation of this approach to other languages with complex prosodic systems used in vocal music (for example, German or French).

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关于在继续教育体系中为教师专业发展设计个性化路径的问题
**ON THE ISSUE OF DESIGNING A PERSONALIZED TRAJECTORY
FOR TEACHERS' PROFESSIONAL DEVELOPMENT
IN THE SYSTEM OF ADDITIONAL PROFESSIONAL EDUCATION**

Klass Ekaterina Ivanovna*Leading specialist**All-Russian Scientific Research and Testing Institute of Medical
Equipment*

摘要：本文探讨了在继续教育体系中，以个性化方法作为教师专业发展的方法论基础。研究的现实意义在于教师专业活动的日益复杂化以及标准化专业发展项目效果的局限性。本文基于对当代科学研究的分析，阐明了教师专业发展个性化路径的本质和设计方法，并着重强调了将个性化路径视为一个持续过程的重要性。此外，本文还分析了个性化路径的设计方向，并提供了利用数字化教育环境实施个性化路径的实例。

关键词：个性化路径，继续教育，教师，专业发展。

Abstract. *The article examines the personalized approach as the methodological foundation for teachers' professional development within the system of additional professional education. The relevance of the research is driven by the growing complexity of teachers' professional activities and the limited effectiveness of standardized professional development programs. Based on the analysis of contemporary scientific research, the essence and approaches to designing a personalized trajectory for teachers' professional development are elucidated. Particular attention is devoted to viewing the personalized trajectory as a continuous process. The article also analyzes the directions of designing personalized trajectories and provides examples of using digital educational environments to implement the personalized trajectory.*

Keywords: *personalized trajectory, additional professional education, teachers, professional development.*

The current stage of educational development is characterized by heightened demands on the quality of school teachers' professional activities, driven by the renewal of educational standards, the expansion of digital educational practices, and changes in the social demand for school learning outcomes. In this context,

the issue of teachers' professional development becomes especially significant, being viewed less as episodic qualification upgrades and more as a continuous, individually tailored process.

Issues of professional development and methods of its implementation, particularly the personalized approach that takes into account the individual requests of teachers, are regulated by normative documents. Thus, Article 76 'Additional Professional Education' of the Federal Law dated December 29, 2012, No. 273-FZ 'On Education in the Russian Federation' stipulates that additional professional education (hereinafter — additional professional education) must be 'aimed at satisfying the educational and professional needs, professional development of a person'. In the Concept for the Establishment of a Unified Federal System of Scientific and Methodological Support for Teaching Staff and Management Personnel, approved by the order of the Ministry of Education of Russia dated August 6, 2020, No. R-76, the formation of individual educational trajectories for the professional development of teachers, based on the diagnosis of professional deficits and educational needs, is provided. A similar approach is enshrined in the order of the Ministry of Education of Russia dated August 27, 2021. Order No. R-201, which emphasizes the necessity of targeted, differentiated, and personalized support for pedagogical workers within the system of additional professional education.

Collectively, the aforementioned regulatory acts constitute a comprehensive legal framework for designing and implementing personalized trajectories in the additional professional education of teachers.

The relevance of the personalized approach in the system of additional professional education is driven by a combination of socio-pedagogical and technological factors. One of the key reasons is the increasing professional heterogeneity of the teaching staff. School teachers differ significantly in their levels of professional training and qualifications, experience, subject specialization, working conditions, degree of involvement in the digital educational environment, personal characteristics, and particularities. In this regard, standardized professional development programs do not always effectively address individual professional deficits. As noted by S. N. Belova, S. V. Ivanova, et al., there is limited potential in standardized additional professional programs, which fail to consider the diversity of professional deficits, levels of training, professional experience, and conditions of pedagogical activity [1]. Numerous surveys indicate that teachers are dissatisfied with professional development programs, as these do not address their requirements and professional deficits [2, 8, 13].

Accordingly, there is growing interest in designing and implementing personalized trajectories that consider individual professional deficits and needs, thereby enhancing the quality and effectiveness of additional professional education programs and the performance of professional tasks.

Considering the definition of “personalized trajectory,” other related terms are encountered in psychological-pedagogical and methodological literature: “individual educational trajectory,” “individualization of education,” “individual learning trajectory,” and the like. The foundation of all these concepts is the orientation toward learners’ individual characteristics, accounting for their capabilities, identifying deficits, and creating conditions to address the identified deficits. Thus, A. A. Lobut and N. E. Popova state that “an individual learning trajectory is aimed not at developing all personality traits in a person, but only those that correspond to their natural abilities; furthermore, personality development occurs through educational material in subjects, hence the content of education at the university represents an environment in which personality development takes place” [10, p. 51]. G. P. Shchedrovitsky describes the individual educational trajectory as the independent selection and performance of various types of activities, relying on the existing social and cultural experience [15]. A. M. Maskaeva considers an individual trajectory to be not only a process but also “the result of the development of learners’ experience and personal qualities based on variative learning” [7].

N. I. Gorodetskaya and G. A. Ignatyeva, following A. G. Gogoberidze, define an educational route as a “method of organizing the learner’s activity within the educational process.” We cannot agree with the view of scholars that the educational pathway contains “waypoints” aimed at the professional and personal development of teachers [4].

A. A. Shumeiko, in implementing personalized trajectories, proposes the use of variable models of professional development programs focused on identified professional deficits and growth prospects of individual teachers. Modular programs, project-based work formats, internships, and blended learning models create conditions for flexible adaptation of the educational process to the individual needs of school teachers [14].

As noted by S. V. Ivanova, the personalized approach in additional professional education must consider the level of professional competence, teaching experience, the specifics of the subject taught, and the conditions of the educational organization in which the teacher works. At the same time, the key factor is not the volume of information assimilated, but the degree of its applicability in real pedagogical practice [5].

According to G. A. Ignatyeva and V. V. Sdobnyakov, designing a personalized trajectory in the system of additional professional education requires a specific methodological approach that takes into account not only the individual educational needs of participants but also the dynamics of their professional development in real practical conditions. In their work, the authors substantiate the event-positional methodology, which represents a system for designing the educational process, where a key role is played by individualized educational trajectories, analysis of the teacher’s professional experience, as well as diagnostics of their professional requests and positions within the professional community. The scholars emphasize

that such a methodology enables the construction of continuous teacher education as an integral system aimed at developing their autonomy, reflexivity, and capacity for self-development, which constitutes the core essence of the personalized approach in additional professional education [6].

I. S. Petronyuk proposes that when constructing a personalized trajectory, one should rely on a typological approach based on possible classifications of learners through psychological diagnostics. The scholar suggests that when developing a personalized approach, psychological (level of extraversion, predominance of logic, etc.), cognitive (features of perception and processing of educational material, etc.), and behavioral (level of motivation, independence, etc.) criteria should be taken into account. The researcher asserts that the combination of formal and informal additional professional education contributes to enhancing the competitiveness of the teacher, as well as to their professional development [9]. The presented viewpoint raises the issue of preliminary psychological and pedagogical diagnostics of potential participants, which is essential for the development and implementation of a personalized trajectory.

Accordingly, constructing the learning process based on an individual educational trajectory constitutes a model of continuous transformation of the learner's internal potential through externally organized self- and collaborative activity. Based on this, all stages of the activity organization of learning are calculated, representing a kind of semantic framework for the pedagogical process — from goal setting to achieving the result. The developing space of educational trajectories represents a natural social environment where, within a system of social, interpersonal, and professional relationships, cognitive and educational-professional problems are addressed, and life situations are also 'experienced.'

As is evident from the definitions, a personalized trajectory is understood as a process, a result, and a means of professional development.

In this study, we will adhere to the view that a personalized trajectory is a sequence chosen by the individual, i.e., the teacher, of studying content elements aimed at solving professional tasks, forming and developing professional competencies, and addressing professional deficits, at a pace and in a form that correspond to her abilities, opportunities, motivation, and interests. The personalized trajectory, in our understanding, consists of interconnected and mutually conditioned stages: diagnostic-targeted, technological-content, and reflexive-resultative.

The diagnostic-targeted stage involves identifying professional deficits, teachers' needs for professional and/or personal development, setting goals, and answering the questions: 'What? In what way? Where? When?' Answers to these questions assist the teacher in choosing the content, form, methods, and technologies and progressing to the second stage — technological-content. Possible implementation options include modular and variable advanced training programs, individual

master classes, trainings, experience exchanges, internships, e-learning, and others. After training, a reflexive-resultative stage follows, aimed at assessing teachers' satisfaction with the training and the elimination of professional deficits. At the same time, this stage forms the basis for the diagnostic-target stage — the next cycle in professional development. Thus, it can be concluded that the personalized trajectory is a continuous process.

Summarizing the research findings, it should be noted that the personalized approach within the system of additional professional education can be implemented in three directions [1-9, 12]:

- content-related: revising the content of additional professional education programs, developing and implementing variable, modular programs, multi-level tasks, etc.;
- organizational: supporting the teacher throughout the entire learning process;
- technological: applying pedagogical technologies that take into account the psychological and pedagogical capabilities of teachers, with active use of digital technologies.

It is assumed that the personalized trajectory should be considered within the context of a personalized environment. Such an environment comprises tools, communities, and services that form individual educational platforms used by learners to manage their own learning and achieve educational objectives. Consequently, it must be flexible and adaptable to meet needs and foster development.

The personalized trajectory in additional professional education should be focused on solving the professional tasks of teachers:

- development of professional competence;
- elimination of professional deficits;
- self-education and self-development.

The active integration of digital technologies into education has become a means of implementing a personalized trajectory. In such an environment, the learner determines their personal trajectory by defining the content necessary to meet their professional needs and selecting the learning pace required. According to V. I. Blinov, E. Yu. Yesenin, I. S. Sergeev, and others, the digital educational environment fosters the development of personalized competencies, which leads to the multiprofessionalism of the teacher possessing their own set of competencies [3].

Digital tools, including artificial intelligence tools, according to researchers (S. N. Belova, G. N. Podchalimova, Y. A. Sechkar, E. E. Symanyuk, et al.) help in constructing a personalized trajectory, identifying professional deficits based on the analysis of diagnostic results, supporting and increasing motivation, self-education, selecting content depending on the level of mastery of the educational material, evaluating assignments, and more [8, 11].

An example of this is the Stepik platform. It offers Massive Open Online Courses (MOOCs) from leading universities and experts across various fields. The platform

employs AI for automated assignment assessment and personalized learning, an adaptive process where AI analyzes each learner's level and progress and accordingly provides varied assignments. Additionally, learners can customize their learning pace on the platform, and the presence of chat and feedback features facilitates support both from course developers and the platform itself. AI also analyzes the material in which learners make the highest number of errors. This approach assists course developers in adapting the complexity of the educational material [16].

Thus, the foundations of design are established by regulatory documents. In practice, the personalized approach is implemented across content, organizational, and technological domains. Regardless of the chosen directions, the personalized trajectory is selected by the teacher to address professional deficits, fulfill professional and personal needs, and constitutes a consistent and continuous process. There are examples of designing personalized trajectories, but their implementation in practice is hindered by significant financial, material-technological, and personal costs both for teachers and the additional professional education organizations.

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构建面向俄罗斯联邦和上海合作组织成员国异质地区、用于高等精确科学研究的分布式教育网络的方法论

**METHODOLOGY FOR BUILDING A DISTRIBUTED
EDUCATIONAL NETWORK FOR ADVANCED STUDY OF THE
EXACT SCIENCES IN HETEROGENEOUS REGIONS OF THE
RUSSIAN FEDERATION AND SCO COUNTRIES**

Kurova Tatiana Grigorievna

Senior Lecturer

Azov State Pedagogical University named after P. D. Osipenko

摘要：本文提出了一种构建分布式教育网络的方法，旨在俄罗斯联邦和上海合作组织成员国在区域异质性显著背景下，促进精密科学的深入研究。文章探讨了与教育不平等相关的关键问题，并提出了结构性、实质性和技术性的解决方案。基于集群方法和数字平台的应用，本文构建了一个网络交互模型。文章还分析了现有实践，并展望了该方法的实施前景。

关键词：分布式教育网络，精密科学，区域异质性，方法论，网络交互，上海合作组织，集群方法，教育数字化。

Abstract: *The article proposes a methodology for establishing a distributed educational network aimed at the advanced study of the exact sciences within the context of significant regional heterogeneity in the Russian Federation and SCO countries. Key issues related to educational inequality are examined, and structural, substantive, and technological solutions are proposed. A model of network interaction has been developed based on a cluster approach and the utilization of digital platforms. The results of the analysis of existing practices and the prospects for the implementation of the methodology are presented.*

Keywords: *distributed educational network, exact sciences, regional heterogeneity, methodology, network interaction, SCO, cluster approach, digitalization of education.*

Introduction

Contemporary challenges in the global educational landscape necessitate the development of innovative models capable of ensuring equal access to quality education regardless of learners' geographic location. This problem becomes especially relevant in light of the significant socio-economic and infrastructural heterogeneity

of the regions of the Russian Federation and the countries of the Shanghai Cooperation Organization (SCO). Traditional educational systems often fail to effectively address existing imbalances, resulting in increased academic inequality and limiting opportunities for in-depth study of critically important disciplines such as mathematics, physics, computer science, and engineering sciences [1; 3].

As research shows, education today is perceived not only as a personal resource but also as a key factor in the macroeconomic and geopolitical development of the state. At the same time, users of social networks clearly rank the priorities of educational policy, assigning a leading role to the nationwide and systemic levels [4]. This indicates a societal demand for the creation of integrated educational systems capable of functioning on the scale of large territories.

The issue of network interaction in education is actively studied by Russian scholars. For example, Zhuravlev A. L. and Kitova D. A. analyze education as a resource for socio-economic development, highlighting its functional essence at the macro level [3; 5]. Baikhanov I. B. examines cluster formats of interaction between pedagogical universities and social partners as a mechanism to enhance the effectiveness of the educational process [2]. Golubnichaya L. S. and co-authors examine the prospects of establishing networked departments to facilitate scientific and methodological collaboration [1]. Korotkov A. M. et al. elucidate the method of networked educational projects through its dynamic structure and essential characteristics [6]. Ignatovich V. K. and co-authors investigate the issue of the formation of networked entities in educational activities at the regional level [4]. Onufrienko O. G. and colleagues propose integrated forms of interaction within the framework of interregional network models [7]. However, a comprehensive methodology for constructing a distributed network specifically for advanced training in the exact sciences, accounting for the peculiarities of heterogeneous regions of the Russian Federation and the SCO, has not been previously developed.

The aim of the study is to develop a scientifically substantiated methodology for constructing a distributed educational network for the advanced study of the exact sciences, adapted to the conditions of significant regional heterogeneity within the Russian Federation and SCO countries.

The primary problem determining inequality of access to advanced study of the exact sciences is regional resource and infrastructure asymmetry, which manifests in the following aspects:

— Personnel imbalance: there is a concentration of qualified teaching staff in the field of exact sciences in large scientific and educational centers, while a pronounced shortage is observed in remote and rural regions.

— Material and technical support: the capacity to equip specialized educational laboratories and classrooms (physics, chemistry, robotics) varies considerably depending on the economic potential of the regions.

— Information asymmetry: access to modern educational and methodological materials, digital educational resources, and high-speed internet channels is distributed extremely unevenly across the country's territory.

Existing attempts to address these problems, such as distance courses or one-time olympiads, are fragmentary and do not form a sustainable educational ecosystem. As aptly noted by Golubnichaya L. S. and co-authors note that effective network interaction requires the establishment of stable organizational structures, such as networked departments, which ensure not episodic but systematic exchange of resources and competencies [1]. Baikhanov I. B. emphasizes that the cluster format enables the unification of efforts among universities, schools, enterprises, and administrative bodies, generating a synergistic effect [2]. However, these models require adaptation to function within the intercountry context of the SCO, where additional linguistic, cultural, and regulatory barriers exist.

The proposed methodology is based on a synthesis of the cluster approach [4], the model of network educational projects [6], and the principles of digital transformation. The key idea is to create not a single center but a decentralized network of nodes (hubs), each possessing unique competencies and resources, interacting with others based on common standards and protocols.

The proposed model resembles a living network in which each participant has a distinct role. It can be represented as a system comprising three interrelated levels of cooperation.

First level: Knowledge Centers.

These are leading universities and scientific institutes that establish high standards. Their primary task is to develop modern curricula, conduct research, and prepare mentors for other network levels. It is here that advanced ideas and methodologies originate.

Second level: Regional Nodes.

At this level, key universities and schools operate in the regions of Russia and SCO countries. They adapt materials received from Knowledge Centers, considering local specifics, linguistic, and cultural characteristics. These nodes coordinate local operations: they organize classes (both face-to-face and online), conduct seminars for teachers, and provide them with methodological support.

Third level: growth points.

This level includes ordinary schools, lyceums, and centers for supplementary education that directly engage with students. Here, the most important work occurs: identifying gifted children, conducting experiments, supporting project activities, and ultimately fostering their interest in science.

This multi-level structure allows the combination of high standards established by leading experts with flexibility and consideration of local conditions, thereby making support for gifted children more effective and targeted.

Interaction between levels is facilitated through a digital platform that functions as a unified information and communication space.

To enhance the accessibility of advanced study of the exact sciences, it is advisable to design educational programs with a modular and flexible format, enabling the construction of individualized learning trajectories. One possible solution could be the formation of a unified repository of educational modules in mathematics, physics, computer science, and chemistry, developed based on the best domestic and international pedagogical practices. Each such module may include: a theoretical section supplemented with multimedia materials; virtual laboratory works and simulators; a set of tasks and cases of varying levels of difficulty; tools for knowledge assessment and feedback.

The technological foundation may be a cloud platform providing access to educational materials in both online and offline modes; the possibility of conducting webinars, videoconferences, and group projects; the use of virtual and augmented reality technologies for simulating complex experiments; data analysis tools for monitoring academic performance and adapting content to the needs of learners.

For regions with unstable internet connectivity, operation through local content caching with subsequent synchronization upon restoration of connection can be envisaged.

Management of such an educational network can be based on the principles of a project-based approach. The Coordinating Council, comprising representatives from the participating countries, could address tasks such as the development of common quality standards; the distribution of resources among regional centers; the organization of annual network events: olympiads, conferences, and summer schools.

The teacher motivation system also plays an important role, including, for example, opportunities for internships at leading scientific and educational centers.

It is anticipated that the implementation of these approaches will facilitate significant positive changes. Among them are:

- Students from remote regions will gain greater access to quality programs in the exact sciences.

- Gradually, a unified educational space for Russia and the SCO countries will be established, strengthening cooperation.

- More effective tools will be developed for identifying and supporting gifted schoolchildren and students.

- This will contribute to the growth of the professional community of teachers in mathematics, physics, computer science, and chemistry, as well as to their exchange of experience.

To monitor progress and assess the success of processes, a system of evaluations combining both digital indicators and qualitative analysis can be utilized (see Table 1).

Table 1. Key Performance Indicators of the Distributed Educational Network

Indicator Group	Specific Indicators
Coverage	Number of participating regions; number of students engaged in advanced study programs.
Academic Outcomes	Performance of network participants in national and international olympiads; average score in final certification.
Participant Satisfaction	Survey results from students, parents, and educators.
Development of human resource potential.	Number of teachers who have undergone professional development within the network; number of developed methodological materials.

Conclusions and summary

The developed methodology for building a distributed educational network constitutes a comprehensive response to the challenges posed by regional heterogeneity in the education of exact sciences. Its novelty resides in the integration of the cluster approach, modern digital technologies, and intercultural communication mechanisms into a unified model.

The main conclusions of the study are as follows:

1. Effective, in-depth study of the exact sciences in heterogeneous conditions is possible only based on a networked, rather than centralized, model.

2. A key condition for success is the establishment of stable connections among participants in the educational process at all levels — from intergovernmental to school levels.

3. The digital platform functions not merely as a tool for content delivery, but as an environment for collaboration, joint research, and the formation of a professional community.

4. The proposed methodology requires piloting in pilot regions of the Russian Federation and SCO countries for further refinement and scaling.

The implementation of this methodology will contribute not only to resolving specific educational challenges but also to strengthening scientific and technical cooperation between Russia and the SCO countries, fully aligned with their strategic interests amid the formation of a multipolar world.

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在上海合作组织教育一体化背景下，
英语课堂中“4C”能力培养的教学条件

**PEDAGOGICAL CONDITIONS FOR FORMING “4C”
COMPETENCIES IN ENGLISH CLASSES IN THE CONTEXT
OF SCO EDUCATIONAL INTEGRATION**

Myannik Yana Vladimirovna

Teacher of English language

*MAEI “Gymnasium with in-depth study of foreign languages No. 21”,
Tyumen, Russia*

摘要：本文探讨了上海合作组织（上合组织）框架下语言教育现代化这一紧迫问题。随着该地区经济和文化一体化程度的加深，对能够在多元文化环境中有效沟通的专业人才的需求日益增长。研究证实，英语作为上合组织内部科学和专业交流的通用语，应成为培养“软技能”或“4C”能力（批判性思维、沟通、协作和创造力）的平台。通过对中国、俄罗斯和哈萨克斯坦的教育标准和实践进行比较分析，作者识别并从理论上论证了语言能力和关键能力同步发展所需的条件。这些条件包括实施适应亚洲和欧亚学生文化特点的问题导向型和项目导向型学习技术，将语言教育内容与上海合作组织大学（SCO University）的优先领域（生态学、能源、区域研究）相结合，以及实现教育过程的数字化，以确保学术流动性。这项工作的实践意义在于开发一个方法论框架，将英语课堂转变为一个创造上海合作组织成员国统一人力资本的空间。

关键词：上海合作组织，教育一体化，4C能力，英语教学，软技能，项目式学习，跨文化交际，学术流动性，上海合作组织大学，教学协同。

Abstract. *The article addresses the urgent problem of modernizing language education within the framework of the Shanghai Cooperation Organisation (SCO). As the region moves towards deeper economic and cultural integration, there is a growing demand for specialists capable of effective interaction in a multicultural environment. The study substantiates that the English language, acting as a lingua franca for scientific and professional communication in the SCO space, should serve as a platform for developing “soft skills” or the “4C” competencies: Critical thinking, Communication, Collaboration, and Creativity. Based on a comparative analysis of educational standards and practices in China, Russia, and Kazakhstan, the author identifies and theoretically grounds the pedagogical*

conditions necessary for the simultaneous development of linguistic and key competencies. These conditions include the implementation of problem-based and project-based learning technologies adapted to the cultural specifics of Asian and Eurasian students, the content integration of language education with the priority areas of the SCO University (ecology, energy, regional studies), and the digitalization of the educational process to ensure academic mobility. The practical significance of the work lies in the development of a methodological framework that transforms the English lesson into a space for creating a unified human capital of the SCO countries.

Keywords: *SCO, educational integration, 4C competencies, English language teaching, soft skills, project-based learning, intercultural communication, academic mobility, SCO University, pedagogical synergy.*

In the third decade of the 21st century, the Shanghai Cooperation Organisation (SCO) is undergoing a significant transformation, evolving from a regional security bloc into a global center of economic and humanitarian influence. According to the Development Strategy of the SCO until 2030, the “Shanghai Spirit,” based on mutual trust, equality, and respect for the diversity of civilizations, requires a new quality of human capital to be realized [1]. The integration processes taking place in the Eurasian space — from the “One Belt, One Road” initiative to the Greater Eurasian Partnership — dictate the need for specialists who not only possess professional knowledge but are also capable of working effectively in international cross-functional teams. In this context, the role of the English language in the educational systems of the SCO member states is being reconsidered. Despite the high status of Russian and Chinese as the official languages of the organization, English objectively functions as the language of global science, technology, and international business. Consequently, teaching English in the educational institutions of the SCO countries should not be limited to the formation of linguistic skills such as vocabulary, grammar, and phonetics. It must be transformed into a tool for developing higher-order cognitive and social skills, known in the global educational discourse as the “4C” competencies: Communication, Collaboration, Critical thinking, and Creativity.

The contradiction lies in the fact that the traditional academic culture of many SCO countries often gravitates towards reproductive teaching methods, where the teacher acts as the sole translator of knowledge. This approach hinders the development of student autonomy and critical thinking, which are essential for the modern workforce. The purpose of this study is to identify and scientifically substantiate the pedagogical conditions that ensure the effective formation of “4C” competencies in English classes, taking into account the cultural, mental, and institutional specifics of the SCO educational space. The relevance of this study is further underscored

by the need to harmonize educational standards across the SCO member states to facilitate academic mobility and the mutual recognition of qualifications.

The study is based on a systematic approach and a comparative analysis of educational strategies in the key SCO member states, primarily the Russian Federation, the People's Republic of China, and the Republic of Kazakhstan. The methodological basis of the work comprises the competence-based approach, which considers the result of education not as the sum of knowledge but as the ability to act in various problem situations. As noted by I. A. Zimnaya, key competencies are the result of a distinctive paradigm of the educational outcome, which is crucial for the formation of a holistic personality capable of social adaptation [2]. Additionally, the framework for 21st-century learning emphasizes that the mastery of core subjects must be interwoven with the 4Cs to prepare students for the complexities of modern life and work environments [3].

The study also draws upon L. S. Vygotsky's cultural-historical theory, particularly the concept of the Zone of Proximal Development, to understand how social interaction in a foreign language can drive cognitive development [4]. In the context of the SCO, this social interaction is complicated by diverse cultural norms. Therefore, the study applies the theory of intercultural communication to interpret language learning as a process of acculturation and dialogue of meanings. We analyzed the curricula of the network "University of the SCO" (USCO), the Federal State Educational Standards of the Russian Federation, and the normative documents regulating language training in China and Central Asia. The synthesis of this data allowed us to formulate a set of necessary pedagogical conditions for integrating "4C" skills into the English language curriculum.

The first and fundamental condition identified is the transition from the grammar-translation method to hybrid interactive technologies, specifically Project-Based Learning (PBL) and Content and Language Integrated Learning (CLIL). However, simply importing Western methodologies without adaptation is insufficient. The specific nature of the SCO region imposes particular requirements on the content of the "4C" competencies. Communication in the SCO space implies not just fluency in English, but "intercultural flexibility," which is the ability to build a dialogue taking into account the high context of Asian cultures and the poly-ethnicity of the Central Asian region. Kunanbayeva highlights that the modernization of foreign language education requires a linguocultural-communicative approach, where language is viewed as a medium of culture [5].

PBL allows simulating professional activities where students are invited to develop a project on relevant topics. Working in groups, they analyze data in English, distribute roles to practice collaboration, discuss solutions to enhance communication, and present a creative product. However, the implementation of PBL encounters cultural barriers. For instance, Balykhina notes the specific challenges in

teaching languages within the SCO due to diverse linguistic backgrounds [6]. Similarly, Wang points out that in Chinese EFL classrooms, students may be reluctant to express critical remarks publicly due to cultural norms regarding “face” (mianzi) and respect for authority [7]. In such cultures, open debate, which is central to Critical Thinking in Western pedagogy, can be perceived as aggressive or disrespectful.

Therefore, the pedagogical condition requires the **cultural adaptation of PBL**. This implies strict structuring of group roles to ensure that every student has a defined area of responsibility, reducing social anxiety. It also involves the introduction of anonymous peer review mechanisms, allowing students to practice critical analysis without violating social hierarchies. The teacher must create a psychological climate of safety where “intellectual risk-taking” is encouraged and separated from personal criticism. This adapted approach transforms the English classroom into a safe “third space” where students can practice global communication norms while maintaining their cultural identity.

The second condition is the contextualization of content based on the strategic priorities of the SCO. Teaching English cannot be abstract; to form competencies relevant to the integration of the SCO, the content of language courses must reflect the priority areas of the SCO University, such as ecology, energy, IT technologies, regional studies, and pedagogy. Coyle, Hood, and Marsh argue that CLIL is most effective when content and language are learned simultaneously, providing a cognitive challenge that fosters critical thinking [8]. This approach ensures that students are not just learning the language, but are learning *through* the language.

We propose the introduction of modular thematic units into the English language program that resonate with the geopolitical and economic reality of the region. For example, a module on “Ecology and Sustainable Development” could involve analyzing texts on water resources in Central Asia or discussing environmental protection initiatives in the industrial regions of the SCO. A module on “The Great Silk Road: Past and Future” allows students to explore the historical roots of integration and the modern implications of the “Belt and Road” initiative. Shaukeneva and Auelgazina emphasize that the University of the SCO acts as a factor of humanitarian integration, and language education must support this mission by creating a unified conceptual apparatus [9]. Such contextualization increases the motivation of students, as they see the direct relevance of their language studies to their future careers and the development of their countries. It forms a shared professional identity and a common narrative among future specialists of the SCO countries.

Given the vast geographical scale of the SCO — spanning from the Arctic to the Indian Ocean — physical mobility for all students is logistically and financially challenging. Therefore, the third pedagogical condition is the integration of digital collaborative platforms into English lessons to ensure digital synergy and virtual academic mobility. Modern pedagogy offers the format of “Virtual Exchange” or

Collaborative Online International Learning (COIL), which involves organizing joint online seminars between educational institutions of partner countries.

During such sessions, students communicate in English, solving common cases via video conferencing and collaborative documents. This serves as a powerful simulator for Communication and Collaboration in a digital environment. Ismailova and Khasanova demonstrate that the integration of soft skills in higher education in Central Asia is increasingly relying on digital tools to bridge the gap between traditional education and market demands [10]. This format forces students to overcome accent barriers, time zone differences, and cultural misunderstandings in real-time. It requires them to exercise patience, active listening, and clarity of expression — key components of the “4C” framework.

Byram’s model of intercultural communicative competence suggests that such direct interaction is essential for developing the skills of discovery and interaction [11]. Furthermore, the use of AI-driven tools for translation and language correction can be integrated into the learning process, not to replace language learning, but to develop students’ critical assessment of machine outputs, thereby enhancing their digital literacy and critical thinking. Experience shows that even short-term virtual projects significantly increase the level of empathy and willingness to cooperate among youth from different SCO nations.

Finally, the implementation of the 4Cs requires a fundamental change in the position of the teacher. In the traditional educational culture of the East, and to a significant extent in the post-Soviet space, the teacher is often perceived as an unquestioned authority and the primary source of knowledge. However, to develop Critical Thinking and Creativity, the teacher must step back, becoming a facilitator, moderator, and instructional designer. This transition is often psychologically difficult for experienced educators.

This pedagogical condition requires continuous professional development of language teachers, specifically in the methods of instructional scaffolding and soft skills management. The teacher must learn to ask open-ended questions that do not have a single correct answer, thereby provoking discussion and critical analysis. Hattie’s research on “visible learning” underscores that the teacher’s role is to evaluate the effect of their teaching on students’ learning and to provide appropriate feedback and challenge [12]. In the context of forming “4C” skills, the teacher must model these behaviors — demonstrating how to give constructive feedback, how to disagree respectfully, and how to approach a problem from multiple angles. This shift is critical for creating a learning environment where students feel empowered to take ownership of their learning process and develop the autonomy required for lifelong learning.

In conclusion, the integration of the educational systems of the SCO countries is a complex and multi-vector process where the English language plays a critical role as a connecting element of scientific and professional communication. The study confirmed that the formation of “4C” competencies (Critical thinking, Communication,

Collaboration, Creativity) in English classes is necessary for preparing a new generation of personnel capable of navigating the challenges of the 21st century.

The observance of the identified pedagogical conditions — the adaptation of interactive methods to local cultures, the orientation of content towards the strategic tasks of the SCO, digital cooperation, and the transformation of the teacher's role — will create a synergistic effect. This approach will allow educational institutions in SCO countries to graduate globally competitive professionals capable of solving the grandiose tasks of developing the Eurasian region. Future research should focus on developing standardized diagnostic materials to assess the level of 4C competencies formed in a multilingual environment and on creating unified textbooks that reflect the cultural diversity of the SCO member states.

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摇篮和摇篮曲是传统文化的组成部分

THE CRADLE AND LULLABY AS ELEMENTS OF TRADITIONAL CULTURE

Rysmendeeva Nazgul

Candidate of Historical Sciences, Associate Professor

Kyrgyz State University named after I. Arabaev

ORCID ID: 0009-0004-8328-9141

Abdalieva Gulzada Koshoevna

Doctor of Historical Sciences, Acting Professor

Kyrgyz State University named after I. Arabaev

ORCID ID: 0000-0003-4149-381X

Usengazieva Gulnara

Candidate of Historical Sciences, Professor

Kyrgyz State University named after I. Arabaev

ORCID ID: 0009-0005-8452-4542

Abdykerimova Aigul

Lecturer

Kyrgyz State University named after I. Arabaev

ORCID ID: 0009-0008-9345-5149

摘要：本文探讨了摇篮作为欧亚大陆各民族物质和精神文化的重要组成部分，尤其侧重于突厥民族文化。文章重点关注游牧民族的摇篮，这些摇篮适应了他们迁徙的生活方式，并探讨了其神圣用途：与摇篮和摇篮曲相关的仪式被视为通过神圣的仪式、象征性的物品和音乐伴奏，将婴儿引入尘世的一种方式，旨在祈求神灵的庇佑。基于分析，文章得出结论：摇篮、摇篮曲及其相关仪式不仅是日常用品，更是一个以神话、传说和童话的形式代代相传的神圣空间。

关键词：摇篮，摇篮曲，突厥民族文化，摇篮仪式，神圣空间，神话，游牧生活方式

Abstract. *The article examines the cradle as a significant element of the material and spiritual culture of the peoples of Eurasia, with special emphasis on Turkic ethnoculture. Particular attention is given to the cradle of nomadic peoples, adapted to the conditions of a mobile lifestyle, as well as to the sacred aspects of its use: rituals associated with the cradle and the lullaby are regarded*

as a means of introducing the child into the earthly world through sacred rites, symbolic objects, and musical accompaniment designed to invoke the protection of higher powers. Based on the conducted analysis, it is concluded that the cradle, the lullaby, and the associated rituals represent not only household objects but also a sacred space transmitted from generation to generation in the form of myths, legends, and fairy tales.

Keywords: *cradle, lullaby, Turkic ethnoculture, rocking rituals, sacred space, mythology, nomadic lifestyle.*

Introduction

The cradle and lullaby are among the universal cultural constants present in virtually all traditional societies. Their durability over time is explained not only by the biological necessity of infant care but also by the profound symbolic significance associated with concepts of birth, fate, and the continuity of the lineage.

In ethnographic and folkloristic tradition, the cradle is regarded as an element of material culture, whereas the lullaby belongs to the genres of oral folk creativity. However, in actual cultural practice, they function as a unified complex, in which object and word, action and sound, form an integral semiotic system. The relevance of this study is determined by the need to understand the role of early forms of cultural socialization of the individual in the context of transforming traditional values and globalization.

Research objective. To examine the cradle and lullaby song as sacred and cultural elements of Turkic ethnoculture, uncovering their symbolic, ritual, and educational significance.

Research tasks: to analyze the geographical distribution of the cradle and its lexical denominations in Turkic languages; to investigate the rituals associated with the use of the cradle and lullaby songs, including symbolic objects and their protective meaning.

Research methodology: comparative analysis of ethnographic and folkloric data on the cradle and lullabies among Turkic peoples; ethnographic method: study of archival materials, myths, legends, and field observations.

The cradle as a miniature model of the world

In the history of humanity, there is virtually no ethnic group whose culture lacks the institution of the cradle. Regardless of the type of economic and cultural system — nomadic, semi-nomadic, or sedentary — the cradle served as a universal element of early childhood life and upbringing. Its forms, materials, and methods of use varied depending on natural and climatic conditions and lifestyle; however, the functional and symbolic significance of the cradle remained consistent.

N. Alekseev analyzed the cradle within the framework of shamanistic beliefs. He noted that the cradle “served as a ‘container of the infant’s soul’” [1].

Among the nomadic Turkic peoples, the cradle was adapted to the conditions of a mobile lifestyle: during migrations, it could be secured to a horse or camel without holding the infant in the arms; it was compact, stable, and portable, corresponding to their way of life.

In various Turkic languages and dialects, this object is designated by the terms *beşik* (Azerbaijani), *bişik* (Bashkir, Tatar), *beşik* (Kyrgyz), *böşük* (Uyghur). In Mahmud Kashgari's 'Divanü Lügati't-Türk,' the word cradle occurs in the form *beşik*.

Materials from archaeological excavations also corroborate the above. In 2016, during archaeological research of the remains of the Shamsly settlement, dated to the 5th-3rd centuries BC and located in the Chuy region of Kyrgyzstan, It was established that most of the found alchiks have holes. These holes were apparently made following certain patterns and an established order. These alchiks were attached to the cradle, used as amulets, and simultaneously served as children's toys 2.[]

'From the very birth of the child, their life was accompanied by various rites and rituals grounded in the regulated norms of tradition. Upon the completion of the forty-day period following the newborn's birth, a special ritual was conducted, to which respected elderly women and neighbors were invited; a lavish *dastarkhan* was spread, and the ceremony of placing the child in the cradle was performed. An axe, a flat stone, a shovel, branches of *archi* (juniper), and *chükö* were placed in the cradle, after which, lifting the head part of the cradle, it was rolled from the headboard to the footboard. This action was repeated three times, with the word 'оң' ('for good,' 'for benefit') pronounced three times» [3].

As noted by the sinologist I. Bichurin and other researchers indicated that the wolf was a totem of the ancient Turks [4]. Not only the wolf's *chükö* was used as an amulet, but also other parts of the wolf's body. According to traditional beliefs, with faith in protection from the evil eye and evil words, the wolf's *chükö* was hung on the wall near the entrance to the dwelling in the past.



Photo. Alchik of a wolf in the form of an amulet
<https://kerek.kg/media/catalog/4195/1.jpg>

This ritual was also described by the scholar S. Demidov, who conducted ethnographic research on the lifestyle of the Turkmen people. He notes: “Parts of the wolf’s body, primarily the alchik among the Turkmen, are used as amulets protecting against the ‘evil’ eye [5]. Such beliefs were characteristic of nearly all nomadic Turkic-Mongolian peoples.

The alchik attached to the cradle has multifunctional significance. It served as a toy: alchiks painted in various colors contributed to the development of the child’s aesthetic taste; by striving to grasp the alchik, the infant developed the hand, especially the right one, improved fine motor skills and coordination of movements, and stimulated imagination and precision. The cradle laid the foundation for the future warrior who would shoot arrows accurately. At that time, among warriors, ‘sologoystvo’ (ineptitude) was not tolerated, as it caused certain difficulties in archery. Thus, upbringing through the repetition of «ОҢ, ОҢ» («right, good») was another method of preparing the child. This was noted by the ethnographer F. Fielstrup, who studied the rituals of the Kyrgyz at the beginning of the 20th century, wrote: «On the third day after the child’s birth, the child is laid in the cradle. They say: «May he be happy and wealthy!», «May life be long!», scatter boorsok, and tie an alchik (for a boy) to the cradle» [6].

The use of alchiks as amulets, hung on various objects — such as the cradle, the child’s clothing, or the infant itself — was widespread throughout Eurasia, including Central Asia, Siberia, and other regions. It is evident that the cradle, along with all the rituals associated with it, should be understood not merely as an object but as a sacred space, the notion of which was transmitted from generation to generation in the form of various myths, legends, and fairy tales for convenience and more vivid perception.

In various regions of the Turkic world, lullaby songs have different names: among the Turkmen — «hüvdi», in Anatolia — «ninni», among the Azerbaijanis — «lay-lay», among the Uzbeks — «alla», among the Kazakhs — «eldiy», «besik zhiry», among the Kyrgyz — «aldey», «beshik yrly». In Mahmud Kashgari’s dictionary «Divan lugat at-Turk», the lullaby is designated by the term «balu-balu» [7].

The texts of lullaby songs often extend beyond mere soothing of the child and assume the character of a distinctive oral message addressed to the future. They reflect the mother’s dreams about the fate of the infant, her hopes for his well-being, health, and a dignified life. Through the lullaby, the mother symbolically articulates how she would like to see her child in the future.

At the same time, lullabies may also incorporate motifs of a social nature. In several texts, there are expressions of concerns related to the family’s difficult circumstances, social injustice, and inequality. In such cases, the mother’s wishes are directed toward the child growing into a strong, honest, and just individual, capable of resisting the cruelty of the world.

In essence, lullabies are not only an integral part of family life but also a means of sacred ‘programming’ the infant’s destiny: the child is wished strength, honor, and service to the people from the outset.

Uiku bersin Teñirim,	May my Teñir (God) grant you sleep,
Uzun bolsun ömürüñ...	May your life be long...

The lullaby plays a crucial role as a bearer of the cultural memory of the people. These songs are primarily transmitted through the female line, which ensures the preservation of language, intonational characteristics, and the system of values specific to a particular ethnic community. As a rule, lullabies were sung by the mother, who conveyed social, ethical, and emotional norms to the child through melody and text.

From the child’s developmental perspective, the lullaby functions as a gradual adaptation to the external world. While in the mother’s womb, the child already maintained a certain connection with the surrounding environment through her movements, voice, and breathing. After birth, the lullaby continues to fulfill this role, providing the child with a sense of security and familiarity with the rhythms and intonations of the native language, thereby contributing to the formation of early cognitive and emotional skills.

Aldey, aldey, white baby,	Bayu, bayu, white infant,
Baby lying in the white cradle.	Infant, sleep in the white cradle.
Blow softly without catching the wind,	Do not suck the breast strongly,
Sleep, good baby.[]	Sleep peacefully, little child.

Even under conditions of modernization, lullabies continue to exist, undergoing changes and adapting to new social and cultural realities. At the same time, they preserve the archetypal structure and the main semantic core, reflecting traditional notions of child protection, value transmission, and upbringing. New lullabies may incorporate contemporary themes reflecting the current realities of family and social life, rendering them both modern and deeply connected to cultural heritage. Thus, the lullaby preserves its role as a bearer of cultural memory, continuing to serve as a tool for upbringing and emotional communication between mother and child.

We present a contemporary interpretation of the lullaby:

Жаңырган таңды In the radiant sun, The beating of my heart, My life, my child. Aldey, Aldey, my pure child, The juniper cradle sways. Aldey, Aldey, my pure child, Mother Umay is beside you, my child[9.]	A roused morning, A shining sun, My heart is beating— My life, my child. Aldey, Aldey, my pure child, The juniper cradle rocks for you. Aldey, Aldey, my pure child, Mother Umay is by your side, my child.
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An analysis of lullaby songs across various peoples shows that they perform a **multifaceted function**. On the one hand, they serve as a means of soothing and protecting the child, ensuring their emotional and physical well-being. On the other hand, lullabies transmit **cultural and social values**, form early conceptions of the world, establish norms of behavior and ethics, and preserve the language and traditions of the people. Even in modern conditions, with changes in subject matter and the incorporation of new realities, lullabies retain their **symbolic core** and continue to serve as **bearers of cultural memory**, ensuring generational continuity and reinforcing the child's bond with their native culture.

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族裔是身份认同不可或缺的一部分
ETHNICITY AS AN INTEGRAL PART OF IDENTITY

Chernyakova Natalia Stepanovna*Doctor of Philosophical Sciences, Professor**Herzen State Pedagogical University of Russia*

摘要：本文将族群视为身份认同不可或缺的一部分。现代社会中大多数社群的形成并非基于自然遗传，而是基于社会因素，这一不争的事实不应成为将种族、血缘或族群社群排除在实际存在的社群之外的理由。人类与生俱来的自然和社会统一性，以及人们基于特定观点和信仰而自觉联合的愿望，都无法抹杀族群间客观存在的差异。

关键词：后现代意识形态，族群，身份认同，人类学类型，族群间交流，仇外心理，族群与社会冲突。

Abstract. *The article considers ethnicity as an integral part of identity. The indisputable fact that in modern society most communities arise on a social rather than a natural genetic basis cannot be a reason to exclude racial, consanguineous or ethnic communities from the list of actually existing ones. Neither the fundamental natural and social unity of the human race, nor the conscious desire of people to unite on the basis of certain views and beliefs can destroy the objective differences between ethnic groups.*

Keywords: *postmodern ideology, ethnicity, identity, anthropological type, interethnic communication, xenophobia, ethnic and social conflicts.*

The tendency of postmodern ideology to present any social phenomena as texts creates the illusion that social problems are purely linguistic in nature and can be solved by editing texts, reformulating incorrect questions, or renaming phenomena that do not fit into the structure of the text. So, into the public consciousness the idea is being introduced that if you do not call ethnicity, old age, or disability by their proper names, then no one will notice that some people are no longer young, others cannot move independently, and we all have certain ethnic traits. In contrast to all previous eras, when people meeting with each other willingly spoke or answered questions about their ancestry or ethnicity, confirming thereby their identity, in the postmodern era questions about ethnicity became inappropriate or even provocative. As a result, despite the fact that in the daily practice of interethnic communication ethnic identification is carried

out automatically in the mode of identification by external anthropological signs, a direct question about ethnicity or naming of this affiliation is perceived as tactlessness.

It should be recognized that ethnicity has nothing to do with the content of the relationships that residents of modern megapolis enter into, since the communication system of modern society is based on non-ethnic principles. In no sphere of public life is ethnicity a factor determining the existence, functioning and further development of relevant social institutions. The effectiveness of any type of activity in modern society is determined by the level of professionalism, value orientation and abilities of the individual, but not by his ethnicity. And even if it is known that representatives of different ethnic groups have a penchant for different types of activities, hiring on an ethnic basis is considered as an illegal act by the legislation of most countries of the world. Precisely because the industrial, economic, professional, political, family, religious and many other communities of modern society are formed on an interethnic basis, awareness of one's belonging to a social association that has a decisive influence on the life of a particular individual is more important for people than awareness of one's ethnicity, which may be, besides, complex.

However, the point is not how often and in what connection with other roles an individual realizes his ethnicity, but that no other self-identification replaces ethnic self-identification. Neither the fundamental natural and social unity of the human race, nor the conscious desire of people to unite on the basis of certain views and beliefs can destroy the objective differences between ethnic groups, classes or individuals. The indisputable fact that in modern society most communities arise on a social rather than a natural genetic basis cannot be a reason to exclude racial, consanguineous or ethnic communities from the list of actually existing ones.

The complexities of ethnic identification exist only and exclusively in the minds of ideologists and scientists. Even such a profound connoisseur of ethnic cultures as L. N. Gumilev considered as a "special case" the fact described by V. G. Bogoraz that "an orphan boy raised by the Chukchi and who did not know the Russian language" was "stubbornly considered" Russian by the Chukchi, and "he himself held the same opinion" [5, p.124].

Meanwhile, it is surprising that not only politicians who are far from ethnology, but also ethnologists themselves, are reluctant to admit the obvious: if external anthropological signs indicate significant differences, not a single representative of any ethnic group on Earth will name a representative of another ethnic group by the name of his own ethnic group. In this sense, it is precisely and only the similarity of external anthropological features, indicating biological kinship, that is a sufficient condition for ethnic identification in the actual practice of interethnic communication. No other trait is a sufficient condition for ethnic identification in the interactions between ethnic groups just because, being socio-cultural, acquired and changeable, and therefore — not innate and unchangeable, this trait cannot

be an ethnic identifier that always and everywhere distinguishes one ethnic group from all others and is perceived directly at the ordinary level of consciousness [3].

Language, features of material and spiritual culture are transmitted in the process of an individual's socialization. But no degree of authenticity of socio-cultural characteristics can eliminate anthropological differences. So, one can be "Russian Chukchi", as V. G. Bogoraz wrote, but it is impossible to introduce into the ethnic consciousness of the Chukchi the idea that a boy born of Russian mother and possessing signs of a different anthropological type can be Chukchi.

Conversely, only the anthropological similarity of appearance, in the absence of directly perceived differences, creates an objective basis for the assimilation of an individual by one or another ethnic group. Even common-sense errors in determining ethnic identity indicate the immutability of evaluation criteria: people mistake only when the anthropological similarity or difference is obvious.

Neither language, nor territory, nor social relations, nor self-awareness combined create an ethnic community if there is no biological kinship. And only to the extent that biological kinship recedes into the background, is not taken into account in the social interactions of people, the ethnic community dissolves into social communities of a different type: class, professional, religious, etc.

Genuine xenophobia is much less common in the actual practice of interethnic relations than class hatred for the simple reason that economic inequality as a source of class hatred lies on the surface and does not need to be confirmed. But only those who do not need any grounds, evidence, or confirmation are capable of hating a representative of another ethnic group, whose life, both visually and essentially, differs little from your own. Genuine xenophobia is always generated by the incompleteness of the socialization process and is related to the physiological process, the biological nature of which cannot be treason, but the public manifestations of which must be suppressed by social norms [1].

Xenophobia should not be confused with the biological incompatibility of representatives of individual ethnic groups with each other, which is the same fact as the psychophysiological incompatibility of spouses, which is one of the grounds for the dissolution of marriage. However, incompatibility of any kind is not a reason for hatred or an excuse for xenophobia. Subjects of socio-cultural activity of any ethnicity, unlike biological beings, are guided in their relationships with other people by social norms rather than instincts. Therefore, in the daily practice of interethnic communication, biological incompatibility is overcome by avoiding contact with those who cause reflex rejection, which is natural for sane people. If there is indeed an element of biological incompatibility in the relationship between ethnic groups, then the likelihood of conflict between them increases significantly, and if such a conflict arises, it can only be practically resolved by isolating ethnic groups in order to prevent mutual destruction.

However, the kind of xenophobia that we encounter most often is, as a rule, the result of special ideological and psychological processing of public or individual consciousness for a purpose that is not directly related to ethnic problems. In most conflicts of modern society, the ethnicity of their participants is used as an external form, not so much expressing as hiding deep social contradictions between the conflicting groups.

Thus, migration flows from the Middle East and Africa to Western Europe were caused by the economic and socio-political crisis that led to wars, rather than ethnic problems. And the clashes between migrants and Europeans are primarily social in nature. These clashes would have been inevitable even if the inhabitants of Berlin had begun to “condense”, because thousands of Cologne residents wanted or had to move to Berlin.

The ratio of ethnic and socio-class interests is in a state of dynamic equilibrium. As long as an ethnic group does not experience real threats to its territory, its language, and its traditional way of existence, it cannot be mobilized for interethnic clashes. But if, at the ordinary level of ethnic consciousness, the actions of another ethnic group are perceived as threatening, ethnic clashes become inevitable. It is at such moments that the true relationship between ethnic ideology and the real existence of an ethnic group is revealed.

The task of ideologists, who represent the real, rather than imaginary, interests of an ethnic group, is to identify ways and means of overcoming the crisis situation and eliminating factors threatening the existence of the ethnic group. However, ethnic mobilization by its very nature cannot unite all citizens of a multiethnic state. The preservation of the territorial integrity of any multiethnic state requires the formation of the civil identity of its subjects, who are aware of their historical, economic, socio-political, territorial unity as citizens of this state [2].

Ethnic groups, like all other cultural subjects of a multiethnic state, are doomed to change in the name of self-preservation in the context of the rapid development of the material and technical sphere of world culture, which is non-ethnic by definition. But it would be a mistake to underestimate the role of the everyday level in the structure of consciousness of an ethnic group. Ultimately, any ideological concepts acquire the power of mobilizing motives only when they are integrated with the most stable elements of the everyday consciousness of an ethnic group.

In addition, we must not forget that the ethnic characteristics of consciousness have a high degree of integration with any other features of the subject of culture, due to which ethnicity is able to overcome the barriers of socio-class exclusion. In the context of the progressive disintegration of social ties that unite people into groups and communities, ethnicity, as the only indestructible, genetic link that remains so even in the absence of a conscious ethnic identity, acts as a kind of final frontier separating society from complete atomization. With any degree of alienation

between people, a person will not stop reacting to the sounds of his native speech and the name of his ethnic group [4].

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御菓子及其在日本饮食文化中的特殊地位
**O-KASHI AND ITS SPECIAL PLACE IN JAPANESE FOOD
CULTURE**

Nikitina Lidia Vladimirovna

Senior Researcher

Institute of Asian and African Studies,

Lomonosov Moscow State University

摘要：本文探讨了被称为“おかし”（o-kashi）的传统甜点，以及它在日本饮食文化中的特殊地位，并分析了其在全球美食领域的独特性。文章还探讨了其在文化转型和日本饮食传统历史发展背景下的演变。文章分析了日本甜点文化的形成阶段、中欧饮食传统的影响，以及西方甜点在日本文化环境中的适应性特点。

关键词：おかし，传统，日本甜点，文化，适应，欧洲，中国，转型，历史，巧克力，法国。

Summary: *This article examines traditional sweets, known as o-kashi and its special place in Japanese food culture and a unique in the context of global gastronomy. Its phenomenon of in the context of cultural transformations and the historical development of Japanese gastronomic traditions. It analyses the stages of formation of Japanese confectionery culture, the influence of Chinese and European culinary traditions, and the peculiarities of the adaptation of Western sweets in the Japanese cultural environment.*

Keywords: *o-kashi, traditional, Japanese sweets, culture, adaptation, European, Chinese, transformation, history, chocolate, french.*

Traditional sweets, known as o-kashi, occupy a special place in Japanese food culture and are unique in the context of global gastronomy.

Unlike in European tradition, Japanese sweets are rarely included in the main meal, serving instead as part of a ritual or an accompaniment to tea. Traditional desserts are based on plant-based products such as rice, legumes, roots, nuts and oilseeds. The use of food additives such as agar-agar and gelatin has led to the emergence of sweets such as yokan, a dense jelly dessert resembling marmalade, and mitsumame, a dessert based on jelly cubes and sweet beans.

Historically, sweet flavours in Japanese gastronomic culture were associated primarily with fruits, which are a kind of symbol of natural sweetness. Fruit was eaten fresh and also became the basis for festive desserts. Among the most popular were persimmons (*kaki*), medlars (*biwa*), small citrus fruits (*kinkan*), plums and pears [Arutyunov, 1981, p. 160; Arutyunov, 1968, p. 133]. The perception of fruit as sweets reflects the archaic model of Japanese taste, in which natural forms of food retained their sacred meaning.

According to Tada Tetsunosuke's classification, the development of Japanese sweets went through six stages, from the most ancient forms to the modern period [Tada, 1979, p. 101]. Initially, sweets consisted of fruit and rice candy (*ame*), which had ritual significance and was associated with Shinto rites.

From the Heian period (IX-XII centuries), the influence of Chinese culture became noticeable: *karakudamono* ("Tang fruits") — sweets made from rice and fruit — spread throughout Japan. Subsequently, the Japanese adapted them to their own taste preferences, which led to the formation of *karinto*, Japanese-style sweets [Wafu Ryori, 1976, p. 34].

The next stage is associated with the flourishing of the art of the tea ceremony, when sweets became an integral part of the aesthetic and ritual experience. The category of *tenshin* appeared — sweets served with tea. During this period, many traditional forms of *wagashi* were developed, including *manju* — buns with sweet bean filling, which remain popular to this day. The spread of *manju* is also associated with Buddhist monastic culture, where they replaced the so-called 'mountain sweets' (*yamagashi*) [Tada, 1979, p. 102].

From the XVI century onwards, Japanese culture encountered European influences: Western desserts found their way to the archipelago along with missionaries and traders.

One of the most famous examples is the *castella* cake (from the Portuguese *pao de castella*), which has become Nagasaki's calling card. The name of this sweet treat preserves the name of the country of Castile, which was located between Spain and Portugal. In addition to biscuits, cakes, sugar and butter sweets, caramel, cookies, tea sweets, quince, as well as bread and egg noodles appeared in Japan.

However, the borrowed forms underwent profound adaptation, acquiring characteristic Japanese features.

This ability to synthesise became a defining feature of Japanese gastronomy in the modern era.

During the Edo period (1603-1868), sweets were structured according to type: fresh fruit, Japanese sweets, Chinese sweets and European sweets. Kyoto and Edo became the main centers of confectionery art. Kyoto products (*kyogashi*) were distinguished by their refined forms and poetic names — "full moon", "evening plum", "pine wind". At this time, the concept of *jōgashi* — 'exquisite sweets' intended as gifts — also emerged.

Regional sweets (meisan) played a special role in Japanese culinary tradition, shaping local gastronomic identity.

For example, Osaka's okashi are associated with the name of Tokugawa Ieyasu, which he gave to his soldiers as a medicine to strengthen their endurance. According to legend, the recipe for senbei crackers was created by the monk Kobo Daishi. It is said that the monk Kobo Daishi (also known as Kukai, founder of the Shingon Buddhist sect) passed on the recipe for this dish to merchants from the city of Sakai in the south-west of Honshu, on the Sea of Japan coast. This is probably how onisenbei ("devil's biscuits") came to be, for which the city of Sakai is still famous today. As for the salty biscuits, shiosenbei, they were created in the Kanto region, and the city of Kusaka in Saitama Prefecture is still famous for this sweet treat.

Regional varieties of sweets still exist today and represent the unique cultural characteristics of each region.

During the Meiji era (1868-1912), a new wave of changes took place in Japanese cuisine, linked to industrialization and Europeanisation, as Western civilization began to penetrate Japan, the Japanese diet also underwent significant changes with the introduction of new foods. This process of renewal also affected the confectionery industry. The Japanese did not immediately accept the new sweets, as they were made with ingredients that were not typical of Japanese cuisine. Thus, for almost the first ten years of the Meiji era (until 1877), Western sweets, which used many ingredients of animal origin, such as butter, milk, etc., did not arouse much interest. In addition, they were much more expensive. In fact, the first confectioner to actively promote new sweets was Yoneda Matsukichi, owner of the Yoneda confectionery shop in the Ginza district of Tokyo. In the 25 November 1878 issue of the newspaper "Postal Herald", under the headline "Western Sweets Confectionery", he wrote about the assortment of goods in his establishment. There were "all kinds of Western sweets", as well as "new candies" and "new chocolate". To write the word "chocolate", they chose kanji characters that would help the Japanese accept this innovation as "their own", but the Japanese did not like chocolate for a long time [Tada, 1979, p. 102].

At the very end of the XIX century, thanks to confectioner Moritaga Teijiro, caramel was released for sale, which was more successful than chocolate. This was followed by a boom in Western sweets.

French confectionery was rivalled by American sweets, which entered the Japanese market after 1945.

Western desserts were initially viewed with caution and apprehension, but chocolate, caramel and cakes became popular. Gradually, the French school of confectionery came to dominate the Japanese confectionery industry, and now there are many confectioneries in Japan, most of which are based on the French school of confectionery.

Many new types of sweets entered the Japanese market after World War II, but Japan has retained a unique synthesis of tradition and innovation. Thus, Japanese sweets are not just a part of Japanese gastronomy, but a reflection of centuries of interaction between cultural traditions, innovation and history.

They embody the ideas of aesthetic harmony, seasonality and rituality, remaining an important symbol of Japanese identity.

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陈培勋的作品以《双蝶变奏曲》为代表，体现了通过西方变奏形式展现的中国化表达方式。

**SINICIZED EXPRESSION THROUGH WESTERN VARIATION
FORM IS ARTISTICALLY EMBODIED IN THE WORK OF CHEN
PEIXUN, AS EXEMPLIFIED BY VARIATIONS ON THE THEME
OF “TWO FLYING BUTTERFLIES”**

Han Wenxuan

Master's Student

Institute of Music, Theatre and Choreography, Herzen Russian State

Pedagogical University,

Saint Petersburg, Russian Federation

摘要：陈培勋是二十世纪中国音乐史上重要的作曲家之一，他融合了中西音乐语汇。1954年，正值新中国成立初期“以西结服务中国”政策的关键时期，他创作了钢琴作品《双蝶主题变奏曲》。本文从历史音乐学的视角出发，探讨了这部作品如何在西方变奏曲式的框架下体现和表达广东民间音乐元素，并分析其在中国钢琴音乐现代化进程中的风格定位和文化意义。通过系统梳理作曲家的生平、创作背景、主题来源、曲式结构和变奏技巧，本文旨在揭示作品在调性结构、主题发展和音乐语言融合等方面的历史逻辑，从而为理解二十世纪中期中国钢琴音乐中西元素融合的实践提供结构性的论证。

关键词：陈培勋；《双蝶》主题变奏曲；广东音乐；变奏曲式；音乐史；中西融合。

Abstract. *Chen Peixun, as a significant composer in the history of twentieth-century Chinese music who synthesized Chinese and Western musical vocabularies, created the piano work ‘Variations on the Theme of “Two Flying Butterflies”’ in 1954, during the pivotal period of the policy ‘Using the West to Serve China’ at the early stage of the establishment of the new China. From the perspective of historical musicology, this study focuses on how this composition embodies and expresses elements of Guangdong folk music within the framework of Western variation form, examining its stylistic position and cultural significance in the modernization of Chinese piano music. By systematizing the composer’s biography,*

the context of creation, the origin of themes, form structure, and variation techniques, the article aims to reveal the historical logic of the work concerning tonal structure, thematic development, and synthesis of musical language, thereby providing a structural case for understanding the practice of integrating Chinese and Western elements in mid-20th century Chinese piano music.

Keywords: *Chen Peixun; Variations on the Theme of ‘Two Flying Butterflies’; Guangdong Music; Variation Form; Music History; Chinese-Western Synthesis.*

Introduction

The relevance of this study is determined by the significance of exploring the synthesis between Chinese and Western musical traditions during the modernization period of the twentieth century. **The objective of this work** is to identify the methods of Sinicized expression in Chen Peixun’s variations through adapting Western forms to Guangdong musical material. **Tasks** include the analysis of historical context, thematic origins, work structure, and mechanisms of integrating national elements. **The hypothesis** posits that the work constitutes a holistic system in which Western form serves as a vehicle for the development of national material. **Research methods** — historical-cultural and musicological analysis. **The results** demonstrate how the composer organically incorporates features of Guangdong music within Western variation logic, thereby creating a model of national style.

Chen Peixun (1921-2006) was a distinguished Chinese composer, pianist, and pedagogue of the twentieth century. He was born in Hong Kong, received his education at the Shanghai National Conservatory, and subsequently taught for an extended period at the Central Conservatory of Music. His oeuvre is deeply rooted in the tradition of Chinese national music. He is especially renowned for his ‘Five Piano Pieces on Guangdong Music Themes’ and other compositions wherein he endeavored to integrate elements of Lingnan (Guangdong region) music into the piano texture, becoming a significant advocate of the creative principle of ‘using the West for China’s needs.’

The work was composed in 1954, during the period of cultural integration in the new China, when the principle of ‘using the ancient for the present, using the West for the needs of China’ was actively encouraged [4]. Against the backdrop of the revival of national music and the incorporation of Western compositional techniques, Chen Peixun selected as source material the Guangdong folk instrumental piece «Two Flying Butterflies» and the lyrical melody from the Cantonese opera «Narcissus», subjecting them to reorganization and development by means of Western variation form. Both melodies exhibit distinct characteristics reflecting the evolution of music from the Jiangnan region to Lingnan: «Two Flying Butterflies» originate from the Jiangnan folk song “Waves of the Xiangjiang River,” and, having passed through the stage of “Shanshuangji,” have acquired a lively,

symmetrical character; «Narcissus» is related to the song «Jasmine», distinguished by its lyrical melodiousness and frequently employed in Cantonese opera to evoke elegant images. Building upon this material and utilizing the variation method, Chen Peixun executed a Western-style reconstruction of melody, rhythm, and harmony, reflecting the historical efforts of the ‘creative transformation’ of Chinese folk music in the context of socialist cultural policy [4].

Discussion and Results

Origin and Evolution of Thematic Material

As a key section of this study, this paragraph focuses on the examination of the historical origins, musical characteristics, and developmental logic involved in the variation process of two Guangdong melodies — ‘Two Flying Butterflies’ and ‘Narcissus’ — within the composition.

«Two Flying Butterflies» originally represents a lively folk instrumental piece from Guangdong music. Its melodic structure often employs recurring phrases that evoke the image of fluttering butterflies, endowing it with a distinct character of folk dance music. Tracing its origins, one can discern a connection with the Jiangnan folk song «Waves of the Xiang River.» Upon reaching Lingnan, the melody underwent localization and gradually took shape as «Two Flying Butterflies» with its clear rhythm and syncopated melody. Chen Peixun preserved in the work its key intervals and rhythmic formulas, enriching the music through piano ornamentation, rhythmic subdivision, and range expansion, thereby enhancing its layering and symphonic effect [5].

‘Narcissus’ derives from a lyrical melody of Cantonese opera; its melodic line is gentle and extended. Related to the song ‘Jasmine,’ it reflects the adaptation process of Jiangnan music in Lingnan. Chen Peixun interprets it as the second theme of the work, gradually unfolding it in the variation process through harmonic preparation, rhythmic elongation, and polyphonic enrichment, imparting a more introspective and poetic sound that creates contrast and complementarity with ‘Two Flying Butterflies’ both emotionally and structurally [1].

Throughout the entire work, the two themes are presented not in isolation but gradually engage in dialogue and merge during the variation process. For example, in the third variation, the intonations of ‘Narcissus’ become apparent in the texture of ‘Two Flying Butterflies.’ In the fifth variation, the fully developed melody of ‘Narcissus’ emerges, demonstrating the composer’s intention to construct a narrative and evolving musical structure through the interaction of the two themes. This approach not only shows respect for the folk material but also reflects a structural consciousness of organizing national lexicon within a Western form, serving as an important practice in the ‘nationalization’ of Chinese piano music in the twentieth century.

The use of variation form

Chen Peixun employs the classical Western variation form in this work but adapts specific techniques in a national style. The entire composition, beginning with the statement of the theme, proceeds through six variations and a coda, gradually revealing emotional and technical content.

The variation techniques are diverse and encompass ornamental, rhythmic, tonal, and polyphonic variations. For example, the first variation emphasizes the lively character through arpeggios and staccato; The second variation introduces a polyphonic texture, intensifying the dialogue between voices; The third variation acquires the character of a dance with a clear rhythm; The fourth variation features a free, rubato-like meter, preparing the transition to the next theme. It is particularly noteworthy that Chen Peixun gradually introduces the theme of ‘Narcissus’ into the variation process, creating an alternation in the development of the two themes, which enhances the dramatic and structural tension of the composition.



Figure 1. Chinese pentatonic scale [2]

This variation logic not only demonstrates the application of Western developmental methods but also preserves, in the details of mode, pitch collection, and rhythm, many features of Guangdong music, such as pentatonic melodic passages, rhythmic accents, and the use of melismas. This renders the work structurally part of the Western variation form, while its language is imbued with the musical color of Linnan. The strategy of ‘westernized form and nationalized lexicon’ represents a typical approach used by mid-20th-century Chinese composers to explore the synthesis of Chinese and Western music [4].

Analysis of the form of the work ‘Variations on the Theme of “Two Flying Butterflies”’

The overall structure of the work can be described as a framework of variation form: ‘theme — six variations — coda.’ The tonal plan centers around the A-Shan mode, traversing an alternation of several modes, such as G-Shan, B-flat Zhi, E-flat Zhi, and ultimately returning to the main tonality, thereby establishing a closed tonal logic. Structurally, the exposition of the theme is clear and concise; the variation section gradually unfolds both emotion and technique, while the coda

reprises the thematic material, establishing a semantic interplay between the beginning and the end. The development of the form aligns with the progression logic of the Western variation form, while simultaneously incorporating modal shifts and cadential patterns characteristic of Chinese national modes, reflecting an organic synthesis of Chinese and Western conceptions of musical structure.

Conclusion

Variations on the Theme of «Two Flying Butterflies» constitute a significant creative achievement of Chen Peixun in the context of the ‘nationalization and modernization’ of Chinese music during the 1950s. The composition, utilizing the structural framework of Western variation form, systematically integrates two Guangdong folk melodies — «Two Flying Butterflies» and «Narcissus», thereby demonstrating a conscious fusion of Chinese and Western musical vocabularies in thematic development, tonal planning, textural design, and rhythmic treatment. This reveals not only the technical mastery and cultural self-awareness of Chen Peixun as a composer but also reflects the historical explorations of Chinese piano music in the realms of form, language, and aesthetic orientation under the policy of ‘using the West for China’s needs’ during the early period of the new China.

The success of this work lies not only in its technical integrity and artistic expressiveness but also in its indication of a possible path for Chinese piano music to integrate folk tradition with modern forms, which holds significant importance for subsequent developments in Chinese piano composition and even for research into the history of Sino-Western musical exchanges. In our time, where globalization intersects with cultural self-awareness, re-examining the historical positioning and structural logic of such works fosters a deeper understanding of identity processes and expressive strategies in Chinese music throughout its modernization.

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河南民歌《对花》：音乐风格特征及演唱形式（论地方民歌创作传统）
**CHINESE FOLK SONG «DUIHUA» OF HENAN PROVINCE:
MUSICAL AND STYLISTIC FEATURES AND PERFORMANCE
ASPECTS (ON THE QUESTION OF LOCAL TRADITIONS
OF FOLK SONGS)**

An Longfei

Postgraduate

Volgograd State Conservatory named after P. A. Serebryakov

Gavrilova Aslan Vera Sergeevna

Candidate of Art History, Professor

Volgograd State Conservatory named after P. A. Serebryakov

摘要： 本文对河南民歌《对花》进行了多角度的分析。作者详细探讨了该作品的音乐表现要素，包括其曲式结构、旋律特征、节奏、和声等。此外，本文还着重分析了歌曲的歌词，重点关注河南方言与旋律的融合。文章还探讨了旋律装饰和插入词的具体运用，并总结了其表演实践中的关键风格特征。本文的一个重要主题是分析中国民歌创作的社会功能，包括歌曲在民间交流和知识传承中的作用。

关键词： 对花；信阳民歌；小调；河南方言；花卉的生长；润腔；衬词；衬腔；

Abstract: *The article undertakes a multifaceted analysis of the Chinese folk song «Duihua» («To the Flower») from Henan Province. The authors provide a detailed examination of the musical and expressive elements of this work, including its formal structure, melodic characteristics, rhythmic organization, and modal-harmonic language. Furthermore, significant attention is devoted to analyzing the song's poetic text from the perspective of the integration of the Henan dialect with the melody. The article also explores the specific use of melodic ornamentation and inserted words, summarizing the key stylistic features of its performance practice. An important thematic focus of this work is the analysis of the social functions of Chinese folk song creation, encompassing the role of songs in folk communication and knowledge transmission.*

Key words: *«Duihua»; folk songs of Xinyang; xiaodiao (minor tunes); Henan dialect; the poetic motif of the growth of flowers; runqiang; chenci; chenqiang;*

从古至今，民歌创作一直是表达各种情感和主题的媒介：生活的美好、童年的快乐、劳动的艰辛、战争的苦难等等。河南省位于中国中部，是中原文化中心，拥有丰富的民歌类型。河南温和的季风气候有利于多种作物的生长，对许多与植物生命周期相关的歌曲主题产生了影响。其中就包括歌颂莲花、向日葵和胡椒花的河南民歌《对花》。

《对花》是一首信阳民歌，信阳种类繁多，形式多样，据中国非物质文化遗产数字博物馆的记录，信阳民歌主要分为两大类：小调和劳动歌。小调和劳动歌又可细分为：情歌、小调、叙事歌、仪式歌、号子、山歌、田歌、灯歌、会歌、儿歌、叫卖歌等¹。歌曲《对花》属于小调，小调体裁创作于明清时期，至今仍被记录并代代相传，足以证明其重要性和持续发展[6]。《对花》的歌词，以其生动的意象（水中盛开的莲花、迎风而立的向日葵、娇嫩的胡椒花蕾）既具有实用意义，展现了农业在河南人民生活中的重要地位，又蕴含着美学和哲学内涵：在中国文化中，莲花象征着好运，向日葵象征着和谐与团结，胡椒象征着繁荣。因此，通过歌词中蕴含的意象，传递了河南人民赋予花卉的特殊意义，将其作为人类对美好生活向往的象征。

《对花》是单二部曲式，调式为G宫五声调式，由do、re、mi、sol、-1a五个音组成，赋予了歌曲鲜明的中国民族特色。该曲的节拍是2/4，共45小节，最后落在主音G上。歌曲的旋律线强调二度、三度、四度和六度跳进，旋律还运用了倚音作为装饰音，增强了整条旋律线的表现力，使其既流畅又富有力度（见谱例1）。

谱例1

31 (乙) (甲) (乙) (合)

莫里莫里 红花 哈里哈里 妹子儿 莫里莫里 红花)。一朵莲 花

39

柔 那么 花里几里 格达金钱 梅花 嘿！ 一子呀儿 哟！

节奏主要由四分音符和八分音符组成，并加入了附点八分音符，赋予了旋律线生动活泼的特点和表现力（见谱例2）。

谱例2

¹中国非物质文化遗产网·中国非物质文化遗产数字博物馆：
[https://www.ihchina.cn/project_details/12609.html#:~: text=信阳民歌](https://www.ihchina.cn/project_details/12609.html#:~:text=信阳民歌)

对花

河南豫剧

歌曲《对花》的旋律风格以润腔和装饰音的运用为特征，装饰音以乐谱记谱形式的加入，生动地展现了地方特色。歌曲的润腔是将河南方言的音调特征融入旋律之中。需要强调的是，中国声乐对发音的严格要求以及汉语拼音音节的结构特点，河南方言的发音与“标准”汉语（普通话）在字面上有所不同，因此，在《对花》中加入润腔使整首歌更加生动，更具地方特色。

例如（谱例3），歌曲第一小节中，“俺”字的歌词中，五线谱上没有任何标记，但在演唱时，不能完全按照音符指示的音高演唱。需要加入润腔的技巧，具体做法是在“俺”字上添加一个比主旋律低的装饰音来演唱，在（谱例4、5）“花”字和“红”字，同样也应该添加比原旋律低的装饰音。

谱例3

俺说一个一呀，对上一个一呀，什么东西开花在水
俺说一个二呀，对上一个二呀，什么东西开花向太
俺说一个三呀，对上一个三呀，什么东西开花两

谱例4

里呀？这个(哩)花名你瞒不住的(的)我呀，(哟喂，哟喂，再)
阳呀？这个(哩)花名你瞒不住的(的)我呀，
尖呀？这个(哩)花名你瞒不住的(的)我呀，

谱例5

莫里莫里红花哈里哈里妹子儿莫里莫里(红花)。一朵莲花

在演唱《对花》中加入润腔的演唱方式，比严格按照音符演唱更能赋予旋律丰富的表现力，也展现了河南方言的特点。

歌曲《对花》中倚音是最常用的装饰音，“荷”和“柔”两个字都使用了倚音（谱例6），且这两个字位于歌曲的高潮部分，因此通过添加这些倚音，可以精准地传达整首歌的情绪和语调变化。

谱例6

16 (乙) (合)
 哎哟 嘟嘟嘟嘟) 荷花 开花 柔柔的, (哟 哎) 荷花
 花 开 花 柔柔的 (哟 哎) 葵 花
 嘟嘟嘟嘟) 大 椒 开 花 柔 柔 的 (哟 哎) 大 椒

谱例 3-5

演唱技巧与人民的语言密不可分，河南民歌中运用了多种类型的衬词，这些陈词可以分为与听众交流的词语和拟声词，它们在丰富歌曲的表现力方面发挥着关键作用。在歌曲《对花》中（谱例7），插入了“妹子儿”用来称呼对方和拟声词“一子呀儿哟，哈哩哈哩，莫里莫里”。称谓词的加入使演唱更加真挚，营造出直接、熟悉的交流感，而拟声词的加入则使歌曲更加灵活，情感更加丰富。衬词突出了河南方言的特点，增强了歌曲的地域特色。

谱例7

12 (乙) (甲) (合)
 莫里莫里 红花 哈里哈里 妹子儿 莫里莫里 红花)。一朵莲 花
 柔 那么 花里几里 格达金钱 梅花 嘿! 一子呀儿哟!

谱例 3-8

衬腔常指从衬词发展而来的旋律片段或乐句，用来补充主歌的歌词和旋律。它们并不直接表达具体的语义内容，而是作为辅助和丰富、增强主旋律的情感表达来使用[2]。在歌曲《对花》中衬腔对应的衬词“哟喂、蹦喂、再蹦、哎哟”（谱例8），“哟喂、蹦喂”没有固定的旋律，演奏者必须根据河南方言即兴发挥。“再蹦、哎哟”旋律则具有鲜明的河南特色，与河南方言的音调和节奏紧密相连。

谱例 8



谱例 3-10

目前, 河南民歌《对花》主要以女子独唱、男女二重唱、男女集体二重唱等形式进行表演演唱¹, 男女以“集体二重唱”的形式演唱《对花》时, 问答环节也为他们提供了趣味性。这种演唱《对花》歌曲的习俗, 作为河南传统的非本土歌曲表演形式, 现在仍然是重要的社会交流方式, 也是民俗文化的重要载体。

综上所述, 中国民歌《对花》属于小调体裁, 其特点是歌词简洁却富有意象, 曲式精炼, 旋律流畅且活泼, 节奏清晰有力, 这些要素共同造就了其充满活力的音乐风格, 充分体现了河南民歌文化的丰富地域特色。在表演方面, 精准的方言发音、运用润腔的声乐技巧将河南方言的音调自然地融入旋律, 以及衬词和衬腔等技巧的运用 (尤其是在没有固定旋律、需要方言即兴发挥的段落), 不仅增强了歌唱表演的生动性和情感的自然流露, 也有效地展现了歌曲的地域特色。河南民歌作为中国民族和地域文化遗产的重要载体, 可以通过与当代音乐文化融合来加以保护, 从而确保宝贵的音乐文化得以传承。

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¹注: 女子独唱可参考河南大学教师司岩博士, 男女二重唱可参考河南理工大学音乐院长李新现以及河南大学教师黄慧慧副教授、男女集体二重唱可参考由河南大学教师郑慧玲副教授指导的学生演唱。

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附录：

《对花》乐谱

对花

河南民歌

(甲) 俺说一个一呀，对上一个一呀，什么东西开花在水
 俺说一个二呀，对上一个二呀，什么东西开花向太
 俺说一个三呀，对上一个三呀，什么东西开花两头

8 (乙) 里呀？这个(哩)花名你瞒不住的(的)我呀，(哟喂，哟喂，再哟
 阳呀？这个(哩)花名你瞒不住的(的)我呀，
 尖呀？这个(哩)花名你瞒不住的(的)我呀，

16 (乙) 哎哟 哟 哟哟哟) 荷花开花柔柔的，(哟 哎) 荷花
 哟 哟哟哟) 葵花开花柔柔的，(哟 哎) 葵花
 哟 哟哟哟) 大椒开花柔柔的，(哟 哎) 大椒

24 (甲) 开花在水里。那么(一子呀儿哟！) 哈里哈里妹子儿
 开花向太阳。那么(一子呀儿哟！)
 开花一头尖。那么(一子呀儿哟！)

31 (乙) 莫里莫里红花哈里哈里妹子儿 莫里莫里红花)。一朵莲花
 (甲) (合)

39 柔那么花里几里格达金钱梅花 嘿！一子呀儿哟！

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英语清辅音的书写表达方法

**METHODS OF RENDERING ENGLISH VOICELESS CONSONANT
SOUNDS IN WRITING**

Shilikov Sergey Ivanovich

Candidate of Pedagogics, Associate Professor

*In. Yaz., Foreign Languages, Interpretation and Translation Centre,
Tyumen, Russia*

Sozonov Mikhail Alekseevich

Student

*In. Yaz., Foreign Languages, Interpretation and Translation Centre,
Tyumen, Russia*

摘要： 本文致力于研究俄罗斯联邦继续教育机构英语课堂中，教师教学活动中英语清辅音的图形拼写问题[8]。作者确定了八个音素[f]、[h]、[k]、[p]、[s]、[t]、[θ]、[ʃ]的主要图形拼写方式[2]。这些音素通常以多种图形方式呈现，包括字母、字母组合以及字母与非正字法符号（撇号）的组合。在构成这些音素时，既考虑了英语字母表中的元音和辅音字母，也考虑了外语字母表中的字母。

关键词： 教学活动，英语，图形拼写，字母，教师，学生，清辅音。

Abstract. *The article is devoted to the study of the problem of graphic spelling of English voiceless consonant sounds in educational activities of pedagogical workers [8] in English classes at institutions of further education in the Russian Federation. The authors identify the main ways of graphic spelling of eight phonemes [f], [h], [k], [p], [s], [t], [θ], [ʃ] [2]. These sounds are typically presented by various methods in graphic, namely, by letters, by combinations of letters and by combinations of letters and a non-orthographical mark (apostrophe). Both vowel and consonant letters of the English alphabet as well as letters of foreign ABCs are considered in the formation of the sounds in question.*

Key words: *educational activities, English, graphical spelling, letters, pedagogical worker, student, voiceless consonants.*

In English classes, we observed the students experience phonetic and spelling problems while learning English words containing one and the same letter or

a combination of the same letters pronounced differently in definite cases, e.g. the vowel letter a in the following words: after — [a:], age — [ei], ago — [ə], all — [o:], ant — [æ], Bologna — [jə], climate — [ɪ], parent — [eə], watch — [ɔ]. Another example here is the combination of two vowel and one consonant letters our: sour — [sauə], tumour — [ə], courtesy — [ʒ:], concourse — [o:], tour — [uə]. The combination of two consonant letters ch is also problematic in this respect, e.g. chef — [ʃ], chess — [tʃ], chorus — [k], sandwich — [dʒ].

The relevance of the research work arose in the background of insufficient coverage of the declared topic in the educational process carried out by individual entrepreneurs in the Russian Federation. Initially, the introductory [10], introductory and phonetic courses [6], English phonetics [15] and phonology manuals [14, 20] did not allow us to find irrefragable answers to all questions of the students regarding the multiple ways of graphical spelling of voiceless consonant phonemes in the English language. That demand prompted us to study the problem thoroughly.

The material of the research work consisted of various texts taken for our consideration from pieces of literature, periodicals, the Internet. We also dealt with business correspondence, films, advertising; explanatory [5, 7, 17] and on-line dictionaries [11, 12, [13]; guides to contemporary English pronunciation [16, 18]. We examined the parts of speech and their transformations regarding tense, voice, number, case, degree, mood categories. It seemed natural for us to view abbreviations, acronyms, interjections and loan words, paying particular attention to such toponyms [3] as the names of cities, continents, countries, days of the week, months, nationalities, people's names, patronymics and sur-names, rivers, salads, social networks, seas, stars, states, wines, etc.

In this article, we endeavour to compile and systematize the ways of graphical spelling of eight voiceless consonant sounds [f], [h], [k], [p], [s], [t], [θ], [ʃ] [4] omitting the voiced consonant and all vowel sounds [9].

The voiceless consonant sound [f] can be represented by:

- the English consonant letter f, e.g., fumble [ˈfʌmbəl];
- the vowel letter u — lieutenant [ˈleɪtənənt];
- the double consonant letter ff — plaintiff [ˈpleɪntɪf];
- a combination of two consonant letters ft — often [ˈɔfən];
- a combination of consonant letters gh — draught [dra: ft];
- a combination of consonant letters ph — phlegm [flem];
- a combination of three consonant letters pph — sapphire [ˈsæfəɪə];
- a combination of a consonant and a vowel letters fe — knife [naɪf];
- a combination of two consonant and a vowel letters ffe — giraffe [dʒɪˈra:f].

The sound [f] can be put in the opening (felony [ˈfeləni]), central (diffuse [dɪˈfju:s]) and final (aperitif [əˈperɪˈti:f]) positions of lexical units.

This phoneme is formed in writing by five combinations of consonant letters ff, fft, gh, ph, pph, by one consonant letter f, by one vowel letter u and by one combination of a consonant and a vowel letters fe.

It should be noted that a number of foreign authors consider [h] to be a vowel, recognizing that it functions as a consonant sound. However, our stance on the issue is this sound is a consonant. We explain this viewpoint by the fact that before singular nouns, as well as before adjectives describing them (which start with the sound [h]), the indefinite article “a”, but not “an”, is used, for example, a horse, but not an horse.

The voiceless consonant sound [h] can be represented by:

- the English consonant letter h, e. g., hostile ['hɒstəl];
- the consonant letter j in words of non-English origin — Julio ['hɒljʊə];
- a combination of two consonant letters gh — Ugh [ʊh];
- a combination of consonant letters wh — whole [həʊl].

The sound [h] can be put in the opening (hexagon ['heksəgən]) and central (alcohol ['ælkəhɒl]) positions of lexical units. It has not been observed in the final position.

In all cases, this voiceless consonant sound is formed in writing by consonant letters.

This phoneme is formed in writing by two consonant letters h and j and by two combinations of consonant letters gh and wh.

The voiceless consonant sound [k] can be represented by:

- the English consonant letter c, e. g., scavenge ['skævɪndʒ];
- the consonant letter g — angst [æŋkst];
- the consonant letter k — berserk [bɜː'sɜːk];
- the consonant letter q — aquarius [ə'kwɛəriəs];
- the consonant letter x — excess [ɪk'ses];
- the double consonant letter cc — peccable ['pekəbl];
- a combination of two consonant letters ch — schizophrenia [skɪtsə'friːniə];
- a combination of consonant letters ck — rickety ['rɪkəti];
- a combination of consonant letters cq — lacquer ['lækə];
- a combination of consonant letters gh — hough [hɒk];
- a combination of consonant letters lk — Suffolk ['sʌfək];
- a combination of consonant letters kh — khan [kaːn];
- a combination of three consonant letters cch — zucchini [zʊ'kiːni];
- a combination of a consonant and a vowel letters ke — like [laɪk];
- a combination of two consonant and a vowel letters che — ache [eɪk];
- a combination of a consonant and two vowel letters que — plaque [plaːk].

The sound [k] can be put in the opening (cumulonimbus [kjuːmjələʊ'nɪmbəs]), central (hiccup ['hɪkʌp]) and final (discotheque ['dɪskətɛk]) positions of lexical units.

This phoneme is formed in writing by eight combinations of consonant letters cc, cch, ch, ck, cq, gh, kh, lk, by five consonant letters c, g, k, q, x, by one combination of a consonant and a vowel letters ke, by one combination of two consonant and a vowel letters che and by a combination of a consonant and two vowel letters que.

The voiceless consonant sound [p] can be represented by:

- the English consonant letter p, e.g., property ['prɒpəti];
- a combination of two consonant letters ph — shepherd ['ʃepəd];
- the double consonant letter pp — suppress [sə'pres];
- a combination of a consonant and a vowel letters pe — slope [sləʊp].

The sound [p] can be put in the opening (prompt [prɒpmt]), central (disappoint [dɪsə'pɔɪnt]) and final (crop [krɒp]) positions of lexical units.

This phoneme is formed in writing by two combinations of consonant letters ph, pp, by one consonant letter p and by one combination of a consonant and a vowel letters pe.

The voiceless consonant sound [s] can be represented by:

- the English consonant letter c, e.g., civil ['sɪvɪl];
- the consonant letter s — sombre ['sɒmbə];
- the consonant letter x — lynx [lɪŋks];
- the consonant letter z — waltz [wɔlts];
- the double consonant letter ss — embassy ['embəsi];
- a combination of two consonant letters ps — psalm [sɑ: m];
- a combination of consonant letters sc — obscene [əb'si: n];
- a combination of consonant letters st — fasten ['fa: sn];
- a combination of three consonant letters sth — asthma ['æsmə];
- a combination of consonant letters tsw — boatswain ['bəʊsən];
- a combination of a consonant and a vowel letters ce — mince [mɪns];
- a combination of a consonant and a vowel letters se — concise [kən'saɪs];
- a combination of the apostrophe and a consonant letter 's — that's ['ðæts];
- a combination of the consonant letter s and the apostrophe s' — students' ['stju: dənts];

- the letter of a foreign alphabet ç — façade [fə'sa: d].

The sound [s] can be put in the opening (secede [sə'si: d]), central (passenger ['pæsəndʒə]) and final (glance [glɑ: ns]) positions of lexical units.

This phoneme is formed in writing by six combinations of consonant letters ps, sc, ss, st, sth, tsw, by four consonant letters c, s, z, x, by two combinations of a consonant and a vowel letters ce, se, by two combinations of a consonant letter and the apostrophe 's, s' and by one letter of a foreign alphabet ç.

The voiceless consonant sound [t] can be represented by:

- the English consonant letter t, e.g., tamper ['tæmpə];
- a combination of two consonant letters bt — doubt [daʊt];
- a combination of consonant letters pt — receipt [ri'si: t];

- a combination of consonant letters th — discotheque [ˈdiskətɛk];
- a combination of an uppercase and a lowercase consonant letters Th in proper names — Thomas [ˈtɒməs];
- the double consonant letter tt — pattern [ˈpætən];
- a combination of a vowel and a consonant letters ed — blinked [blɪŋkt];
- a combination of a consonant and a vowel letters te — laureate [ˈlɔːrɪət];
- a combination of two consonant and a vowel letters tte — gazette [gəˈzɛt];
- a combination of the apostrophe and a consonant letter ‘t — shan’t [ʃɑː nt].

The sound [t] can be put in the opening (tremble [ˈtrembl]), central (coquettish [kəʊˈkɛtɪʃ]) and final (submit [səbˈmɪt]) positions of lexical units.

This phoneme is formed in writing by five combinations of consonant letters bt, pt, th, Th, tt, by one combination of a vowel and a consonant letters ed, by one combination of a consonant and a vowel letters te, by one consonant letter t, by one combination of two consonant and a vowel letters tte and by one combination of the apostrophe and a consonant letter ‘t.

The voiceless consonant sound [θ] can be represented by:

- the English consonant letter z, e.g., Ibiza [ˈɪbɪθə];
- a combination of two consonant letters th — thank [θæŋk];
- a combination of three consonant letters tth — Matthew [ˈmæθjuː].

The sound [θ] can be put in the opening (throb [θrɒb]), central (hypothesis [haɪˈpəθəɪsɪs]) and final (zenith) [ˈzɛnɪθ] positions of lexical units.

This phoneme is formed in writing by one combination of two consonant letters th, by one combination of three consonant letters tth and by one consonant letter z.

The voiceless consonant sound [ʃ] can be represented by:

- the English consonant letter c, e.g., gracious [ˈɡreɪʃəs];
- the consonant letter s — mansion [ˈmæŋʃən];
- the consonant letter t — dementia [dɪˈmenʃə];
- a combination of two consonant letters ch — chandelier [ʃændəˈlɪə];
- a combination of consonant letters sc — conscience [ˈkɒnʃəns];
- a combination of consonant letters sh — replenish [rɪˈplɛnɪʃ];
- the double consonant letter ss — compassion [kəmˈpæʃən];
- a combination of three consonant letters sch — schnook [ʃnuː k];
- a combination of four consonant letters Shhh, the first of which is an uppercase letter (as an interjection) — Shhh! [ʃ];

- a combination of two consonant and a vowel letters che — avalanche [ˈævələː nʃ].

The sound [ʃ] can be put in the neutral (Shhh [ʃ]), opening (chenille [ʃəˈniː l]), central (insatiable [ɪnˈseɪʃəbəl]) and final (barouche [bəˈruː ʃ]) positions of lexical units. This is the only voiceless consonant sound that can be met in all four positions.

This phoneme is formed in writing by four combinations of two consonant letters ch, sc, sh, ss, by three consonant letters c, s, t, by one combination of three

consonant letters sch, by one combination of two consonant and a vowel letters che and by one combination of four consonant letters Shhh.

Table 1. Methods of rendering English voiceless consonant sounds in writing

Voiceless consonant sounds	Letters, letter combinations and combinations of letters and the apostrophe rendering voiceless consonant sounds in writing
[f]	u, f, ff, gh, ph, fft, pph, fe
[h]	h, j, gh, wh
[k]	c, g, k, q, x, cc, ch, ck, cq, gh, kh, lk, cch, ke, che, que
[p]	p, pp, ph, pe
[s]	c, s, z, x, ss, ps, sc, st, sth, tsw, ce, se, 's, s', ç
[t]	ed, t, tt, bt, pt, th, Th, te, tte
[θ]	z, th, tth
[ʃ]	c, s, t, ss, ch, sc, sh, sch, Shhh, che

The concise description of the way English voiceless consonant sounds are rendered in writing is systematically presented in Table 1 (see above).

It is obvious from the Table that each voiceless consonant sound is represented in writing in several ways. At the same time, both consonant and vowel letters participate in the formation of voiceless consonant sounds. Two sounds [s] and [t] are rendered by means of a non-alphabetic spelling mark — the apostrophe. We consider this fact to be unique in our study. It was found that the sound [k] is represented by the maximum number of letters and letter combinations. The second in frequency is the sound [s]; the sounds [t] and [ʃ] come the third. The most frequent method of rendering English voiceless consonant sounds is to use two different consonant letters (22 combinations); the second is to use individual consonant letters (18 options); the third is to apply three consonant letters (7 combinations). It should be remembered that one and the same letter can convey different sounds, for example, the letter c can be pronounced as [k], [s] and [ʃ]. The same combination of letters can also have several methods to be pronounced, for example, the letters gh convey three sounds [f], [h] and [k].

We found that the most frequent letter of the English alphabet, used in the formation of voiceless consonant sounds, is h. It occurs 24 times. Next come the letters t, s, c, which occur 19, 18 and 17 times, respectively.

The study made it possible to compile lists of English words containing letters, letter combinations and combinations of letters and a non-alphabetic spelling mark (the apostrophe) that convey voiceless consonant sounds. The selected words are presented in exercises. In our opinion, studying these words will make it easier for students to understand phonetic and spelling nuances of the English language.

The results of the scientific analysis persuade us that the presented material can be effective in the educational process rendered by teachers at institutions of both

further and secondary education when explaining the articulation of English voiceless consonant phonemes via graphical spelling of letters, letter combinations and combinations of letters with the apostrophe to students. Demonstrating the data of the study to learners can facilitate their understanding the problem of English alphabet letter combinations representing the sounds used in the formation of lexical units [1] while practicing their pronunciation [19]. We assume that the ways of graphic spelling of the phonemes presented by us are not exhaustive because it is impossible to cover the whole spectrum of the English language due to its constant development.

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语言在维护民族认同中的作用
**THE ROLE OF LANGUAGE IN PRESERVING
NATIONAL IDENTITY**

Yakupova Gulzida Khanifovna

*Candidate of Philological Sciences, Associate Professor
Kazan State Agrarian University*

摘要：本文探讨了语言作为民族认同关键要素的作用，分析了少数民族语言和地区语言当前面临的问题和挑战，并考察了为保护这些语言而采取的具体措施。历史实例表明，语言始终是民族争取自我认同的工具，其保护与民族意识和政治战略息息相关。同时，政治决策既可能促进语言的强化，也可能导致语言的消亡。在文化日益全球化、语言空间多样性日渐式微的背景下，有必要支持和发展旨在保护语言的政策，并利用现代技术和教育体系在青年群体中普及语言知识。

关键词：语言，民族认同，人民，语言保护，语言消亡，国家

Abstract. *This article presents the results of research on the role of language as a key element of national identity, analyzing the current problems and challenges faced by minority languages and regional languages, as well as examining specific groups of measures taken for their preservation. Historical examples demonstrate that language has always served as a tool in the struggle for the self-identity of peoples, and its preservation has been linked to national consciousness and political strategies. At the same time, political decisions could both contribute to strengthening the language and lead to its suppression. In the current context of increasing globalization of cultures, which erodes the diversity and variety of the linguistic space, it is necessary to support and develop language policies aimed at preserving languages, as well as to employ modern technologies and educational systems to popularize them among youth.*

Keywords: *language, national identity, people, language preservation, language extinction, state.*

National identity is a complex set of cultural, historical, linguistic, and social elements that form the uniqueness of a people and its self-awareness. It is defined as a subjective feeling of belonging to a particular nation, shaped by cultural, historical, linguistic, and social factors. According to the theory of ethnicity proposed

by Smith in 1991, identity includes shared cultural symbols, traditions, customs, and language that form the internal unity and external perception of a group. However, he did not provide a modified definition of national identity. For Smith, national identity continues to include citizenship, understood as the shared legal rights and obligations of all members of society [7, p.11].

In the modern world, globalization, technological progress, and migration processes significantly impact the preservation of cultural heritage, especially linguistic diversity. Language serves not only as a means of communication but also as a carrier of cultural values, traditions, and historical memory. Therefore, the preservation and development of national languages is the paramount task for ensuring the sustainable development of multiple cultural identities. Everyone must know their native language and master it perfectly. The fate of a people entirely depends on the fate of its language. As K. D. rightly noted, Ushinsky, ‘... as long as the people’s language lives in the mouths of the people, so long does the people live...; when the language has died in the mouths of the people — the people have also perished...’ [14, p.374].

This article is devoted to the study of the role of language as a key element of national identity, the analysis of current problems and challenges faced by minority languages and regional languages, as well as the consideration of practices for their preservation.

Results and discussion. Language serves as a central component of national identity, functioning as a cultural code through which values, worldview, and historical memory are transmitted. It is an instrument of identification in interpersonal and intergroup relations, as well as a transmitter of cultural traditions [8, p.151].

Bourdieu, in his work «Language and Symbolic Power» (1991), expressing a similar idea about the role of language as a cultural code and its connection with identity and values, wrote: «Language is not merely a means of communication, but a symbolic resource that structures our perception of the world and determines our status in the social and cultural hierarchy.» It serves as a cultural code through which values, worldview, and historical memory are transmitted.» Bourdieu considered language not only as a means of communication but also as a mechanism for achieving power. He criticized traditional approaches to language, including the linguistic theories of Saussure and Chomsky, and proposed his own approach that considers language in relation to social relations, power, and politics. The main ideas and concepts of his theory are as follows:

1. Language is a product of the relationship between the ‘linguistic market’ and ‘linguistic habit.’ When people use language, they utilize accumulated linguistic resources and implicitly adapt words to the demands of the social field or market, which constitutes their audience. Language is regarded as a special form of cultural capital, which Bourdieu distinguishes from other types of cultural capital and calls ‘Linguistic capital.’

2. Different ways of using language reflect the positions of participants within the social space and categories of understanding in communicative and cognitive processes; thus, they reproduce the objective structures of the social field. For example, this determines who has the 'right' to be listened to, interrupted, questioned, and lectured.

3. Not all varieties of language have equal value. 'Standard' versions carry greater symbolic value than other varieties. There is a certain 'Linguistic Law' — a standard against which linguistic practices are measured, controlled by grammarians and educators. Deviation from this standard can lead to ineffective communication and marginalization of the speaker. In promoting a formal or preferred language, which creates demand for the formal version of the language, a person's level of education plays a primary role.

Researchers note that state and social institutions actively use language to strengthen national consciousness [1, p.72]. Language serves as a symbol of national statehood; its presence and status in society become important for the formation of civic identity.

In the era of globalization and the digital revolution, the issues of preserving linguistic diversity and cultural identity have become particularly acute. At the initiative of the UN, the years 2022-2032 have been declared the Decade of Indigenous Peoples' Languages, aimed at attracting the attention of states and public organizations to the problem of preserving, reviving, and popularizing the languages of indigenous peoples, many of which are under the threat of extinction.

Multilingual communities often face the threat of merging or extinction of smaller languages, which can lead to the loss of unique cultural values. This issue was addressed by researchers such as Fishman (1991), who emphasized the importance of preserving linguistic diversity. "Linguistic diversity plays a critical role in preserving cultural identity, and its loss leads to the disappearance of unique cultural values. Therefore, it is important to develop strategies to support and revive endangered languages" [5, p.115].

History demonstrates that Language is a powerful tool for the formation and strengthening of national identity. Numerous examples attest that the state and peoples have used language as a means of resisting cultural assimilation and colonial oppression.

Thus, in response to the threat of extinction of local languages within France, a policy called 'gallomassia' was implemented, which emphasized national unity through the reinforcement of the French language's role in education and culture. As a result of this approach, most regional languages, such as Breton or Cornish, have declined in prevalence and status, prompting long-term discussions about preserving cultural diversity. Thus, French became the central symbol of national identity in the 20th century, despite numerous regional dialects and minority languages [10, p.97].

An equally interesting example in this context is the revival of the Welsh language in Wales. Since the conquest in the 6th century AD, the issue of using the Welsh language has been extremely acute, as it was officially displaced by English. The restoration of key positions in language policy took place gradually and in close connection with changes in pan-European and British ideology. In 1964, the Welsh Language Council was established, and since 1982, a television channel and radio station have been broadcasting. However, significant progress in improving the situation only occurred with the introduction of systematic Language teaching in schools following the implementation of devolutionary reforms. This fact once again confirms the paramount importance of schools and Language programs within educational activities for preserving the native Language. Many researchers also note that historical memory has several channels of dissemination, with education being the primary one, and that it is precisely through education that collective representations of the nation and its historical past are established [13, p.211].

In this case, language and the struggle for the right to use it played a major role in preserving Welsh identity. However, the role of the state should not be underestimated, as without its support little can be achieved in the preservation and development of the national language, history, and culture. If modern Wales today is hard to imagine without the national language, which remains a source of national pride, then the United Kingdom's state also plays a significant role, having purposefully undertaken efforts to revive the Welsh language after its decline in the 19th and 20th centuries. As a result, despite financial and social challenges, the Welsh language today is preserved and even expands its presence in the communities of Wales [3, p.18].

Historically, there are examples of language resilience and the preservation of cultural heritage over centuries, when a language experienced minimal external influence. For example, Icelandic. Unlike many other European languages, Icelandic has changed little over the centuries, making it one of the closest modern descendants of Old Norse, spoken by Scandinavians in the 9th to 11th centuries. The Icelandic language has remained the practical and cultural core of the country for millennia. Thanks to relative isolation and national policies promoting the preservation of linguistic purity, the Icelandic language has undergone hardly any significant borrowings or influences from foreign vocabulary, which has become an important factor in strengthening national identity.

In modern Icelandic, there is little difference between the literary and spoken language. The language did not fragment into dialects; classical literature throughout the country served as a model for imitation. In the Icelandic language, new words can easily be created from the language's own material without resorting to borrowings [11, p.60].

The fate of the languages of peoples subjected to assimilation unfolded quite differently. Typically, such peoples and ethnic groups follow a path from bilingualism to complete disappearance, giving way to the language of the dominant culture.

A process often associated with linguistic chauvinism, administrative pressure, or economic necessity leads to the displacement of native speech from the spheres of education and communication. In rare cases, reverse language revitalization is possible, but more often, the language becomes extinct.

The historical experience of the indigenous peoples of North and South America shows that the influence of colonial states often led to the imposition of foreign languages and the disappearance of native languages. The example of the Canadian Inuit or American tribes illustrates a systemic policy of assimilation that led to the loss of language and cultural heritage. To be fair, it should be noted that in the 20th century, renewed interest has emerged in restoring native languages through educational programs and initiatives aimed at reclaiming traditional knowledge [2, p.142].

The examples show that language, in a historical context, was used as a tool in the struggle for identity, and its preservation was linked to national consciousness and political strategies. At the same time, political decisions could both contribute to strengthening the language and lead to its suppression.

In the modern world, many challenges and factors continually emerge that influence the preservation of cultural heritage, especially linguistic diversity and the national identity of peoples. One of the most significant contemporary factors threatening minority languages has become globalization. The spread of the English language, as well as the languages of countries with strong economies and cultural influence, leads to their dominance in business, science, media content, and the internet [5, p.115]. All this contributes to the diminished status and use of local languages, especially among urban and youth populations.

The group of contemporary linguistic challenges includes mass media and the internet, high urbanization and migration, demographic and social factors, legislative and political aspects, among others.

Technical progress and the development of mass media, the internet, and social networks have significantly transformed the linguistic landscape. Although new digital platforms offer opportunities for the promotion of minority languages, they are often predominantly used in dominant languages. This creates a risk of the disappearance of unique local languages, as they are not adapted to new forms of communication or lack sufficient online support [4, p.223].

Migration processes, accompanied by urbanization, lead to increased interlingual contacts, which often contribute to the disappearance of local languages. In cities, the younger generation tends to prefer international or nationally accepted languages, which diminishes their loyalty to native languages.

Demographic dynamics related to high birth rates or the decline of certain ethnic groups also affect the number of speakers of minority languages. For example, declining birth rates among ethnic minorities or migration to other countries can lead to their gradual disappearance.

The lack of social measures to protect and promote linguistic minorities, as well as insufficient legislative support, also results in many unique languages being excluded from official use. Moreover, assimilation policies and cultural pressure constitute an obstacle to the development of minority languages [6, p. 135].

The fate of small languages is bleak, and the forecasts are discouraging; they are being displaced by major languages. Today, about 2 thousand languages are under the threat of extinction. Thus, according to some forecasts, out of nearly 7 thousand languages existing in the world today, within 100 years, 90% will either completely disappear from the face of the earth or be on the verge of extinction [12, p. 35].

Modern challenges require comprehensive and strategic measures to preserve linguistic diversity. Amid the dominance of global languages, it is necessary to establish support systems and initiatives that encourage the use and development of minority languages in the digital age. In the context of globalization and cultural universalism, preserving linguistic diversity must become a key task for nation-states, international organizations, and public associations. The measures implemented must encompass various spheres of social life and aim to support and develop native languages.

One of the effective ways to preserve native languages in the current context of increasing globalization of cultures, which diminishes the diversity and variety of the linguistic space, is the development of active bilingualism, which entails fluent proficiency in two languages and active use of both languages in the process of verbal communication [9, 790].

Among all the measures for the preservation and development of languages undertaken by public and governmental bodies, educational initiatives should hold the primary position, followed by public and cultural projects, media and internet technologies, scientific research support, and, naturally, legislative and political support.

Education is a key tool for transmitting language knowledge to new generations. As part of this measure, qualified teachers fluent in the native language and in its pedagogy are being trained; curricula, textbooks, multimedia materials, and online courses in native languages are being developed. For example, in Finland, teaching in the Sámi language is being actively promoted, contributing to its preservation among the younger generation. In Russia, under the ‘Small Homeland’ program, schools in national republics develop curricula in local languages such as Tatar, Bashkir, etc.

Public organizations and cultural centers play a vital role in promoting languages. An example is the ‘Languages of the World’ festival in Moscow, where representatives of various national communities showcase their traditions, language, and culture. In Canada, there is the program ‘Langue de la nation’, supported by local communities and fostering the development of language initiatives for the small languages of the Olskins and the Uskomin tribe. Various initiatives exist in

Russia to preserve the languages of the indigenous minority peoples of the North, Siberia, and the Far East.

The creation of media in native languages utilizes the opportunities of the internet space for these purposes, promoting their development. For example, in Finland, there is the radio «Sami Radio» in the Sami language, broadcasting news and cultural programs. In Russia, internet resources and social media groups in languages such as Chukchi, Koryak, and North Yakut are actively developing, helping to preserve the language tradition among youth.

The development of online dictionaries, mobile applications, and automatic interface translation helps expand the use of languages in the digital age. An example is the Multilingual Twitter project in Canada, where an automatic translation system for 15 languages has been implemented.

Programs and projects aimed at preserving national identity and linguistic minorities should be accompanied by scientific research and adequate funding. Many countries fund linguistic research. For example, in Kazakhstan, work is being carried out to document Kazakh dialects and create electronic archives, which makes it possible to preserve the unique variations of the language. In the USA, the program «Endangered Language Fund» operates, funding projects that research endangered languages of the indigenous peoples of Alaska and South America. Similar programs are being implemented in many territories of the Russian Federation where small peoples and ethnic groups live. These activities help systematize knowledge about languages and create databases, which is crucial for their long-term preservation.

The successful implementation of all measures aimed at addressing issues related to the preservation and development of national languages is possible with adequate legislative and political support from the state.

State policy plays a crucial role in preserving linguistic heritage. For example, the adopted Official Languages Act in Canada (Official Languages Act) guarantees the use of English and French at the federal level, as well as supporting other languages through funding language programs and cultural events. In Russia, according to the Federal Law 'On the Basic State Guarantees of the Rights of Indigenous Small-Numbered Peoples of the Russian Federation' [17, p. 56], support is provided for the languages of the indigenous peoples of the Russian Federation, including through the creation of conditions for their use in the media, education, and government institutions.

In 2004, the State Council of the Republic of Tatarstan adopted the Law of the RT 'On the Approval of the State Program for the Preservation, Study, and Development of the State Languages of the Republic of Tatarstan and Other Languages in the Republic of Tatarstan for 2004-2013.' The program envisaged such directions as ensuring the functioning of the state languages of the Republic of Tatarstan and other languages in the Republic of Tatarstan, financing scientific research in

this field, creating conditions for the use of these languages in the media, training specialists working in the preservation, study, and development of state and other languages in the Republic of Tatarstan, developing the education system with the aim of improving the linguistic culture of the multinational people of the Republic of Tatarstan, and other measures.

Thanks to the measures implemented under the Law of the Republic of Tatarstan 'On State and Other Languages in the Republic of Tatarstan' and the State Program, interest in studying the Tatar language has significantly increased in the professional education system in recent years. The creation of a scientifically grounded system of teaching the Tatar language is currently one of the most pressing linguomethodological issues. Knowledge of the Tatar language within the bilingual context of the Republic of Tatarstan contributes to personal self-realization and facilitates work with the population. In this regard, students understand the importance of mastering multiple languages, including Tatar [15, p.82; 16, p.422].

Conclusion. In recent decades, studies on the relationship between language and ethnic identity have been conducted at various levels of analysis: sociolinguistic, ethno-sociological, ethnographic, social-psychological, and others. Most researchers note that language is not only a means of communication but also a vital element of cultural and ethnic identity. The preservation of the languages of ethnic groups is crucial for their cultural identity and future. Language serves as the primary medium for defining, preserving, and transmitting social experience, as well as an instrument for objectifying subjective meanings. Language imparts intersubjective meaning to individual experiences. All social relations are formed within the framework of a sign system, namely language.

Language plays a vital role in national and ethnic differentiation, as it encompasses not only the spiritual existence of a given community but also provides a sense of mutual complementarity and distinction from other nations and ethnic groups. Therefore, national and ethnic identity must be considered in close connection with language, as it is one of the most essential conditions for their existence. In the current context of increasing globalization of cultures, which erodes the diversity and variety of the linguistic space, it is necessary to support and develop language policies aimed at preserving languages, as well as to employ modern technologies and educational systems to popularize them among youth.

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简·韦斯特韦的《糖》中的亲子关系
PARENT-CHILD RELATIONSHIPS IN “SUGAR”
BY JANE WESTAWAY

Demyanenko Maria Anatolyevna

PhD, Associate Professor

Moscow Technical University of Communications and Informatics

摘要：本文探讨亲子关系这一主题。作者对新西兰作家简·韦斯特韦（Jane Westaway）的短篇小说《糖》（Sugar）进行了详细分析，旨在揭示亲子关系的典型特征。分析涵盖了小说的概念和语言特点。

关键词：亲子关系，世界观，文化概念，短篇小说，情节，内容层面，表达层面

Abstract. *The article is devoted to the topic of relationships between parents and children. The author gives a detailed analysis of a short story “Sugar” written by New Zealand author Jane Westaway with the aim to discover typical features of parent-child relationships. The analysis covers the conceptual and the linguistic peculiarities of the story.*

Key words: *parent-child relationships, the worldview, the cultural concept, short story, plotline, the plane of content, the plane of expression*

Modern developments that affect traditional family values in the western countries make many of us look for answers to questions: What brought these trends about? Where did these tendencies start? Did they appear today or should we look for their roots in the culture of the western countries that claim to be the world leading powers?

British and American literature has been studied thoroughly by linguists, psychologists and other specialists. The literature of Australia and New Zealand, on the contrary, is known in Russia to a much lesser extent, which makes it a very interesting object for study if we want to understand the worldview and national character of people from these countries.

In this article we aim to analyse the short story “Sugar” by a modern New Zealand author Jane Westaway to discover features of parent-child relationships.

There are many definitions of a short story that help to list the characteristics of this genre as a short piece of prose work that describes reality. [1] Besides, a short

story is characterised by fictionalisation, a plot, a conflict, and a reduced number of characters. [3] The form of a short story shows that the author is able to single out the most significant or acute situations from the reality around us.

The main characters of the story “Sugar” are a mother and her adult daughter. The daughter lives on the other continent and comes home once in three years to see her mother. The mother is an elderly, lonely and hard of hearing woman, whose main concern is to feed her daughter well.

The action takes place in the mother’s home. The mother is busy in the kitchen, defrosting food, prepared beforehand. The daughter stands in the kitchen door watching her. Later they have dinner in the dining room. The conversation between the two women is sporadic. From time to time the daughter remembers episodes from her childhood, which are connected with the hated food she was forced to eat at home and at school. The daughter is a vegetarian, because she is against killing animals. She does not like sweets and teas with artificial flavour. Her mother’s ideas about food have always been and still are traditional, and in the daughter’s opinion completely outdated: the food should be nutritional and not too expensive.

Let us analyse the plane of content. At first it seems that food is the main topic of the story. The story is included into a collection of stories by Australian and New Zealand writers with a subtitle: *Stories about food from Australian and New Zealand writers*. In the introduction the editor Michael Gifkins states that food is something that we all have in common. [4]

When the daughter phones her mother from the airport on arrival, the first question her mother asks is about what she wants to eat when she comes home. Most of the daughter’s reminiscences of her childhood, which make a good half of the story, are the exact description of food she had to eat and how she ate it. And even during her current meeting with her mother the conversation at dinner table turns to the topic of food more than once. This is the evident side of the contents of the story.

Now we move on to analyse the plane of expression. The small size of the story influences the language the author uses, making it laconic and expressive. It is in the prose by western authors that we can find interesting examples of usage of grammar structures to express emotions of the characters. Compared with the Russian language Germanic languages, such as English or German, have a wide selection of grammatical means (word order, modal and auxiliary verbs) that can be used to express emotions. So authors, who are native speakers of these languages, use grammatical structures more often than expressive vocabulary. Like other genres short stories differ by point of view: a first person narrator (a limited point of view), an omniscient narrator (an unlimited point of view). Sometimes the point of view can change during the narration, making it possible for the author to be objective (the third person narration), biased (the first person narration) or to create emotional closeness between the reader and the narrator.

The short story “Sugar” contains two plot lines — the present day events and the reminiscences of the childhood — which interrupt each, creating an illusion of pictures in a film. The present day events are described in past simple tense and the flashbacks from the childhood in present historicum. This way the author makes it clear to the reader how painfully alive these reminiscences are for the daughter. The transition from the present day event to the unpleasant past is in two cases indicated by the phrases said by the mother: “Diana, you must eat” and “Don’t play with your food”. [4]

These trigger-phrases sound like orders, thus stressing the authoritative character of the mother. The authoritativeness of the mother and the lack of interest in her daughter are further indicated by “Everything alright?” that the mother says at the very beginning of the story during their short telephone conversation. Structurally it is a general question, which requires yes or no answers and leaves the person addressed by it a minimum of freedom to answer. The statement in the question can either be denied or accepted, which means that the person asking the question is not really interested what the other person actually thinks or feels. This impression is even stronger, as the question comes at the very beginning of a conversation between two people who have not seen each other for a long time. In everyday situations people, demonstrating real interest and wish to get information, usually exchange special questions: How was your day? What’s the news? How was the flight? etc.

To show how deeply opposite views on food the two women have the author uses adjectives (sodden), interjections (yuk) and other lexical means. But when we read their exchanges about food, we see that it is much more than the attitude to food, their understanding of life in general is completely different: “Well, you still don’t eat meat, I suppose. What about fish? Or I’ve got a nice chicken and asparagus casserole in the freezer. ... — Must something always die?”

“Do you remember bread and milk? — Yuk. Sodden white bread and tons of white sugar. Entirely without nutritional value. It’s a wonder, my hair didn’t fall out.” [4]

So, the analysis of the plane of expression helps us to understand the not obvious part of the thought content of the story, namely, the relationship between the mother and the daughter.

All the examples given above show a complete misunderstanding between the two women, they speak different languages. The impression of a wall between them is created not only by a physical distance (they live on different continents), but also by the mother’s bad hearing. When she asks her daughter to repeat what she has said, her daughter does not always answer, the conversation is interrupted. Each woman is nursing her own hurt and injury: the daughter is hurt because her mother did not come to the airport to meet her and the mother is hurt because her daughter lives too far away. But they do not speak about it openly, the mother only hints at it, mentioning her conversation with the neighbour, but her daughter does not show

any reaction to her words. The daughter does not see any sense in discussing their differences and difficulties openly, she is only concerned not to show her aversion: Di's fingers brushed her arm. ... Her touch seemed affectionate, she hoped. [4]

The mother clearly experiences a feeling of guilt: she is sorry that she did not make any cake and tries to justify herself by saying that she has given up baking since her daughter moved out. It seems the mother wants her daughter to give her absolution when she asks her: "You think I did it all wrong, don't you?" [4] But the daughter does not answer but starts removing plates from the table. Only when she finds herself alone in the kitchen, she is suddenly overwhelmed by longing for her mother's cakes that she hated so much as a child. So, deep inside she is longing for her mother's love and warmth but she is not ready to give her mother love in return.

The short story "Sugar" by Jane Westaway is a very interesting example of fiction that deals with such fundamental cultural concepts as food and family. The author manages to show the yawning gap between the parent and the child through their attitude to food.

To sum up our analysis we can make a list of features of parent-child relationships illustrated by the story.

1. The parent personifies tradition and rules that the child has to follow and comply with. The mother treats her daughter with authoritativeness and constraint and does not want to understand her (as it seems to her daughter).

2. There is no alternative to the mother's position, as no father is present in the story.

In his book about America H.-D. Gelfert describes the father's position in the family as weak. He gives a very interesting explanation that as every migrant leaves back his father, so America turned their back to their European father who treated his children unfairly and denied them the right of free development. [2] This explanation seems logical and applicable to New Zealand as well if we take into consideration that people of modern New Zealand are also descendants of European migrants.

3. The parent is trying to do something good to the child but feels that there is a wall of misunderstanding between them and feels guilty, hurt and sad.

4. The child's attitude to the parent is a mixture of shame, irritation, anger, contempt and resentment because the parent does not understand the child and does not take it seriously.

5. The child is protesting against the established relationship with the parent but this is often a passive protest, as the child has to comply with the rules set by the parent.

6. In the eyes of the child the parent is a stupid tyrant that does not and is not able to understand the essence of things, so the child takes the role of a moral authority that makes the parent justify their actions. Both of them suffer from the situation but they are not inclined to make a step towards each other because of their immense pride.

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中文称呼中前缀“老”及其在俄语中的表达方式的比较分析：
语言文化视角

**COMPARATIVE ANALYSIS OF THE PREFIX “LAO” (老)
IN CHINESE ADDRESSES AND ITS REPRESENTATION
IN THE RUSSIAN LANGUAGE: A LINGUOCULTURAL ASPECT**

Kong Delong

Master's student

Herzen Russian State Pedagogical University, Saint Petersburg, Russia

ORCID ID: 0009-0003-9640-6493

摘要：本研究旨在对汉语和俄语中“老”字在称谓语中的功能和文化语义进行比较分析。研究方法包括对语言单位的比较分析和语义语用分析，以及文化评述。研究表明，在汉语中，“老”字已演变为一个表达尊敬、亲近和地位的常用前缀，而在俄语中，它主要作为“老子”这一称谓的组成部分，并未形成类似的称谓语模式。结论证实，这些差异是由文化价值观决定的：中国儒家思想对长者的尊崇，以及俄语语境中对老年独特的价值认知。本研究成果可应用于翻译实践、汉语和俄语作为外语的教学以及跨文化交际。

关键词：称谓语，汉语前缀“老”，文化内涵，跨文化交际，翻译。

Abstract. *The purpose of this study is to conduct a comparative analysis of the functioning and cultural semantics of the lexeme «lao» (老) in Chinese and Russian forms of address. The research methods include comparative and semantic-pragmatic analyses of linguistic units, as well as cultural commentary. The research results demonstrated that in Chinese, “lao” has evolved into a productive prefix expressing respect, closeness, and status, whereas in Russian it functions primarily as a component of the name Laozi, not forming a comparable pattern of address. The conclusions confirm that these differences are determined by cultural values: Confucian reverence for age in China and a distinct axiology of old age in the Russian-speaking context. The results of the study may be applied in translation practice, the teaching of Chinese and Russian as foreign languages, and in intercultural communication.*

Keywords: *forms of address, the prefix «lao» in the Chinese language, cultural connotation, intercultural communication, translation.*

Introduction

The relevance of this study is conditioned by the increasing interest of linguistics in the interrelation between language and culture, particularly the role of forms of address as markers of social relationships. A comparative analysis of genetically unrelated languages such as Chinese and Russian allows for the identification of profound differences in the perception of key sociocultural concepts, such as the concept of old age/experience.

The objective of the study — a comprehensive analysis of the adjective «lao» as a prefix in forms of address in the Chinese language in comparison with its existence within the Russian linguistic worldview.

To achieve this objective, the following **tasks** were established:

— To describe the multifunctionality of the prefix «lao» within the system of Chinese forms of address.

— To analyze the usage and connotations of the lexeme «lao» in the Russian language.

— To identify the cultural and anthropological foundations of the revealed interlingual differences.

— To delineate the problems of translating forms of address with «lao» and the strategies for their resolution.

The research hypothesis is that the broad usage and positive connotations of «lao» in the Chinese language are directly conditioned by cultural values of respect for elders and collectivism, whereas its marginal role in the Russian language reflects a different value system, in which age is not an unconditional basis for social positioning.

The methodological basis of the study comprises comparative analysis, the method of semantic-pragmatic analysis of linguistic units, and cultural commentary.

The results of the conducted analysis confirm the proposed hypothesis and demonstrate a radically different functioning of a semantically similar unit in two linguistic cultures.

Discussion and results

1. The multifunctionality of «lao» as a prefix in the system of Chinese forms of address

In modern Chinese, «lao» is one of the principal word-formation prefixes, whose original semantics of ‘old, respected’ has undergone significant grammaticalization and pragmatic expansion [6, p.181]. Its usage constitutes a complex system regulated by factors of age, social distance, and emotional attitude.

1. The form ‘老 + surname’: solidarity and respect

The most common model is ‘老 + monosyllabic surname’ (for example, 老李 — Lao Li, 老王 — Lao Wang) [8]. Initially, this form could indicate the

addressee's senior age; however, in contemporary usage, its meaning has evolved. Today, it primarily serves as a marker of informal, friendly, or collegial relationships, expressing closeness and solidarity. The emphasis has shifted from chronological age to social experience and the establishment of a comfortable communicative distance between familiar individuals.

2. The form 'surname + lao': an expression of the highest respect.

The reversed order of components ('surname + lao', e.g., 王老 — Wang Lao) carries a fundamentally different semantic load [8]. This form is used to express special respect for elderly and high-status figures, scholars, and intellectuals, and is socially marked. Unlike the familiarly friendly «老+surname», the construction «surname+老» emphasizes not merely age but the achievements, wisdom, and indisputable authority of the addressee, who holds a high position in society.

3. «老» as an element of kinship terms and social forms of address

The prefix «lao» is actively employed to modify kinship terms and social denominations, where its original meaning is often fully or partially lost:

— Within the family circle: 老爸 (laoba — father), 老妈 (laoma — mother), 老公 (laogun — husband), 老婆 (laopo — wife). Here, «lao» functions as an element of intimization, expressing tenderness, familiarity, or simply serving as a conventional component of the word without any connotation of old age [2].

— In social forms of address: 老师 (laoshi — teacher), 老板 (laoban — boss, owner), 老总 (laozong — director). In these cases, the lexical meaning of 'old' is also lost; the prefix serves a grammatical and word-formation function. However, in combinations such as 老教授 (laojiaoshou — senior/experienced professor), the meaning of age and experience can be preserved, thereby adding semantic respect for seniority [4].

4. Other productive models

The scope of usage of «lao» is also demonstrated in other constructions:

— With numerals to denote birth order: 老大 (laoda — firstborn child), 老二 (laoer — second child) [4].

— With nouns indicating place of origin or nationality: 老外 (laowai — foreigner), 老北京 (laobeijing — native of Beijing). In such words, «lao» may acquire nuances of intimacy, irony, or simply indicate longstanding affiliation [1].

Key Functions of the Prefix «lao» in the Chinese Language

— Establishment and regulation of social distance (ranging from familiar to respectful).

— Expression of emotional attitudes (closeness, respect, familiarity).

— Indication of status and experience (in combination with positions and ranks).

— Word-formation function with attenuated or lost semantics of «old age».

2. «Lao» in the Russian Language: a Philosophical Term and the Absence of a Comparable System

In Russian, the lexeme «lao» exists in a completely different capacity, demonstrating minimal integration into the system of forms of address and distinct cultural semantics.

1. «Lao» as a cultural-philosophical exoticism

The primary and virtually sole stable context of the use of «lao» in Russian is the name of the ancient Chinese philosopher Laozi (老子) [5]. This name itself is traditionally translated as “Old Sage” or “Old Infant,” alluding to the legend of his birth already gray-haired. Thus, in Russian consciousness, «lao» is firmly associated not with a living communicative system but with a narrowly specialized philosophical and cultural discourse. It is a borrowed term rather than a productive linguistic unit.

2. The absence of a productive model and the presence of negative connotations

In the Russian language, there is a complete absence of a productive model analogous to the Chinese use of the component meaning ‘old’ for creating neutral or respectful forms of address. Attempts at calquing (for example, «starina Van» for 老王) are at best perceived as exoticism and at worst carry a familiar or even derogatory connotation. The forms of address ‘starik’ and ‘starina’ are used only within a very narrow circle of close friends, and in official or neutral contexts they are inappropriate. The word ‘old’ as a form of address (‘Hey, old!’) has a distinctly negative connotation.

3. Limited use as an exotic calque

The sole instance of the ‘lao + attribute’ model entering Russian colloquial speech (often among learners of Chinese or those interested in China) is the word ‘laowai’ (老外) — a calque from the Chinese designation of a foreigner. However, this word remains a stylistically marked jargonism or exoticism, not incorporated into the standardized Russian language and understood only by a limited circle of interlocutors.

3. Cultural-anthropological foundations of the identified differences

The contrast in the usage of «lao» directly reflects profound differences between Chinese and Russian (European) cultural traditions.

1. The cultural code of China: respect for age as a value

A respectful attitude toward old age is a cornerstone of Chinese culture, rooted in Confucianism [3]. The elder by age is a priori considered a bearer of wisdom, experience, and authority, which is reflected in the language. The use of «lao» in forms of address constitutes a linguistic embodiment of the principle of «xiao» (filial piety) and social hierarchy. Even when «lao» does not denote physical age (as in 老师 — teacher), it signifies status-based respect [7]. As Ma Baofeng notes, in Chinese society, the rejection of hatred and age-based discrimination is a crucial component of social harmony.

2. Western (including Russian) cultural code: emphasis on individuality and independence.

In traditional Russian and Western cultures, the axiology of age differs. Cultural values shift towards autonomy, activity, and youth. The concept of ‘old age’ is more commonly associated with frailty rather than wisdom, rendering it problematic for use in positive or neutral forms of address. As Ma Baofeng notes, in the Western context, an elderly person may perceive an offer to give up a seat as an offensive insinuation of weakness, whereas in China, this is regarded as an expression of politeness and respect [3]. Language reflects this stance: the absence of an equivalent to «lao» indicates that age is not a universal and socially sanctioned criterion for forms of address.

4. Problems of Translation and Intercultural Communication

The identified differences pose significant challenges in translating from Chinese into Russian, resulting in inevitable semantic losses.

Main strategies and their disadvantages:

— Omission: Translate 老王 simply as ‘Wang.’ The nuance of informal closeness or respectful familiarity will be lost.

— Calque: Use ‘old man Wang’ or ‘old fellow Wang.’ In the Russian context, this conveys inappropriate familiarity or disrespect.

— Functional replacement: Use the Russian form of address by first name and patronymic (if known) or simply by surname with the addition of ‘Mr.’ (Mr. Wang). This neutralizes familiarity but may create an excessively formal distance that was not present in the original.

— Transliteration with an explanation: retain «Lao Wang» with a comment in a footnote or preface. This is the most accurate yet also the most ‘cumbersome’ textual method in terms of perception, appropriate for academic or literary publications.

Thus, the translator is compelled to make a difficult choice, sacrificing either cultural specificity or the naturalness of Russian speech, which underscores the deep rootedness of linguistic phenomena in their cultural contexts.

Conclusion

The conducted analysis clearly demonstrates how a seemingly simple linguistic unit — the adjective ‘old’ — functions radically differently in Chinese and Russian linguistic cultures.

In Chinese, ‘lao’, having transformed into a productive prefix, has become a flexible instrument of social interaction, capable of expressing a range of relationships from friendly intimacy to high respect. This linguistic feature directly derives from the Confucian value system, wherein age and experience are sacralized.

In the Russian language, «lao» remains a narrow cultural borrowing exclusively associated with the figure of Laozi. The absence of a comparable form of address reflects a different cultural paradigm, in which age is not an unconditional positive marker of social status in communication.

The study of such differences holds not only theoretical but also considerable practical significance. It is essential for the effective teaching of Chinese as a foreign language, where mastering the rules for the use of forms of address with «lao» is crucial for appropriate social behavior. It is also critically important for translation practice and successful intercultural communication, helping to avoid serious pragmatic errors and to gain a deeper understanding of the value foundations of an interlocutor from another culture.

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人权文化作为现代性的人类学工程
**THE CULTURE OF HUMAN RIGHTS AS AN ANTHROPOLOGICAL
PROJECT OF MODERNITY**

Berezhnaya Natalya Viktorovna

*Doctor of Philosophical Sciences, Full Professor
Luhansk State Pedagogical University*

Valikov Igor Anatolyevich

*Postgraduate Student
Luhansk State Pedagogical University*

摘要：本文从哲学人类学的角度分析人权文化，将其视为现代性中一个特定的人类学项目。人权并非一套法律规范或普世道德原则，而是作为一种文化和历史机制，用于构建一种特定的人格概念，这种概念是在符号形式、规范体系和话语实践的空间中形成的。本文论证了人权文化并非社会组织的衍生要素，而是作为一种人类学矩阵，决定着人的本体论地位、人性认可的边界以及人类尊严合法化的模式。分析表明，在后现代性的条件下，人权文化以一种规范性人类学化的形式运作，在这种形式中，人被建构为权利、责任和脆弱性的主体。本文论证了这样一种观点：对人权的哲学人类学理解要求我们摒弃其自然主义和普遍主义的解释，转而分析人作为一种规范性存在形式的文化生产条件。

关键词：哲学人类学，人权文化，人类学研究，人的尊严，权利主体，规范性，符号形式，现代性，过程性，承认，权力，文化偶然性。

Abstract. *This article offers a philosophical-anthropological analysis of the culture of human rights as a specific anthropological project of modernity. Human rights are examined not as a set of legal-normative prescriptions or universal moral principles, but as a cultural and historical mechanism for the constitution of a particular conception of the human being, formed within the space of symbolic forms, normative regimes, and discursive practices. It is demonstrated that the culture of human rights does not function as a derivative element of social organization, but rather as an anthropological matrix that determines the ontological status of the person, the boundaries of recognition of the human, and the modes of legitimizing human dignity. The analysis shows that under the conditions of late modernity the culture of human rights operates as a form of normative anthropologization, within which the human being is constituted as a subject of rights,*

responsibility, and vulnerability. The article substantiates the thesis that a philosophical- anthropological understanding of human rights requires the rejection of their naturalistic and universalist interpretations and a transition toward the analysis of the conditions of the cultural production of the human as a normative form of being.

Keywords: *philosophical anthropology, culture of human rights, anthropological project, human dignity, subject of rights, normativity, symbolic forms, modernity, processuality, recognition, power, cultural contingency.*

In contemporary philosophical discourse, the problem of human rights is increasingly losing its status as an exclusively legal or ethical problem and is acquiring a distinctly anthropological dimension [1]. Classical theories of human rights, grounded in the conception of the human being as the bearer of innate, universal, and transhistorical rights, prove insufficient for analyzing the complex cultural, political, and technological transformations of human existence [2]. Under the conditions of late modernity, human rights cease to appear as an obvious expression of “human nature” and instead begin to function as a culturally conditioned mode of constituting the human as a normative reality [3].

Contemporary philosophical anthropology registers the loss of the human being’s status as an ontologically self-sufficient foundation of the social and cultural order [4]. Whereas in classical humanistic projects the human was regarded as the primary source of value and norm, in the current theoretical horizon the human increasingly appears as the result of complex processes of symbolic, institutional, and normative production [5]. In this context, the culture of human rights can be interpreted not as a reflection of an already existing anthropological core, but as a mechanism for its formation and maintenance.

Within this article, the culture of human rights is conceptualized as an anthropological project of modernity, that is, as a set of practices, discourses, and normative regimes through which a specific type of human being is constructed — the subject of rights, recognition, and responsibility [6]. Such an approach presupposes a rejection of the naturalistic understanding of human rights and a shift of analysis toward a philosophical-anthropological investigation of the conditions of their cultural and historical possibility [7].

The anthropological character of the culture of human rights manifests itself in the fact that it not only regulates social relations but also shapes the very structure of human subjectivity [8]. Through the language of rights, dignity, and freedom, the boundaries of what is permissible, thinkable, and recognizable as human are established, determining who may be recognized as fully human and who is excluded from the space of normative recognition [9].

The purpose of this article is to provide a philosophical-anthropological analysis of the culture of human rights as a specific project of constituting the human under contemporary conditions. The objective of the study is to identify the categorical foundations of this project and to analyze its ontological, normative, and cultural consequences, which relocate the problem of human rights from the plane of universalist ethics into the space of historical processuality and cultural contingency [1].

Materials and Methods

The study draws upon a corpus of classical and contemporary philosophical texts in philosophical anthropology, philosophy of culture, social philosophy, and philosophy of law, in which the categories of the human being, subject, norm, culture, and law are critically examined [10]. The research material consists of conceptual approaches that register the transition from essentialist models of the human to processual and relational forms of its interpretation [11].

The methodological foundation of the study is philosophical and categorical analysis aimed at identifying transformations of the basic concepts of anthropological knowledge [12]. The method of philosophical reconstruction is employed to trace the historical and logical conditions under which the culture of human rights emerged as an anthropological project [13].

Of particular importance is the critical-reflexive method, through which the hidden normative and ontological presuppositions of the discourse of human rights are analyzed [5]. A hermeneutic approach is used to interpret philosophical texts within the context of the sociocultural transformations of modernity [14]. A comparative-philosophical method allows for the juxtaposition of classical and post-classical models of understanding human rights and for the identification of their anthropological differences [10].

Results and Discussion

The philosophical-anthropological analysis conducted in this study demonstrates that the culture of human rights cannot be adequately understood as a neutral system of legal rules or universal moral requirements [1]. Rather, it constitutes a coherent anthropological configuration within which the human being is constituted as a subject endowed with a specific status, a form of responsibility, and a regime of recognition [9].

The rejection of an essentialist understanding of the human being leads to a reconsideration of the very foundations of human rights. If the human is not a pre-given essence, then human rights cannot be regarded as a direct expression of “human nature” [2]. Instead, they emerge as the result of historically specific processes of symbolic and institutional production of the human [6].

Within this framework, a transformation of the category of the subject occurs. The subject of human rights is no longer an autonomous source of normativity, but an effect of cultural and normative practices that determine who, and in what way, may be recognized as a subject [5]. Subjectivity is formed within the space

of rights as a functional configuration sustained by discursive and institutional mechanisms [9].

The culture of human rights performs a transcendental function with respect to human experience. It establishes schemes of perception, interpretation, and evaluation within which the human becomes distinguishable and recognizable [7]. Without these cultural matrices, the human loses normative determinacy and falls outside the symbolic order [14].

The analysis of corporeality acquires particular significance in this context. Within the culture of human rights, the body ceases to be a natural given and becomes an object of normative regulation and symbolic coding [9]. Through rights-based discourses, permissible and impermissible forms of bodily existence are constituted, which radicalizes the anthropological character of the culture of human rights [10].

The fundamentally critical potential of philosophical-anthropological analysis lies in revealing the normative conditioning of models of the human that were previously perceived as universal and self-evident [3]. The culture of human rights functions not only as a mechanism of protection, but also as a technology of inclusion and exclusion that defines the boundaries of the human [9].

Under conditions of mediation, technologization, and politicization of social reality, the culture of human rights increasingly operates as a space of struggle for recognition and visibility [16]. This endows the anthropological analysis of human rights with an inevitably political dimension, since any definition of the human is inseparable from the distribution of power and normative legitimacy [9].

Thus, the study allows us to conclude that the culture of human rights represents not a secondary normative layer, but a fundamental anthropological project of modernity [1]. Its essence lies in the constitution of a specific image of the human, conceived as a subject of rights, dignity, and responsibility within particular cultural-historical configurations [7].

Philosophical-anthropological analysis demonstrates the limitations of universalist and naturalistic interpretations of human rights [2]. Human rights do not express a pre-given human essence, but participate in its production and normalization [6]. In this context, the human appears not as a foundation, but as a result of normative and symbolic processes [5].

The key theoretical result of the study is the affirmation of culture as the transcendental condition of human existence [7]. The human becomes possible only within symbolic and normative matrices that determine forms of recognition, identity, and corporeality [14]. This radically transforms the status of philosophical anthropology, turning it into a critical discipline that analyzes the conditions of the production of the human [1].

The culture of human rights reveals its political and power-laden nature, since through it the boundaries of inclusion and exclusion, normality and deviation are

established [9]. Consequently, the philosophy of human rights transcends the framework of ethical-legal problematics and becomes a form of critical investigation of the contemporary anthropological situation [16].

Overall, the culture of human rights should be regarded as a challenge to philosophy that demands the abandonment of consolatory ontologies and ready-made definitions. Its anthropological significance lies in conceiving the human not as a given, but as a problem; not as a foundation, but as an effect; not as an essence, but as a process.

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人、文化、转型：当今的人类学转向
**HUMAN, CULTURE, TRANSFORMATION: THE
ANTHROPOLOGICAL TURN TODAY**

Lugutsenko Tatyana Valentinovna

*Doctor of Philosophical Sciences, Full Professor
Luhansk State Pedagogical University*

Valikov Vladimir Anatolyevich

Postgraduate Student

Luhansk State Pedagogical University

摘要：本文从哲学人类学的角度分析了当代人类学转向，认为这是人文学科结构和社会本体论的一次根本性转变。人不再被视为一种既定的本质，而是被视为一种在历史和文化中介下形成的生成模式，这种生成模式是在符号形式、话语实践和身体性机制的场域中构建的。文化不再被解读为叠加在“自然”人之上的衍生层面，而是成为经验、自我认同和意义建构的先验条件。本文着重探讨了古典人类学普遍主义的解构，以及在后现代性和数字媒体现实条件下主体、身份、规范和理性等范畴的转变。研究表明，人类学转向标志着人类本体论从本质主义模式向过程性、关系性和偶然性本体论的过渡，在后者中，人被视为文化编码、权力结构和符号生产技术相互作用的结果。本文论证了当代哲学人类学已获得批判地位，其功能不再是对“人性”的描述，而是对历史变异的条件、主体性的局限性以及人类在文化中转变形式的反思。

关键词：哲学人类学，人类学转向，文化，主体，身份，符号形式，身体性，转变，过程性，关系性，晚期现代性，社会本体论，话语，权力，文化媒介现实。

Abstract. *This article presents a philosophical-anthropological analysis of the contemporary anthropological turn as a fundamental shift in the structure of the humanities and in the ontology of the social. The human being is considered not as a substantively given essence, but as a historically and culturally mediated mode of becoming, constituted within the field of symbolic forms, discursive practices, and regimes of corporeality. Culture is interpreted not as a derivative layer superimposed upon a “natural” human being, but as a transcendental condition of possible experience, self-identification, and meaning-making. The article focuses on the deconstruction of classical anthropological universalism and*

on the transformation of the categories of subject, identity, norm, and rationality under the conditions of late modernity and digital media reality. It is shown that the anthropological turn marks a transition from essentialist models of the human to processual, relational, and contingent ontologies, in which the human is conceived as an effect of the interaction of cultural codes, power structures, and technologies of symbolic production. The article substantiates the thesis that contemporary philosophical anthropology acquires a critical status, functioning not as a description of "human nature," but as a reflection on the conditions of historical variability, the limits of subjectivity, and the forms of transformation of the human within culture.

Keywords: *philosophical anthropology, anthropological turn, culture, subject, identity, symbolic forms, corporeality, transformation, processuality, relationality, late modernity, ontology of the social, discourse, power, cultural media reality.*

The problem of the human in contemporary philosophy is losing its status as an ontologically self-sufficient and methodologically privileged foundation [1]. Classical philosophical anthropology, grounded in the conception of the human as a substantively given, universal, and transhistorical essence, proves incapable of adequately describing the radical transformations of culture, forms of sociality, and regimes of subjectivity [2]. The collapse of metaphysical guarantees of the human, characteristic of late modernity, necessitates a reconsideration of the very foundations of anthropological knowledge [3].

Under these conditions, a contemporary anthropological turn emerges. In this article, it is understood as a cumulative philosophical and methodological shift expressed in the rejection of essentialist conceptions of the human and in the transition toward analyzing the human as a historically variable, culturally and symbolically constituted process [4]. The anthropological turn registers the loss of the human's status as a primary ontological given and its reconceptualization as an effect of the interaction of discourses, practices, forms of power, and technologies through which the human is produced and reproduced as a specific mode of being [5].

The anthropological turn functions not as a particular research program, but as an indicator of a deep transformation of philosophical thought affecting ontology, epistemology, and the philosophy of culture [6]. The human is no longer conceived as the center and measure of the social and cultural order; rather, it is embedded within cultural matrices, normative regimes, and symbolic structures that determine the boundaries of experience, identity, and corporeality [7]. As a result, philosophical anthropology loses its purely descriptive character and acquires the status of a critical discipline oriented toward analyzing the conditions of possibility of the human within specific historical configurations [8].

The actualization of the anthropological turn is associated with the crisis of universalist projects of modernity and with the deconstruction of the figure of the autonomous rational subject [6]. The mediatization of culture, the technologization of the lifeworld, and the fragmentation of identity lead to a revision of the basic categories of subject, norm, and rationality [9]. The human is constituted at the intersection of the biological, the cultural, and the technical, rendering classical dichotomies such as “nature–culture,” “subject–object,” and “individual–social” increasingly inoperative [10].

The purpose of this article is to provide a philosophical-anthropological analysis of the contemporary anthropological turn as a theoretical response to transformations of culture and modes of human existence under the conditions of late modernity [4]. The objective of the study is to identify its categorical foundations and conceptual consequences that relocate the problem of the human from the plane of ontological givenness into the space of historical processuality, cultural contingency, and symbolic production [1].

Materials and Methods

The study employs a set of philosophical and methodological approaches aimed at analyzing the anthropological turn as a theoretical and categorical shift within contemporary humanities knowledge [8]. The research material consists of classical and contemporary philosophical texts in philosophical anthropology, philosophy of culture, social philosophy, and critical theory that problematize the categories of the human, subject, culture, corporeality, and identity [11]. The theoretical corpus includes concepts that represent the transition from essentialist and universalist models of the human to processual and relational forms of its interpretation [12].

The methodological framework includes philosophical-analytical and categorical analysis aimed at identifying transformations of the basic concepts of anthropological knowledge [13]. The method of philosophical reconstruction is applied to trace the logical and historical conditions of the emergence of the anthropological turn, as well as to identify ruptures and shifts in the understanding of the human between classical and contemporary philosophical traditions [14]. Of particular importance is the critical-reflexive method, through which hidden normative and ontological presuppositions of anthropological theories are examined [5].

The study also employs a hermeneutic approach that enables the interpretation of philosophical texts within the context of the cultural and historical transformations of late modernity [15]. A comparative philosophical method is used to juxtapose different conceptual strategies for interpreting the human, allowing the identification of both common grounds and differences between classical and post-classical anthropological models [10]. Additionally, an interdisciplinary approach integrates insights from philosophy of culture, social theory, and media reality studies, enabling the anthropological turn to be examined as a complex phenomenon that transcends narrowly disciplinary frameworks [16].

Results and Discussion

The philosophical-anthropological analysis conducted in this study reveals not a set of isolated propositions, but a coherent logic of the contemporary anthropological turn, within which a radical shift in the status of the human in philosophical thought takes place [4]. The starting point of this shift is the rejection of the classical assumption of the human as a substantively given and ontologically privileged essence [2]. The results demonstrate that contemporary philosophical anthropology can no longer operate with the category of “human nature” without prior critical reflection on its historical and normative presuppositions [1]. As a result, the human ceases to be conceived as the foundational basis of culture and sociality and is instead understood as an effect of specific modes of their organization [9].

This shift logically entails a revision of the category of the subject. If the human is not an essence, the subject cannot retain the status of an autonomous source of meaning, action, and rationality [5]. The analysis shows that, within the framework of the anthropological turn, subjectivity is reconstructed as a functional configuration shaped by discursive regimes, institutional practices, and technological mediators [5]. The subject appears not as the bearer of culture, but as its product—historically variable and normatively regulated [9]. Consequently, philosophy is compelled to abandon explanatory models in which the subject serves as the final point of argumentation and to move toward an analysis of the conditions of its production [5].

The transition from essence to function necessitates a reconsideration of the status of culture. The results indicate that culture in contemporary anthropological discourse cannot be understood as a secondary layer “superimposed” upon a natural human being [7]. On the contrary, culture functions as the transcendental condition for the possibility of human experience as such [7]. It establishes schemes of perception, forms of symbolization, and matrices of identification within which the human becomes recognizable as human for others and for oneself [14]. Accordingly, the anthropological turn relocates the study of the human into the analysis of cultural conditions without which the human loses semantic determinacy [7].

From this position follows a transformation in the understanding of corporeality. If culture constitutes a condition of the human, the body cannot be regarded as a neutral natural given [10]. The study demonstrates that corporeality is constituted within systems of normative, symbolic, and technical regimes through which it becomes an object of interpretation, regulation, and governance [9]. The body thus appears not as the “foundation” of the human, but as a field of discipline and symbolic coding [9]. This radicalizes the anthropological turn by situating the question of the human within the domain of power, norm, and technique [9].

At this stage, the fundamentally critical character of the anthropological turn becomes evident. Rather than adding a new positive theory of the human to existing ones, it undermines the very possibility of a neutral anthropological description [1].

The analysis shows that any attempt to restore the human to the position of a universal foundation inevitably reproduces hidden normative assumptions presented as ontological truths [6]. In this sense, the anthropological turn functions as a philosophical strategy of demystification aimed at revealing the historical contingency of forms of the human that were previously regarded as natural and self-evident [3].

The discussion of the results indicates that this turn is driven not by external intellectual fashions, but by the internal logic of the development of philosophical knowledge [3]. The crisis of universalist projects of modernity, the collapse of the figure of the autonomous subject, and the radical mediatization of experience render the preservation of classical anthropology without critical revision untenable [6]. The anthropological turn marks the point at which philosophy is compelled to abandon a consolatory metaphysics of the human and to accept the analytical risk of conceiving the human as an unstable, processual, and normatively produced phenomenon [16].

Of particular significance in this context is the thesis concerning the political character of the anthropological turn. Since the human is dependent on infrastructures, technologies, and regimes of symbolic production, the question of the human inevitably becomes a question of the distribution of power, visibility, and legitimacy [9]. The study demonstrates that philosophical anthropology can no longer claim an apolitical status: any definition of the human simultaneously establishes boundaries of normativity and exclusion [9]. In this way, the anthropological turn functions as a critical instrument for exposing the mechanisms through which humanistic discourses are transformed into technologies of exclusion [3].

Taken together, the results lead to the conclusion that philosophical anthropology itself undergoes a transformation. It ceases to be a discipline describing “the human as such” and becomes a form of critical reflection on the conditions under which the human is produced within culture [1]. The anthropological turn does not destroy the philosophy of the human, but deprives it of metaphysical self-confidence, relocating analysis into the space of processuality, contingency, and symbolic construction [8]. This constitutes its provocative and theoretically productive potential for contemporary philosophical inquiry [4].

Thus, the study demonstrates that the contemporary anthropological turn represents neither a narrow methodological shift nor a transient thematic fashion in the humanities, but a radical reorganization of philosophical thinking about the human [4]. Its fundamental novelty lies in dismantling the metaphysical status of the human as an ontological given and in relocating anthropological problematics into the analysis of the conditions, mechanisms, and regimes of the production of the human within culture [1]. Philosophy thereby abandons the illusion of neutral knowledge of the human and acknowledges its own involvement in processes of norm-setting and symbolic construction [9].

The anthropological turn reveals the limits of classical philosophical anthropology grounded in universalism, essentialism, and the figure of the autonomous subject [2]. In the contemporary theoretical horizon, the human appears not as the starting point of philosophical analysis, but as its problematic outcome—the result of the intersection of discursive practices, institutional regulations, and technological infrastructures [5]. This radically alters the status of anthropological knowledge: it ceases to describe “human nature” and begins critically investigating the forms of its historical articulation and cultural legitimation [1].

The key scholarly result is the affirmation of culture as the transcendental condition of human experience [7]. The human is discovered not outside culture or prior to it, but exclusively within symbolic matrices that define forms of corporeality, identity, and subjectivity [14]. This approach dissolves the false opposition between the natural and the cultural, demonstrating that culture itself determines the boundaries of the recognizability of the human as human [7]. In this context, the anthropological turn acquires a fundamentally critical significance, as it enables the identification of the hidden normative foundations of models of the human that previously appeared self-evident and universal [3].

The anthropological turn becomes particularly acute in relation to the analysis of technology and media reality. The human can no longer be conceived outside technical regimes that structure experience, attention, and forms of social interaction [9]. This implies that philosophical anthropology inevitably confronts questions of power, control, and exclusion, transforming into a discipline that investigates not only “what the human is,” but also “which human becomes possible” within specific historical configurations [16]. In this way, the anthropological turn reveals the political dimension of the philosophy of the human, pushing it beyond the boundaries of academic neutrality.

Overall, the anthropological turn should be understood as a challenge to philosophy, one that demands the abandonment of consolatory ontologies and ready-made definitions. Its scholarly significance lies in restoring rigor to philosophical analysis by compelling thought to conceive the human not as a given, but as a problem; not as a foundation, but as an effect; not as an essence, but as a process.

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公民同意与公民社会：哲学与心理学内容
**CIVIL CONSENT AND CIVIL SOCIETY: PHILOSOPHICAL AND
PSYCHOLOGICAL CONTENT**

Oreshkina Marina Alexandrovna

*Candidate of Historical Sciences, Professor
Russian Academy of Natural Sciences,
Lugansk State University named after Vladimir Dahl,
Lugansk, Russian Federation*

Biruk Tatiana Petrovna

*Head of Department
State Educational Institution «Academy of Education»,
Minsk, Republic of Belarus*

Sokolova Svetlana Nikolaevna

*Doctor of Philosophy, professor and corresponding member
Russian Academy of Natural Sciences,
Professor
State Educational Institution «Academy of Education»,
Minsk, Republic of Belarus*

摘要：本文探讨了公民同意和公民社会的哲学和心理学内涵，并着重分析了现代人的存在主义和意识形态取向、意识形态、民族文化密码以及保护白俄罗斯人民历史记忆和传统价值观的必要性。

关键词：公民同意，存在主义-意识形态参照点，公民社会，权力，国家意识形态，白俄罗斯人民传统价值观。

Abstract. *The article examines the philosophical and psychological content of civil consent and civil society, and the authors also focus on the existential and ideological orientation of a modern person, ideology, the cultural code of the nation and the need to preserve historical memory and traditional values of the Belarusian people.*

Key words: *civil consent, existential-ideological reference point, civil society, power, state ideology, traditional values of the Belarusian people.*

The planetary changes taking place at the beginning of the XXI century are associated with the economy, regional logistics, international relations and are characterized by a constantly updated socio-economic, military-political mosaic of a multipolar world, which is related to the consolidation of Belarusian society, civil consent the formation of civil society. The existential and ideological orientation of man and the traditional values of the Belarusian people. The relevance of the article is due to global transformations that affect all spheres of social life, determining the sustainable development of the modern Republic of Belarus [1, p. 124]. The confrontation of the superpowers that continued immediately after World War II led to the fall of the Berlin Wall, the disappearance of the Iron Curtain and the emergence of the «information dome». Consequently, regularly updated media structures affecting the preservation of historical memory, necessary in order to withstand the information war, while maintaining the status of heirs of the winners. By protecting the heroes of the past today, we will preserve the nation of Belarusians of the future [2, p. 5]. Currently, the dominant ideologies of corporations are characterized by panoramic use of information technologies: quantum computers, hypersonic, information weapons, artificial intelligence. And today more than ever the role of the existential-ideological landmark of a person in the process of unification of the Belarusian society is growing [3, p. 46].

The modern state as a subject of politics is focused on the management, and organization of human life social groups, which in no way opposes the authorities and citizens. The process of self-organization as practice shows is focused on the evolution of a community associated with a sense of mutual sympathy respect, social harmony, which implies responsibility for the choice of a person, social group and the ability of all subjects to dialogue. It is civil society that in the near future may become a state ideology in the context of the implementation of the existential-ideological guideline of a modern person which is becoming in demand at this time due to growing pan-planetary destructive trends. Civil consent, as one of the conditions for the development of public relations, as the fundamental foundation of state ideology, implemented in a multipolar globalizing world, undoubtedly actualizes self-organization, self-development, self-regulation, self-preservation, self-education of citizens. The implementation of this ideology will make it possible to solve the problem of consolidation of society in the best way. In the conditions of the dominance of the toxic media sphere, cultural and ideological expansion is carried out (propaganda of Anglo-Saxon values, the American way of life), which affects the spiritual and moral potential of the individual in the conditions of modern challenges [4, p. 157].

As everyone knows civil consent, and civil society are related to the existential-ideological guideline of modern man, since today in the multipolar world, with the help of a toxic media sphere, the Anglo-Saxons are actively spreading extreme individualism, persistently promoting freedom of choice of gender, which targets a person

to a moralism, cosmopolitanism, anarchism, anti-clericalism. In addition, the idea of statehood is purposefully destroyed national identity is transformed, the cultural code of the nation is leveled, which is a generated set of threats during the information and psychological war that require professional systemic counteraction [5, p. 82].

In such an ambiguous situation, objectively, there is a need to accentuate the existential-ideological guideline, which actualizes issues related to the consolidation of society and the modern media sphere [6, p. 88]. In the context of an intensive digital upgrade, it is important to focus on preserving the historical memory and traditional values of the Belarusian people [7, p. 84], as the semantic foundation of the existential-ideological landmark of a person who contributes to civil consent and the formation of civil society. Interest in the existential-ideological reference point and consolidation of society in the context of increasing geopolitical turbulence today is not accidental, since it concerns the complex process of strengthening ties between various political entities that contribute to the sustainable development of the Republic of Belarus [8, p. 56]. In a situation of growing aggravation of international relations, it is important to focus efforts on initiating an existential-ideological landmark of a person on the basis, of preserving historical memory and traditional values of the Belarusian people. But it is necessary to take into account the fact that in modern realities the basic is not the solidity of dogmas, but the flexibility of motivating postulates that can allow citizens to absorb all the variety of ideas about the possibilities of creative self-development within the framework of the information society and the safe existence of a person [9].

Against the background of large-scale semantic balancing act, verbal eclecticism in a multipolar world, the conflicting potential of society is increasing, which actualizes the semantic factor for the self-organization of society (solidarity, freedom, justice, goodwill, mutual trust, respect for other people) and traditional values of the Belarusian people, which are the foundation for the formation of civil consent as the denominator of civil society. In civil society, a person's freedom is manifested in a complex process of choosing his priorities, the level of political consciousness and electoral culture. Civil consent is formed gradually, where tolerance, compromise, pluralism and dialogue prevail, where a set of social needs and interests is realized on the basis of state ideology, since civil society is focused on the creation, hard work, peacefulness of all citizens on the basis of the traditional values of the Belarusian people as the foundation of the consolidation of society [10, p. 27].

In modern conditions, the actualization of the existential-ideological guideline of a person involves taking into account the following factors: partial transformation of the meaning-forming component of individual consciousness and certain criteria for an objective assessment of the effects of the media sphere on the individual's worldview, which always has an agitation and propaganda character; a wide-format arsenal of media structures and constantly updated means of influencing the

media sphere on public consciousness; the spread of destructive information and organizational potential that affects some functions of state institutions that form ideas about the existing social reality in the public mind. The emphasis on the existential-ideological orientation of a person in the information society presupposes the implementation of purposeful activities that strengthen the meaning-forming people related to the preservation of the cultural code of the nation [11, p. 67]. The substantive aspect of the proposed topic today retains, a sufficient degree of discussion in philosophical and psychological sciences, updating the creative potential of a person and a consolidating Belarusian society, ensuring a productive interaction of identities in the existing hierarchy of social institutions, which, most likely, will allow in the near future to minimize global destructive tendencies that increase conflict potential in a multipolar world. With a high degree of confidence, it can be argued, that the existential-ideological guideline of a modern person proposed for consideration is a meaningful condition that turns citizens from a simple set into a single people, stimulating the creative and moral principle of the subjects. In the context of geopolitical turbulence and instability of international relations along with the economy, politics, and the social sphere, it is the spiritual sphere of society that affects the provision of national security of the state [12, p. 272].

Summarizing, we can conclude that scientific optics allows us to offer original generalizations.

Firstly, it is important to consider civil consent in conjunction with the development of the foundations of civil society, focusing on the social life of citizens in order to coordinate the interests of the majority of people, their aspirations, beliefs, views, value orientations that contribute to the consolidation of Belarusian society based on the state ideology of representatives of various public associations to preserve the territorial integrity and sovereignty of the modern Republic of Belarus.

Secondly, civil consent is impossible without sustainable socio-economic development, of our country, as well as without a transparent policy, consensus dialogistic, mandatory fulfillment by all citizens without exception of laws and constitutional duties focused on state ideology, preservation of historical memory, traditional values of the Belarusian people and original culture, because in a multipolar world the issue of the relationship between the personal and the public becomes relevant.

Thirdly, all spheres of life of the Belarusian society are closely related, which predetermines the democratization and conceptualization of traditional values, self-organization, self-preservation of the Belarusian nation in its desire for civil harmony, necessary for the realization of the ideals of peace freedom, solidarity, trust, mutual respect justice as basic grounds for the formation of a civil society that does not oppose power and people, consolidating society, creating psychological comfort, in which, a person begins to realize his place in society, sharing national interests realized in the conditions of the anthropological crisis [13, p. 69].

And, fourthly civil consent as a complex phenomenon characterizes the development of public relations and the effective activity of social institutions, which in the process of implementing the tasks of the internal policy of the state are focused on the optimal, most comfortable, humane solution of pressing problems of our time and are associated with the authority of the authorities. The existential-ideological landmark of man and the consolidation of society in the context of information-psychological warfare are of scientific interest for philosophy and psychology. In modern realities, it is necessary to focus the attention of citizens, the public on promoting civil consent and civil society as a state ideology for society, which is legitimate and is the most adequate response to historical challenges during a period of global transformations and political turbulence in a multipolar world.

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