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Contents

SOCIAL AND POLITICAL PHILOSOPHY

- Hybrid Intelligence is a Highly Converged Model of Human-Computer Interaction** 7
E.B. Ivushkina, N.I. Morozova
- International Trends in the Field of Environmental Management: Legal Potential and Procedural Justifications of Modern Environmental Policy ...** 13
E.S. Alekhina

PHILOSOPHICAL ANTHROPOLOGY, PHILOSOPHY OF CULTURE

- Late Soviet Leisure Practices and Their Representation in the Digital Environment** 20
D.S. Zaitseva
- Pragmatics of Memory in the City Space** 27
N.P. Revyakina, E.E. Sakharova
- Making Sense of the Role of Cultural Identity in Contemporary Ethnodesign. Theoretical Aspects** 32
E.G. Naumova
- Methodology of Increasing Motivation of Students-Representatives of Small Peoples of the North Caucasus to Learn a Foreign Language** 37
A.V. Novitskaya, G.E. Markosyan, E.V. Savello
- Promising Directions for the Development of Popular Science Tourism in the Rostov Region** 44
V.S. Makarenko, A.V. Miroshnichenko

RELIGIOUS STUDIES

- Transformation of Russian Society and Religious Identity: the Modern Period** 51
D.Yu. Sakovich, R.I. Frantsuzov
- Axiology of Disease in Religious Philosophy of the 20th Century** 57
V.S. Gritsenko

THEORY AND HISTORY OF CULTURE

- Experience in Design Engineering of Hotel Facilities of Tourist Infrastructure of the Black Sea Coast** 62
T.O. Berdnik, Ju.A. Bondar, M.V. Gurin

Содержание

СОЦИАЛЬНАЯ И ПОЛИТИЧЕСКАЯ ФИЛОСОФИЯ

- Гибридный интеллект – высоконвергентная модель взаимодействия человека и компьютера** 7
Е.Б. Ивушкина, Н.И. Морозова
- Международные тенденции в сфере экологического менеджмента: правовой потенциал и процессуальные обоснования современной природоохранной политики** 13
Е.С. Алехина

ФИЛОСОФСКАЯ АНТРОПОЛОГИЯ, ФИЛОСОФИЯ КУЛЬТУРЫ

- Позднесоветские досуговые практики и их репрезентация в цифровой среде** 20
Д.С. Зайцева
- Прагматика памяти в пространстве города** 27
Н.П. Ревякина, Е.Е. Сахарова
- Осмысление роли культурной идентичности в современном этнодизайне: теоретические аспекты** 32
Е.Г. Наумова
- Методика повышения мотивации студентов-представителей малых народов Северного Кавказа к изучению иностранного языка** 37
А.В. Новицкая, Г.Э. Маркосян, Е.В. Савелло
- Перспективные направления развития научно-популярного туризма в Ростовской области** 44
В.С. Макаренко, А.В. Мирошниченко

РЕЛИГИОВЕДЕНИЕ

- Трансформация российского общества и религиозная идентичность: современный период** 51
Д.Ю. Сакович, Р.И. Французов
- Аксиология болезни в религиозной философии XX века** 57
В.С. Гриценко

ТЕОРИЯ И ИСТОРИЯ КУЛЬТУРЫ

- Опыт дизайнерского проектирования гостиничных объектов туристической инфраструктуры черноморского побережья** 62
Т.О. Бердник, Ю.А. Бондарь, М.В. Гурин

SOCIAL AND POLITICAL PHILOSOPHY



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Hybrid Intelligence is a Highly Converged Model of Human-Computer Interaction

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Abstract

Introduction. The relevance of the study is explained by the fact that in the age of rapid development of science and technology related to the development and application of the concept of machine learning, operating with big data, artificial intelligence (AI) has achieved the ability to surpass people in each separate area. The development of hybrid intelligence faces cognitive differences, the digital gap between man and machine, and other challenges. Strengthening the interaction between cognition and perception can be the key to overcoming weaknesses. The purpose of the article is to conduct research on the development of a model of human-computer interaction, to study a new model of this process.

Materials and Methods. The work uses analysis and synthesis, a comparative method. The architecture of hybrid intelligence is built on the basis of a combination of the idea of human participation in the process and the confrontation between man and machine. The method of comparative and systematic analysis of similarities and differences between human intelligence, AI, and AI systems is also used.

Results. There are three main cognitive perspectives in current AI research: technological, human, and human-machine cooperation. Modern research mainly focuses on the theoretical elaboration and application of mixed intelligence and the construction of a hybrid intelligent architecture model. The confrontation between man and machine cannot be understood simply as competition between man and machine, and its ultimate goal is still to achieve a harmonious stable state of symbiosis between man and machine. It is emphasized that the interaction of man and computer involves the participation of man and machine, while the degree and status of this participation differ. “Interaction” reflects two-way information transmission and is machine-driven, while “cooperation” reflects human-dominated shared decision-making.

Discussion and Conclusion. Currently, a new round of scientific and technological revolution and industrial transformation is taking place. Big data applications and innovations in theoretical algorithms are driving intelligence. Technologies such as 5G and cloud intelligence take the development of distributed artificial intelligence to the next level allowing data to generate knowledge through cloud learning. Thus, thanks to the cooperation of machine intelligence and human mind, the merger of man and machine became the ultimate goal of the intelligence development. Human mind and machine intelligence adapt to each other and realize a common evolution and optimization of intelligence. Hybrid intelligence is a highly converged combination of rationality and sensitivity, intuition and logic, memory and data storage, as well as calculations, which is the future direction of the intelligent technologies’ development.

Keywords: intelligence, hybrid intelligence, human-machine interaction, artificial intelligence, science, technology

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Гибридный интеллект – высоконвергентная модель взаимодействия человека и компьютера

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Аннотация

Введение. Актуальность работы объясняется тем, что в век стремительного развития науки и технологий, связанных с разработкой и применением концепции машинного обучения, оперирующего с большими данными, искусственный интеллект (ИИ) достиг способности превосходить людей в каждой отдельной области. Развитие гибридного интеллекта сталкивается с когнитивными различиями, цифровым разрывом между человеком и машиной и другими проблемами. Укрепление взаимодействия между познанием и восприятием может стать ключом к преодолению узких мест. Цель статьи – провести исследование развития модели взаимодействия человека и компьютера, изучить новую модель этого процесса.

Материалы и методы. В работе применяются анализ и синтез, компаративистский метод. Архитектура гибридного интеллекта построена на основе сочетания идеи участия человека в процессе и противостояния человека и машины. Используется также метод сравнительного и систематического анализа сходств и различий между человеческим интеллектом, ИИ и ИИ-системами.

Результаты исследования. В текущих исследованиях искусственного интеллекта существуют три основные когнитивные точки зрения: технологическая, человеческая и сотрудничество человека и машины. Современные исследования в основном сосредоточены на теоретической проработке и применении смешанного интеллекта и построении модели гибридной интеллектуальной архитектуры. Противостояние человека и машины нельзя понимать просто как конкуренцию между человеком и машиной, и его конечной целью по-прежнему является достижение гармоничного устойчивого состояния симбиоза человека и машины. Подчеркнуто, что взаимодействие человека и компьютера предполагает участие человека и машины, при этом степень и статус этого участия различаются. «Взаимодействие» отражает двустороннюю передачу информации и управляется машиной, в то время как «сотрудничество» отражает совместное принятие решений, в котором доминирует человек.

Обсуждение и заключение. В настоящее время происходит новый виток научно-технической революции и промышленной трансформации. Применение больших данных и инновации в области теоретических алгоритмов способствуют развитию интеллекта. Такие технологии, как 5G и облачный интеллект, выводят развитие распределённого искусственного интеллекта на новый уровень, позволяя данным генерировать знания посредством обучения в облаке. Таким образом, благодаря сотрудничеству машинного интеллекта и человеческого разума слияние человека и машины стало конечной целью развития интеллекта. Человеческий разум и машинный интеллект адаптируются друг к другу и реализуют общую эволюцию и оптимизацию интеллекта. Гибридный интеллект представляет собой высоконвергентное сочетание рациональности и чувствительности, интуиции и логики, памяти и хранения данных, а также вычислений и расчётов, что является будущим направлением развития интеллектуальных технологий.

Ключевые слова: интеллект, гибридный интеллект, взаимодействие человека и машины, искусственный интеллект, наука, технология

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Introduction. The relevance of the study is explained by the fact that in the age of rapid development of science and technology related to the development and application of the concept of machine learning, operating with big data, artificial intelligence (AI) has achieved the ability to surpass people in each separate area. At the same time, compared to human intelligence, AI is limited in the mode of entering and processing data, and also has disadvantages: AI is embodied in digital logic and complex calculations, but it does not work in a complex environment with emotions and purposefulness. Thus, the trend in the development of intellectual science is the mixed intelligence of man and machine, which we will call hybrid intelligence. The purpose of the article is to conduct a study of the development of a model of

human-computer interaction to comprehensively study a new model of this process. In this case scientific concepts related to hybrid intelligence and its architectural model are of interest.

Materials and Methods. The work attempted to clarify concepts related to hybrid intelligence through the method of analysis and synthesis, the comparativist method. The architecture of hybrid intelligence is built on the basis of a combination of the idea of human participation in the process and the confrontation between man and machine. The method of comparative analysis was used to identify similar AI concepts and systematically analyze similarities and differences between human intelligence, AI, and AI systems.

Results. Currently, the development of artificial intelligence (AI) is faced with many problems, such as cognitive differences, disunity, digital inequality between man and machine. There is no academic consensus on the definition of AI. Being an interdisciplinary field, it includes computer science, robotics, data science, neuroscience, philosophy and other disciplines. The report [1] comprehensively assessed the dynamics, problems, opportunities and prospects of modern AI: the future of AI is the merger of human and computer intelligence, namely hybrid intelligence (HI) of man and machine.

There are three main cognitive perspectives in current AI research: technological, human, and human-machine cooperation. The technology-oriented point of view claims that AI in the future will surpass people in all respects, that AI is theoretical and technical support for a human-machine intelligence system to achieve complex goals. This is mainly achieved through a combination of traditional robotics technologies and artificial intelligence technologies to increase the naturalness, safety and reliability of human-machine interaction and cooperation in terms of system modeling, interaction with perception, and joint control. In addition, technocentrism questions the fairness and effectiveness of human decision-making. For example, D. Kahneman [2] shows that the human decision-making process can be seriously distorted, since people tend to use heuristic approaches and can get biased results.

Anthropocentric experts have tried to make people's role more visible by focusing on a key topic: the impact of automated labor on people's sense of satisfaction and meaningfulness of life. Researchers [3, 4] do not deny the role of technology, but emphasize the importance of integrating intelligent technologies into a human-oriented system, since they foresee the possible negative consequences of using artificial intelligence technologies and do not consider it as a tool that will ultimately replace people.

Researchers who support the point of view of human-machine interaction [5–7] believe that AI is an advanced form of collective intelligence. Studying the development process of basic AI technologies, we came to the conclusion that AI has entered the stage of mixed intelligence consisting of many intelligent technologies. The so-called hybrid system is a system that spontaneously combines intelligent systems with complementary characteristics, mainly using intelligent technologies including expert systems, neural networks and fuzzy logic [8].

Modern research in mixed intelligence field focuses on theoretical elaboration and application of mixed intelligence and construction of a hybrid intelligent architecture model. As mentioned earlier, humans rely more on intuition and therefore have limited rationality, and machines do better at analysis, but they lack strong cognitive abilities and comprehension skills. AI will not be able to compete with human intelligence in perception, reasoning, induction and learning for a very long time. This requires introducing the role of humans into the artificial intelligence system. It should be noted that the confrontation between man and machine cannot be understood simply as competition between man and machine, and its ultimate goal is still to achieve a harmonious stable state of symbiosis between man and machine.

One of the most important difficulties is the difference in the perception of the world by people and computers when it is difficult to integrate human and machine intelligence. First, the perception and training of machines is limited in time and space and cannot be changed, while the perception of people is subjective and arbitrary. Second, machine perception of time and space is formal and specific, while people have subjective perceptions and expectations, and they adapt to the environment. Third, the basis of cognition is abstraction and representation. A person's high ability to abstract corresponds to the high ability of machines to represent knowledge. For machines, the ability to abstract information and extract knowledge determines the degree of difference between human and computer cognition.

Big data and artificial intelligence are inextricably linked: artificial intelligence relies on the existence and accumulation of big data and helps unlock the potential of data storage. However, big data not only contributes to the progress and development of artificial intelligence, but also limits the ideas of transforming artificial intelligence. The new "digital gap" caused by the monopoly on artificial intelligence technology has become an important problem in the development of intelligent technologies.

In a big data environment, human perception and knowledge of big data is especially important. Human intelligence must not only understand complex theories created by big machine thinking models based on big data, but also reveal the essence of things and solve complex problems based on large models. The problem of the "digital gap" between man and

computer arises when people cannot develop the ability to perceive and process complex information in conditions of huge amounts of data generated by machines.

The above dilemma reflects the high difficulty of reconciling the cognitive and behavioral levels of the brain and machine. At the moment, the merger of man and machine at the stage of application has a clear division of labor between man and machine. The process of human understanding of the world is essentially the process of using concepts, attributes, and connections to perceive the world.

In hybrid intelligent systems, both man and machine can develop together through enhanced cognition and achieve outstanding results at the system level [9, 10]. By expanding the possibilities of cognition, hybrid intelligence can flexibly coordinate various contradictions and paradoxes in human-machine intelligence. In human and machine data processing, the architecture for processing unstructured information (e. g., natural language) will have some structured gradient, and machine structured data, according to syntax, it will focus on unstructured cognition and interpretation. In such a situation, not only the use of reasoning based on justice but also combining it with non-public rational reasoning makes the entire process of cognitive conclusion more rigorous and justified in order to achieve the ultimate goal of improving cognitive abilities.

Another key to the success of hybrid intelligence is that people can understand how machines perceive the world and make effective decisions based on their thinking and self-expression. Thus, in the process of interaction, the key point is the transformation of the mode of thinking of man and machine. Fusion in thinking requires not only machines to perceive and understand human behavior but also humans to understand data-driven machine thinking. Only when perceptual interaction is achieved can intelligent integration be realized in the full sense of the word.

People are able to move from one area of knowledge to another, but machines are not. Therefore, the establishment of a two-way interaction between man and machine is a breakthrough towards the creation of real hybrid intelligence. On the one hand, the machine itself can use the mutual cooperation between machines and the feedback mechanism provided by the machine to “perceive” and strengthen machine intelligence through the game in order to realize the self-development of machine intelligence. On the other hand, as machine intelligence develops, people can also be inspired by machine feedback to enrich their own experience and knowledge, as well as improve their perception and cognitive abilities.

Based on the above problems and a key factor in the development of hybrid intelligence, a model of hybrid intelligence’s architecture can be distinguished. The main part of the hybrid intelligent system includes both a man and a computer. The internal structure and operation of the system consists of the following levels: data source, data transfer, data processing, and application. In addition, the entire system also includes an external environment. Machine intelligence, represented by the computer, can achieve a rational, accurate and efficient state for transmitting and using objective data, and can also be trained on data from the environment. Some functions that people have not understood yet, but which they extract and compare, are that human-oriented human intelligence generates knowledge through the perception of the environment, relies on experience, and then transfers knowledge to the machine to help it better learn and perceive the environment. In the process of human-machine interaction and their collaboration, continuous interactive learning in the external environment allows the system to develop cognitive abilities and interact through perception, thereby achieving a more perfect result than when making decisions only by machines or people.

Against the backdrop of the era of big data, the combination of data and knowledge-based methods should be a way of continuous learning and the overall development of the man-machine system. At the data source level, people can provide high-quality data about swarm intelligence with characteristics of multimodality, rich content, space-time binding, human nature, etc., and form high-quality data sources by exchanging objective network data. At the level of data transmission in a swarm intelligence environment, the delay in transmitting perception data can be reduced due to interaction with a computer network.

At the data processing level, human cognitive abilities and experts’ experience can help the machine to perform data association more efficiently and accurately, combining and understanding them. In particular, in cases where some tasks cannot be solved using existing machine intelligence technologies, joint human-machine calculations become the key to data processing. At the application level, based on the joint processing of data by man and machine, a machine can have developed abilities for perception and judgment, and its ultimate goal is to provide support in forecasting and decision-making, as well as cooperate with people to make the final decision. The accuracy of the final decision is largely determined by the ability of a man to comprehensively analyze, while a machine performs an indirect assessment of the result of the “interaction” obtained as a result of calculations. This unique decision-making process, combining intuition with “interaction”, is an important feature of human-machine intellectual cooperation.

Thus, hybrid intelligence is the result of interaction and cooperation between man, machine and environment. This is a steady state resulting from the overlapping of the changing states of these three elements. Therefore, maintaining the

coordination and stability of these three elements is key. People in the system represent group intelligence. A machine includes not only equipment, but also methods of working with data, which is also associated with the natural and social, real and virtual environment.

Thus, artificial intelligence is an advanced form of intelligence that combines the advantages of machine and man. Unlike collective intelligence, which emphasizes the use of collective functions to enhance machine intelligence, AI pays more attention to solving complex problems simultaneously by both participants, which is more advanced interaction and cooperation. Although human-computer interaction involves human-machine involvement, the extent and status of this involvement varies. “Interaction” reflects two-way information transmission and is machine-driven, while “cooperation” reflects human-dominated shared decision-making. As a possible ultimate form of artificial intelligence, hybrid intelligence represents an ideal opportunity for human-machine symbiosis.

Discussion and Conclusion. Currently, a new round of scientific and technological revolution and industrial transformation is taking place. Big data applications and innovations in theoretical algorithms are driving intelligence. Technologies such as 5G and cloud intelligence take the development of distributed artificial intelligence to the next level allowing data to generate knowledge through cloud learning. Thanks to the cooperation of machine intelligence and human mind, the merger of man and machine has become the ultimate goal of the intelligence development. Human mind and machine intelligence adapt to each other, support each other, contribute to each other, and realize a common evolution and optimization of intelligence.

In a big data environment, the success of the big data model-based hybrid intelligence paradigm requires developing a new mindset. As the amount of data has increased, it has become obvious that human intelligence lags behind artificial intelligence in all areas. The human brain gradually has to adapt to big data and integrate with machine intelligence to create scale models to understand complex environments and solve complex problems.

As an organic system of human, machine and environmental integration, hybrid intelligence can absorb heterogeneous information from multiple sources faster and more efficiently. In the process of intelligent data processing, machine computing and human perception of information are combined to create a unique approach to understanding and adapting to external changes through cognitive amplification and interaction with perception.

Thus, hybrid intelligence is a highly converged combination of rationality and sensitivity, intuition and logic, memory and data storage, as well as calculations, which is the future direction of the intelligent technologies’ development.

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International Trends in the Field of Environmental Management: Legal Potential and Procedural Justifications of Modern Environmental Policy

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Abstract

Introduction. Modern changes in the ecological paradigm entail the proclamation of the inalienable rights of nature. However, the provision of legal status to the environment and its elements casts doubt on all the achievements of mankind and the value-based guidelines of society which means revolutionary changes in the way of life, internal structure and worldview of people. The main objective of the study is to analyze and systematize foreign experience in the scope of environmental management in order to objectively assess the effectiveness of the Earth rights implementation taking into account significant political, legislative and socio-economic changes leading to conflict in the implementation of relations between man, government and nature.

Materials and Methods. Methodological tools focus on analytical building of ecosystem links in international environmental policy, modeling of a system for the development of adaptation management through the implementation of scientific knowledge and appropriate monitoring that identifies cases of environmental uncertainty.

Results. Environmental strategies of different countries offer variable concepts that consider nature as an object of legal protection, universal human heritage, a source of resources necessary for a man, or a legal entity endowed with inalienable rights and freedoms. Differences in legal approaches are determined by sociocultural specifics of society dictating certain environmental strategies. However, the effectiveness of environmental policy is determined not only by the legal status of nature but also by the combination of factors: legislative, procedural, economic, etc., which together allows achieving efficiency in the field of environmental policy without resorting to rewriting the constitution and radical restructuring of the legal system.

Discussion and Conclusion. Environmental management offers opportunities to modernize the relationship between man and nature building a harmonious paradigm that combines environmental values and human rights. In the scope of this concept, the issue of claiming the inalienable rights of nature remains open which gives rise to further research that allows us to assess advantages and disadvantages of the approach under consideration.

Keywords: environmental policy, environmental management, nature rights, environmental law, procedural law, ecocentrism

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Международные тенденции в сфере экологического менеджмента: правовой потенциал и процессуальные обоснования современной природоохранной политики

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Аннотация

Введение. Современные изменения в экологической парадигме влекут за собой провозглашение неотъемлемых прав природы, однако предоставление правосубъектности окружающей среде и ее элементам ставит под сомнение все достижения человечества и ценностные ориентиры общества, что означает революционные изменения в образе жизни, внутригосударственном укладе и мировоззрении людей. Главной задачей исследования является анализ и систематизация зарубежного опыта в рамках экологического менеджмента с целью объективной оценки эффективности имплементации прав Земли, учитывая существенные политические, законодательные и социально-экономические изменения, ведущие к конфликту в реализации отношений между человеком, правительством и природой.

Материалы и методы. Методологический инструментарий ориентируется на аналитическое выстраивание экосистемных связей в международной природоохранной политике, моделирование системы развития адапционного управления посредством реализации научных знаний и соответствующего мониторинга, идентифицирующего случаи экологической неопределенности.

Результаты исследования. Экологические стратегии разных стран предлагают вариативные концепции, рассматривающие природу в качестве объекта юридической защиты, общечеловеческого наследия, источника необходимых человеку ресурсов или же правового субъекта, наделенного неотъемлемыми правами и свободами. Различия в правовых подходах обуславливаются социокультурной спецификой общества, диктующей определенные экологические стратегии, однако эффективность природоохранной политики определяется не только юридическим статусом природы, а совокупностью факторов: законодательных, процессуальных, экономических и т. д., что в совокупности позволяет достичь эффективности в сфере экологической политики, не прибегая к переписыванию конституции и радикальной перестройке правовой системы.

Обсуждение и заключение. Экологический менеджмент предлагает возможности модернизации отношений между человеком и природой, выстраивая гармоничную парадигму, объединяющую экологические ценности и человеческие права. В рамках данной концепции вопрос утверждения неотъемлемых прав природы остается открытым, что дает почву для дальнейших исследований, позволяющих оценить преимущества и недостатки рассматриваемого подхода.

Ключевые слова: экологическая политика, природоохранный менеджмент, права природы, экологическое право, процессуальное право, эгоцентризм

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Introduction. In the context of the global anthropocentric crisis, foreshadowing global environmental consequences (climate change, extinction of biological species, devastation of forests, etc.), an increasing number of environmental management activists are calling for universal recognition of nature rights aimed at transforming management systems towards sustainable development [1].

In recent years, the number of campaigns in the field of environmental management has exceeded 500 documented initiatives in more than 30 countries [2]. For comparison, in 2021, the number of legal provisions recognizing the rights of nature amounted to 185 initiatives in 17 countries covering 5 continents [1]. Legislative activity in this area focuses on predetermining models of interaction between man and environment in order to form strategic mechanisms to support the integrity and well-being of environmental systems [3].

Despite the urgency of the problem of international maintenance of biological diversity and recognition of Earth rights as a key environmental mechanism discussed at the level of international organizations (holding of the World People's Conference on Climate Change and Mother Earth Rights in 2010 [4]; activities of non-profit organizations in the field of nature rights: the International Union for Conservation of Nature and Natural Resources (IUCN) adopted the Resolution on Nature Rights in 2012 [5]; in 2017, the World Commission on Environment and Development approved the Declaration on the Rule of Environmental Law affirming nature's inalienable rights to existence, prosperity and evolution [6]), the question

of the formal consolidation of the legal status of nature in the legislation of different countries and at the international level remains unresolved.

In this connection, in the scope of this study, we are attempting to consider the environmental management system for the development of Earth rights in terms of variable scientific approaches, as well as to answer the question whether nature should be the bearer of exclusive rights and how they can be implemented.

Nowadays, theories are put forward in the scientific community that identify humans with other biological organisms (biocentrism) [7], within which nature has self-sufficiency and dominates people (ecocentric approach) [8]. On the other hand, many states still support the anthropocentric approach which affirms the process of environmental protection of the Earth as a condition for the realization of such human rights as the right to life, health and safe environment [8].

Thus, the discovery of political, legal and socio-economic justifications in the practical experience of different countries implementing the concept of the legal Earth and its ecosystems will identify the fundamental principles of development of environmental management and law taking into account the interests of all parties involved and the possibilities of overcoming environmental problems of our time.

Materials and Methods. In the context of the ecocentric approach, there are various structures focused on the development of ecosystems and biological diversity of the Earth, the analysis and systematization of which are presented in this study.

Consideration of generally accepted concepts in the field of sustainable development allows us to distinguish: ecosystem management, ecosystem approach and ecosystem-based approach [9].

According to E. Morgera, ecosystem management became the basis for the formation of other approaches appearing in the 1970s in North America as an alternative to sectoral approaches to nature conservation and as a way to integrate equity into environmental initiatives of that time [10]. The ecosystem approach gained popularity in the 1990s when the UN Convention on Biological Diversity adopted this approach as the guiding principle of international environmental policy [9]. The concept of ecosystem conservation (EBA) has appeared quite recently with the aim of integrating the rights of nature as a separate legal category.

As T.S. Kirkfeldt notes, the differences between these structures often overlap with complementary factors and a common task designed to strengthen the strategy of sustainable development [11]. Consequently, as emphasized in the scientific literature, the main features of ecosystem concepts are a combination of anthropocentric and ecocentric approaches, which consider the environment as a generator of resources necessary for man but at the same time recognize the intrinsic value of ecosystems in order to integrate traditional knowledge of indigenous peoples [10] and territorial environmental specifics.

Based on these concepts, the world community determines the basic rights of nature formulated at the World Conference on Climate Change and Earth Rights in Bolivia in 2010, including the right to exist, develop and reproduce, the right to proper habitat, the ability to participate in renewable processes of environment, protection against destruction, pollution and genetic modifications, the ability to interact with other representatives of the ecosystem, etc. [12].

Observing the change in international environmental policy, the question arises of significant differences in state interpretations of regulatory norms. To answer this question, we use pragmatic theories of institutional regulation or the creation of organizational infrastructures based on relevant research in the field of Earth's rights dissemination, as well as data from the International Environmental Monitoring (Eco Jurisprudence Monitor) for methodological assessment of relevant environmental decisions.

As C.M. Kauffman and P.L. Martin note, the norms spreading throughout the international management system in the field of ecology tend to be vague which makes it possible in many respects to modify their content and, thus, adjust it for various purposes [13]. This is consistent with pragmatic theories of institutional regulation that explain how legal environmental projects evolve through experimentation, adaptation, and modeling, encouraging government agencies to investigate the results of experiments in different contexts [13]. Similarly, the systematization of political initiatives of different states to implement the rights of the Earth in legislation and local regulations, procedural protection of ecosystems, leading to a change in unfavorable environmental processes, is being built.

Thus, the methodological base of the study focuses on the analytical building of ecosystem links in international politics, the development of adaptation management through the implementation of scientific knowledge and appropriate monitoring that identifies cases of environmental uncertainty.

Results. The emergence of a new regulatory framework in the field of international environmental management and law, which provides for the recognition of formal privileges of the Earth and natural ecosystems, is aimed at developing standard environmental principles that weakly counteract mass degradation of environment.

A key turning point in the history of environmental management development was the emergence of environmental jurisprudence as an independent scientific concept. This transition was marked by the inclusion of the nature's rights in the constitution of Ecuador in 2008 [14], as a result of which in 2010–2011, Bolivia adopted the law "On Mother Earth", which granted nature equal rights with people [15]. Another example of the realization of environmental interests is the

US environmental policy within the framework of which more and more tribal laws are approved at the subnational level of individual States [16].

Studying the environmental strategies of different countries, one can see that management systems offer various concepts that consider nature as an object of legal protection, universal human heritage, a source of resources necessary for a man, or a legal entity endowed with inherent privileges.

“The question of who or what we recognize as legal entities endowed with special rights is primarily a question of cultural traditions, as well as of political and socio-economic interests” [17, p. 10]. Let’s consider examples of nature’s rights implementation in the context of different regulatory approaches:

1. Legal status of the environment as a normative reflection of human rights. This approach is considered to be traditional and the most widespread around the world. In the context of this interpretation, nature has no legal status, but it is indirectly protected by subjective human rights [17] (the right to life and health, to a favorable environment, to physical integrity, etc.). Violation of the implied rights of the Earth, in this case, affects the inalienable rights of people which implies sustainable procedural support.

2. Protection of natural ecosystems as part of the universal human heritage. In the scope of international environmental conventions, natural objects are mentioned that contain exceptional environmental significance, as well as territories that make up the habitat of special species of animals and plants that need additional protection [18]. In Australia, the Australian Natural Heritage Charter is in force, designed to preserve, restore and develop the country’s natural heritage (biological and geological diversity) [18]. The legal regulation of the state of the environment in Australia does not imply giving nature a legal subject status, however, at the legislative level, a separate block of legal regulations for the management of environmental facilities is being implemented, obliging the authorities, citizens and visitors to follow the necessary environmental safety norms [19]. The main disadvantage of this approach is that it is limited in allocating natural areas, objects and resources as elements of the world heritage, thereby depriving the attention of other representatives of ecosystem.

3. Protection of nature as a guarantee of ensuring human rights to a favorable environment. The Constitution of the Russian Federation (Article 42) establishes the inalienability of the right of every man to a favorable environment, reliable information about its condition, as well as compensation for harm caused to health due to violations of environmental legislation. This approach goes beyond the traditional anthropocentric vision of nature by establishing environmental criteria as basic social values [20]. However, the theoretical declaration of ecocentric principles does not mean their practical implementation and procedural support, as a result of which we can talk about further opportunities for improving this environmental policy.

4. Granting individual natural objects of a legal entity status in order to assert their specific privileges. An example of this approach is the environmental initiatives undertaken in the United States and Colombia. The effectiveness of the procedural protection of the inalienable rights of water inhabitants in Washington State, USA, illustrates the importance of tribal laws in the scope of federal environmental policy (litigation of the Sauk-Suyuttle Indian tribe against the city of Seattle in order to assert the rights of salmon living in local water bodies to existence, reproduction and restoration of the species [13]). In Colombia, in 2018, there was a legal case on the rights of the Amazonia (legal proceedings against deforestation that contributed to climate change [21] in which the Supreme Court of Colombia declared the Amazonian lowland a legal entity and ordered the government to develop a plan for the restoration and protection of this territory [21].

5. Defining nature’s status as a legal entity. This approach is the most modern and innovative in the field of regulating relations between man and nature. In the context of absolute ecocentrism, the environment acquires the status of a legal entity endowed with inalienable rights and freedoms. Articles 71–74 of the 2008 Constitution of Ecuador are an example of the practical implementation of this approach [17]. According to the main provisions of article 71: “Nature, or Mother Earth, on which all life is reproduced and occurs, has the right to respect, maintain and restore its life cycles, structure, functions and evolutionary processes. People, communities, peoples and public authorities must ensure that the rights of nature are respected. The role of the state is to motivate individuals, legal entities and human communities to protect nature and promote respect for all elements of the ecosystem” [22].

The above-mentioned approaches, even in conditions of full international recognition of the legal capacity of nature, imply that any regulatory systems are a human artifact [23] aimed at coordinating and restricting the activities of legal entities and individuals to the extent available to them. The recognition of the incompetence of human systems for managing nature preserves the inevitability of anthropocentric elements due to the fact that political and legal structures are able to organize the activities of people in relation to the world around them but do not have power over the life of the inhuman world.

A natural compromise in this case is the combination of ecocentric and anthropocentric approaches of environmental management. The development of an effective eco-management system requires solving the problem of intransigence between these principles. By combining seemingly oppositional approaches, the world community will come to a new strategic complex that will contribute to the formulation of a conceptual framework for informing, protecting and implementing environmental justice systems that can respond to modern crises.

Current research confirms that people's acceptance of their inevitable anthropocentric state should not prevent the development of a more inclusive susceptibility to the value of the human species in the general ecosystem along with the establishment of a priori status for representatives of nature, and the development of a system of practical legal, social and political instruments [23] that can harmoniously combine all this into a single whole.

It is important to note that the accentuation of the environmental regulation mechanism on the implementation of individual rights of legal entities, as a rule, leads to multiple clashes of private interests. An example is a law passed by the Government of South Australia in 2005 with the aim of asserting the rights of the Murray River and the Lower Lakes to a healthy flow of water and conservation of biological species living in these reservoirs [25]. From the point of view of anthropocentrism, this law contradicts the previously existing rights of landowners, farmers and residents of nearby settlements to take water to meet their needs. The procedural regulation of this dispute focuses on the adversarial conflict of interests of the parties involved among which a legal hierarchy is established. The court should study the needs and rights of all parties of the conflict, as well as take into account the state of the ecosystem and the socio-economic situation that determines the development of such relations. In this example, the situation was resolved by establishing restrictions on water intake by farmers and citizens: such a result does not cancel their rights (water can be used to the extent that vital functions require it) but contextualizes their implementation and requires careful consideration of the rights of water bodies and biological species [25].

In this case, the greatest consequence of natural rights' recognition is the restriction of human property rights. It is implied that property owners consider nature as a resource to achieve their goals. In this connection, the recognition of the status of a legal entity for any representative of flora and fauna automatically gives them the right to autonomy and judicial protection which contradicts the full use of natural resources by humans.

In this direction, guided by the principles of environmental jurisprudence, the legal system can contribute to increasing environmental awareness and respect for natural objects and representatives of ecosystem. However, recognizing the rights of the Earth and granting nature the status of a legal entity entails significant structural and procedural changes. In fact, most environmental rights relate to "secondary norms" [24], while primary norms prescribe certain behavior patterns or suggest refraining from illegal actions which are controlled through the application of established sanctions [24]. In other words, the practice of environmental management is the foundation for building a sustainable development policy.

In reality, secondary norms do not work without corresponding primary norms. In a generalized form, the effectiveness of environmental policy is determined not only by the legal status of nature but also by a combination of factors: legal, socioeconomic, philosophical, cultural, etc. For example, there are many economic, legislative and procedural justifications that can be modernized (the introduction of environmental sanctions, the eradication of corruption, the stimulation of the impartiality of state bodies and judges, administrative inertia, careful execution of judgments, financing of environmental projects [24] and much more) without resorting to rewriting the constitution and radical restructuring of the legal system in order to achieve efficiency in the field of environmental policy.

Thus, by building a system of environmental management, humanity confirms its readiness and responsibility to immediately respond to emerging crises. However, we believe that the system of legal regulation of environmental problems of our time should be built in the most ethical and pragmatic way in order to maintain an effective balance between anthropocentric principles and ecocentric needs of the world.

Discussion and Conclusion. The study of practical implementation of environmental management system (Ecuador, Bolivia, USA, Colombia, Australia, etc.) shows that this concept fully requires a change in the legislative paradigm and significant economic, legal and social efforts on the part of government and population. Today, it is too early to talk about fundamental changes in the anthropocentric model of natural resource consumption but the intended vector towards ecocentrism allows us to model promising changes in human-nature relations.

The introduction of such a science as environmental jurisprudence (the doctrine of the rights of the Earth) will allow to accumulate the achievements of mankind aimed at improving the quality of life and maintaining the rights of people with the universal laws of nature which focuses in itself all animate and inanimate entities in need of development and protection.

As noted above, the task of implementing the rights of the Earth in the legislation of different countries is to overcome the environmental crisis and preserve the world for future generations of people and other living beings. However, not only the right-wing system is a solution to these issues, first of all, it is necessary to improve domestic environmental policy promoting the use of more effective tools to tackle environmental problems.

Environmental management itself offers opportunities to modernize the relationship between man and nature building a harmonious paradigm that combines environmental values and human rights bypassing revolutionary changes in the legal claims of the Earth and ecosystems. Of course, this requires deep changes in legislative, socioeconomic, procedural, executive and other regulatory structures, as well as work with the population and public organizations which will subsequently lead to the development of a harmonious system of interaction between anthropocentrism and ecocentrism.

Thus, the question of effectiveness of legislative consolidation of the nature's rights in the scope of improving international environmental management remains open and gives rise to further studies that make it possible to productively assess its consequences, benefits and disadvantages.

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Original Theoretical Research



Late Soviet Leisure Practices and Their Representation in the Digital Environment

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Abstract

Introduction. The article is devoted to the representation of Soviet everyday life on the Internet. The subject of the study is the media memory of leisure practices in the 1960s–1970s. Memories of spending free time are considered as an element of constructing a collective memory of Soviet life and forming an image of Soviet normativity on the Internet. The author aims to examine the specifics of digital memories of leisure practices of late Soviet everyday life.

Materials and Methods. The basis of the research is the structural-functional method and content analysis of materials on social networks.

Results. The results of the study are that the author has shown using concrete examples that referring to the concept of “spaces of non-attendance” within the late Soviet everyday life makes it possible to understand the attractiveness of the image of the Soviet past in the digital space. The study demonstrated that memories of leisure practices are characterized by an appeal to the personal dimension of everyday experience.

Discussion and Conclusion. The author supposes that the phenomenon of an integration of the ideological myth into memory of the space of private life is connected both with the peculiarities of media memory and with the complex structure of the subject of nostalgic reflection. The results of the study can be applied in planning strategies for the preservation and reproduction of historical memory.

Keywords: cultural memory, media memory, nostalgia, digital technologies, Soviet everyday life, leisure practices

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Оригинальное теоретическое исследование

Позднесоветские досуговые практики и их репрезентация в цифровой среде

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Аннотация

Введение. Статья посвящена репрезентации советской повседневности в Интернет-пространстве. Предметом исследования выступает медиапамять о досуговых практиках 1960–1970-х гг. Воспоминания о свободном времени-препровождении рассматриваются в качестве элемента конструирования коллективной памяти о советской жизни и формирования образа советской нормативности в Интернете. Цель исследования – рассмотреть специфику дигитальных воспоминаний о досуговых практиках позднесоветской повседневности.

Материалы и методы. Основу исследования образует структурно-функциональный метод и контент-анализ материалов в социальных сетях.

Результаты исследования. На конкретных примерах показано, что обращение к концепции пространств вне-находимости внутри позднесоветской повседневности позволяет понять привлекательность образа советского прошлого в цифровом пространстве. Исследование продемонстрировало, что для воспоминаний о досуговых практиках характерно обращение к личному измерению повседневного опыта.

Обсуждение и заключение. Обращение к советскому досугу и его дигитальным репрезентациям показало, что присутствие цифровых технологий и их роль в передаче воспоминаний способствуют отчуждению личных воспоминаний. Внимание к фактам рецепции советской повседневности в Интернете позволяет пережить индивидуальные эмоции заново, сопоставив опыт одного человека с членами виртуального сообщества. Делается предположение, что феномен интеграции идеологического мифа в память о пространстве частной жизни связан как с особенностями медиапамяти, так и со сложной структурой предмета ностальгической рефлексии. Результаты исследования могут быть применены при планировании стратегий сохранения и воспроизводства исторической памяти.

Ключевые слова: культурная память, медиапамять, ностальгия, цифровые технологии, советская повседневность, досуговые практики

Для цитирования. Зайцева Д.С. Позднесоветские досуговые практики и их репрезентация в цифровой среде. *Научный альманах стран Причерноморья*. 2025;11(2):20–26. <https://doi.org/10.23947/2414-1143-2025-11-2-20-26>

Introduction. In recent years, there has been a phenomenal surge of interest in the Soviet past in the Internet: there are numerous communities in the digital space that accumulate memories of a bygone era. The number of scientific studies on the formation and transmission of cultural memory is also high. However, the question of the reasons for the formation of Soviet culture as a subject of nostalgic reflection is insufficiently covered in science.

The causes of nostalgia for the Soviet past are defined based on the general features of nostalgia as the process of experiencing the loss of the imaginary space of home. Collective nostalgia, which shows the connection of a particular individual with the surrounding world, is defined as a longing for the slow flow of time in the past. Nostalgia is interpreted in this approach as an integral part of modern culture [1, p. 299], and its causes are considered to be postmodern identity crises, difficulties of social adaptation, and mass disorientation. The post-Soviet space, in which there was a great shock, the collapse of the socialist country, can be considered as a fertile ground for nostalgia for an era characterised by stability, peace and certainty.

The peculiarity of the author's approach to the topic is the direction of interest in the Soviet everyday life of the 1960s–1970s in order to identify the features that allowed it to become materialised in the form of memories in text, graphic, video and audio formats. According to the author's hypothesis, late Soviet everyday life has characteristics that make it an object of nostalgic reflection.

It should be emphasised, however, that attempts to identify the features of late Soviet culture as a basis for modern nostalgia have been made before, but the emphasis in them was placed on the features of consumer culture [2, 3]. Separately, we can highlight the research of I.M. Kaspje, which clarifies the features of 'nostalgic' Soviet cuisine in order to identify the specifics of the formation of an ideal image that combined 'symbols of past stability and symbols of new consumer opportunities' [4, p. 218]. This approach is quite productive. It seems that analysing the structure of Soviet everyday life, its separate areas that are most actively subjected to nostalgia, and identifying the image of 'nostalgic' everyday life can expand the corpus of domestic memorial studies.

In this article we propose to analyse Soviet leisure: its specificity within everyday life in the 1960s–1970s and the facts of its representation in digital space. The appeal to practices related to free pastime can be explained by their special position within the structure of everyday life. They both allow us to reproduce a special, repetitive course of life and go beyond the necessarily necessary actions within everyday life. The specificity of leisure practices is also connected with the fact that they require a surplus of resources for their own reproduction. Moreover, leisure practices are performed both within private space and in public spaces. These characteristics indicate the necessity to refer to leisure in order to understand the specificity of late Soviet everyday life, in which the legitimisation of free pastime took place.

Materials and Methods. In order to achieve these objectives, we need to turn to the structural-functional method to decompose late-Soviet everyday life into its constituent parts. Following S. Boym, we consider everyday life as a structure that has a rhythm of repetition and habits, an ideology veiled by common sense. It is everyday life that is displayed in memories, as it captures long periods of history and displays them in details without pathos and charisma [1, p. 11]. Everyday life concerns each of us, but is experienced collectively, which allows it to be reproduced in collective memory.

Content analysis of publications in the community 'Leningradets' in the social network VKontakte allows us to identify the specifics of media memory formation, in which Soviet leisure practices are represented. For this purpose, we turn to the proponents of the connective turn in memorial studies, who describe a new structure of memory conditioned

by digital technologies (J. Van Dijck [6], M. Hirsch [7], D.S. Artamonov [8]). We will define media memory as a digitally structured network of memories that connects personal and collective heritage.

Our understanding of nostalgia is based on the theory of S. Boym [1]. We propose to turn the research interest to the process of individual affect generation in the production of collective memories of the past. Nostalgia will be further considered as a process of constructing the past and historical interpretation that determines the identity of a community.

Results. The time frame of the ‘long seventies’ is usually correlated with the era that began after the ‘thaw’ and ended with ‘perestroika’. Let us call the period under study as the time of life of the last Soviet generation [5, p. 85]. Let us refer to those who caught the late Soviet everyday life and were directly involved in it, but at the same time were quite young at the time of the beginning of ‘perestroika’ and the collapse of the USSR. It is the conscious life experience of this generation and its digital memories of Soviet (pre-Perestroika) everyday life that interests us.

These people managed to live in that period of Soviet history, when everyday life was legitimised as a place for the realisation of personal intents and interests, above all in the consciousness of the current subjects of everyday life. For the first time in the history of the Soviet state, the distance between the private and the public increased, and distancing oneself from public life and private apoliticality (which could be accompanied by the manifestation of a political position within the public zones of everyday life) became normal. Everyday life in this period began to be settled by man, not to be something ‘exotic’ [1, p. 51] as in the extraordinary years (post-revolutionary and military). Without catastrophes and social upheavals, the Soviet world acquired completeness and qualitative invariability [9, p. 100].

The possibility of such transformation was explained by the change in the ideological aspirations of the Soviet state: in the mid-1960s, the press established the notion that socialism in the country was at the highest stage of its development [10, p. 89]. The myth of the Soviet way of life began to illustrate not a reference point for a hard-to-achieve future requiring deprivation in the present, but depicted the current breakthroughs and victories associated primarily with the sphere of everyday existence. The advent of communist society was postponed for an indefinite period of time (gradually the deadlines shifted and were no longer taken seriously), but the goal became the preservation of what had been achieved, i. e. the improvement of life in a given period of time [10, p. 91]. The Soviet man of the 1960s–1970s finally got the opportunity to be involved in the processes of consumption and to have access to a comfortable everyday life. This is what created the image of a stable era, which today is attractive for the formation of nostalgic memories.

The relationship between labour and leisure in the structure of everyday life also changed. Leisure became an obligatory part of the Soviet way of life. Ideologically, the antagonism of labour as a form of coercion and leisure as freedom from work inherent in capitalist society was removed: in this period, the Soviet person was free to feel the need for leisure, which is the key to the reproduction of labour resources [10, p. 91]. Despite the control in the sphere of leisure, which continues to be strictly regulated, there are more opportunities to realise their own ideas and aspirations in their free time.

Note that we can make a terminological distinction between leisure and recreation: leisure practices imply something more than just recreation and recuperation. An important criterion of leisure can be considered a more vivid manifestation of aspirations for free and unregulated forms of behaviour [11, p. 229] in the period of time freed from public and private affairs, which a person is obliged to engage in. Leisure is tied to the private sphere, although it can also take place in public areas (palaces of culture and recreation, sanatoriums and pioneer camps). It is leisure practices that can be characterised as a zone of manifestation of the individuality of the ‘last Soviet generation’, which allows them to be the basis for vivid, emotionally intense memories that can be reproduced in nostalgic reflection.

The Soviet ideological discourse of the 1960s–1970s changed not only in terms of constructing reference points in the present, but also in its essence: it became hypernormalised. This means that the number of phrases and turns in the official language increased, and their form became more complex [5, p. 116]. Many phenomena of everyday life no longer had one clear ideological interpretation, which opened up space for interpretations. Under such conditions, spaces of non-alienation were formed, which existed in parallel to the Soviet reality. They did not challenge Soviet ideology, but they did not live according to its rules. Spaces of extra-alienation provided a ‘normal’ existence in the Soviet everyday life, compliance with ideological models and satisfaction of their own interests [5, p. 269]. Let us consider the functioning of the spaces of extra-individuality, and turn to the specific ways of combining ‘ideologically correct’ recreation and individualised pastime according to interests, which created special Soviet forms of leisure. Let us focus on those practices that allowed people to participate in the reproduction of ideological discourse (including the ‘normal’ Soviet everyday life dictated by it) while constructing their own meanings of private life.

In nostalgic memories in digital space, the subbotnik often appears as an event that embodied the idea of the Soviet way of life to the fullest - the subbotnik involved voluntary collective labour to improve the environment. This form of politically motivated labour, demonstrating, according to Lenin, the initiative and consciousness of workers [12, p. 115], found a second birth in 1969 and was constantly reproduced in the 1970s. At the same time, the late Soviet subbotniks turned

into an empty ritual form, losing their originally deep ideological content [12, p. 118]. In fact, forced participation in such official unpaid events was perceived by people as a way to spend time in the fresh air, socialise with friends in the process of work and change the sphere of activity. Often for participation in them employees were given time off (a paid day, free from work), which created a space and time of extracurricular activities [5, p. 306], when participation in the zone of public expands the zone of free choice of forms of private pastime.

Let us consider the nostalgic image of the subbotnik in social networks. For example, the community 'Leningradets' (with more than 91,000 members) has many materials about subbotniks in Leningrad and the participation in them of representatives of various enterprises and institutions. These include archival video of the 1975 subbotnik, Soviet propaganda posters on the topic, and, more interestingly for analysing media memory, photographs suggested by the group's participants. Personal photos make it possible to synchronise one's experience with the experience of others, turning an individual memory into a part of the general representation of the past [8, p. 71]. This contributes to the construction of a more or less unified image of late Soviet everyday life. The materials and the facts of individual memory they convey order collective memories, ensure the interaction of individuals and confirm the fact of their common identity (belonging to the last Soviet generation that recognises the events depicted in the photo). In the digital space, where the boundaries of oral and written communication are blurred and any communication is mediated by technology [8, p. 76], the community 'Leningradets' becomes a source of cultural memory formation about leisure practices of late Soviet society.

Among the publications there are the following interesting materials concerning the period under study: a photo with the caption 'After the strike work – a legal mug', which records Radium Institute workers after the Lenin's Subbotnik, relaxing together in a relaxed atmosphere and drinking from beer glasses¹; images of young people removing leaves (more importantly, guitars are pictured in the foreground)²; the publication 'Subbotnik at the River Station under construction', which shows a cheerful group posing for a photographer in the foreground³; a photograph of a schoolchildren's school; and a photograph of a schoolchildren's school⁴. The presence of more formal images that record the process of work does not reject the fact that people will be involved in recreation with friends, or at least have the opportunity for leisure and socialising after the subbotnik or during the break. The unpredictability and unregulated nature of the unofficial part of such rituals is highly valued in generational memory, and this value is further sharpened when one recalls the attendance controls and ideological underpinnings of sabbaticals.

The comments on the photos dedicated to the subbotniks are also interesting: in addition to reproducing the theses about the importance of labour and putting their hometown in order, in which we can see the ideological component of the nostalgic image of everyday life, which allows us to justify its practices, many people remember the free time after the subbotnik or the subbotnik as a place to meet people close to them (those who are captured in the amateur photos). Criticism of the compulsory nature of such events is juxtaposed with memories of how friendly and cheerful everyone cleaned up the city.

In the comments, it is common to search for 'their own' in the photos: those who also studied at this school or worked at a particular enterprise and went out on clean-up days. Some community members add their own photos to the comments. There are attempts to identify places, as well as discussion of the clothes of the people pictured, comparing their financial situation with their own in those years. This suggests that the photographs act as 'memory points' that provide a sensual, material and emotional connection to the past [7, p. 104] and represent an archival memorial practice that retains an embedded dimension [7, p. 74], which allows us not only to see others but also to find 'our own'. This awakens nostalgic feelings. As the researcher of media memory J. van Dijk notes, the general longing for the mood of the epoch is connected with the lived experience, even if it is blurred in memory. The memory that arises from the discovery of a photograph united by the place of action, the participants, or the practice of everyday life captured on it with the viewer, duplicates the initial impression of participation in such events. Associations over time as a result become saturated, and memories of the original experience are influenced by new emotions, which allows to form a nostalgic experience [6, p. 362].

Another property of digital memories that we find when analysing visual materials is the fragmentation of memories and the mosaic structure of media memory [13, p. 133]: photos can be repeated with some frequency, cause different discussions, but usually the comments are short, and readers have to construct an image of the event on their own when comparing someone else's experience and their own. This, together with the nostalgic bias that arises when correlating one's own experience with other people's emotions, allows for the formation of a basic preset about the past, in which

¹ "After the shock work – on the legal mug..." Employees of the Radium Institute after Lenin's Subbotnik, Shvernik Avenue. April 1972. Photo: Alexander Tsaregorodtsev. URL: https://vk.com/wall-126624890_490085 (accessed: 04.04.2025)

² Subbotnik in the Summer Garden. 1983. URL: https://vk.com/wall-126624890_851399 (accessed: 04.04.2025)

³ Subbotnik at the river station under construction. Photo by Nadezhda Morozova. URL: https://vk.com/wall-126624890_766282 (accessed: 04.04.2025)

⁴ After a fun "Lenin's Subbotnik" (scrap metal collection), some of the students of the 10b class of 334 school, April 1974... URL: https://vk.com/wall-126624890_384141 (accessed: 04.04.2025)

there is a certain unified image of Soviet everyday life (even if it probably did not exist when experiencing the events of Soviet life in reality).

Interestingly, another official ritual, the demonstration on the occasion of various holidays (from 8 March to 9 May), in which the subjects of Soviet everyday life participated, was similar to the subbotnik. Despite the fact that these rituals had a strict order and were ideologically regulated, they remained in the memory of generations as folk festivals. The emotional intensity, festive mood, the movement of large groups of people through the streets, among whom were near and dear people, gave such events the status of holidays, interesting to Soviet people [5, p. 241].

It is noteworthy that photos from demonstrations are published in the community 'Leningradets' often on festive dates, which allows us to associate the current holiday with the experience of that time. In the comments we find memories of socialising in the community of their own, time after the official part of the holidays, meeting with friends and relatives, home parties and feasts after the demonstrations.

This selectivity makes it possible to recall forms of free pastime that existed within the framework of strictly regulated rituals (e.g. demonstrations). This makes it possible to create a positive image of everyday life in the 1960s and 1970s, to which one wants to return. The participation of the memory of demonstrations as rituals that had late-Soviet specifics (combining official and unofficial parts, ideological and even apolitical, intimate) in the emergence of nostalgic feelings is vivid proof of our hypothesis about the special place of memories of free pastime in the formation of the digital image of the Soviet past.

Let us now turn to leisure forms of everyday existence, less connected with holidays and rituals. We are talking about the association of people in houses of culture and recreation for free pastime. Hobby clubs and circles were actively created during the life of the last Soviet generation with the support of the authorities. They were a manifestation of that aspect of Soviet state policy in the 1960s and 1970s which ensured free choice and did not create a sense of ideological control in everyday life. Sections and amateur clubs as forms of recreation controlled by the party became a zone of distancing from the public space [15, p. 275], where everyone could choose an activity of interest and find comrades. At the same time, such distancing was possible only in the reproduction of socialist discourse, because the attendance of clubs testified to the achievements of socialism, where everyone can be involved in a common culture [10, p. 91].

The appeal of spending time in such groups today is explained by the great variety of clubs and circles, their wide availability, the presence of professional teachers and interested students. The image of circles in social networks is predominantly positive, and its reproduction is accompanied by comments on the advantages of the socialist social system compared to the capitalist system⁵. They remember first of all that the circles were free and really useful, which often implies the lack of such a variety of leisure places today. Nostalgia in this case acts as a response to the feeling of lack of some opportunities in modernity, as a reaction to the gap between the past and the present [16, p. 454]. Digital memories of circles, sections and other similar collectives show that the nostalgic image of Soviet everyday life can be supported by the reproduction of ideological clichés about its merits, and among them are chosen those that indicate the satisfaction of individual needs of the nostalgic. We can talk about borrowing elements of the Soviet official discourse to justify purely personal interests from the position of a modern person.

Soviet people also devoted their free time to visiting cinemas. Photos of cinemas on social media as digital places of memory also trigger discussions of people's personal interests. Photographs that depict places that no longer exist are particularly revealing⁶, as they evoke nostalgic feelings among communicators due to the loss of specific spatial locations. The role of places and their digital representations in evoking memory is particularly evident in the discussion of cinema-going, as many cinemas were closed after the collapse of the USSR.

In addition, the memory of a viewing invariably triggers the recall of the film and may provoke a revisit. This, in turn, allows the film to fulfil its mnemonic function of capturing and recalling the emotions experienced during the first viewing. Thus, film memories, which, like the musical memories described by J. van Dijk, form a personal and collective heritage from generation to generation through the exchange of stories of experience [6, p. 364]. In this regard, we can recall the virtual communities dedicated to Soviet cinema and Soviet music, which can be considered archives that fulfil a commemorative function.

Discussion and Conclusion. Addressing Soviet leisure and its digital representations has shown that the presence of digital technologies and their role in the transmission of memories contribute to the alienation of personal memories. The facts of the reception of Soviet everyday life on the Internet are mosaic, fragmented, and the reference to them allows us to relive individual emotions anew by comparing the experience of one person with members of the virtual community.

Soviet everyday life, while remaining under the influence of ideology and being constructed by its utopian aspirations, turned after the collapse of the USSR in the memory of the generation into a place where the model of the

⁵ For example: Children's clubs in the USSR. URL: https://vk.com/wall-126624890_805376 (accessed: 04.04.2025)

⁶ For example: Cinema 'Prometheus' 1977. URL: https://vk.com/wall-126624890_945959 (accessed: 04.04.2025)

Soviet way of life was fully realised, the needs of workers were met and political and social equality was achieved. The deeply personal component of memories of the USSR is determined by the fact that people of the last Soviet generation have appropriated ideological constructs about the achievement by citizens of a comfortable, stable existence. This is facilitated by the structure of nostalgia, its desire to return the missing fragments of the present, which the subjects of nostalgia seek in the past.

Within everyday life, predominantly in the sphere of leisure, Soviet people developed spaces of extra-individuality that created places independent of ideological control. They allowed for the construction of personal meanings that became inherently important to people. Leisure activities in zones of extra-alienation are reproduced in digital memories because they generated emotions that remain in memory and are experienced again after long periods of time.

The post-Soviet person, therefore, combines two aspects of everyday culture in memory: its ideological side ('normal' Soviet everyday life, conformity to the Soviet way of life) and existence in zones of extra-independence. Often in media memory, the ideological myth is used to explain the satisfaction gained from participating in leisure practices that did not exist according to the laws of the official system.

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Original Theoretical Research



Pragmatics of Memory in the City Space

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Abstract

Introduction. The relevance of the study is due to the continued interest of the scientific community in commemorative practices. Symbolic significance of memorable places of Rostov-on-Don dedicated to military discourse, identification of their pragmatic orientation in formation of historical memory and preservation of cultural heritage are of particular importance. The purpose of the study is to identify symbolic significance of the memorable places of Rostov-on-Don associated with military discourse, and their pragmatic functions in preserving collective memory and forming a cultural code.

Materials and Methods. Memorable places of Rostov-on-Don associated with the military history of the country, in particular with the Great Patriotic War and the Special Military Operation, are analyzed. Semiotic, functional, systemic methods, pragmatic description method are used.

Results. The symbolic content of the war monuments of Rostov-on-Don is described. The analysis of pragmatic orientation of memorable places was carried out: formation of collective memory, consolidation of historical narratives; creating continuity in the ongoing struggle for the nation's survival; formation of public sentiments and emotional resonance; legitimization of state actions justifying the conflict; uniting the nation and creating a local and national identity; transforming urban space projecting power in a global and transnational dimension.

Discussion and Conclusion. This study provides better understanding of how memory is formed in a city and how it shapes urban space. Military monuments play a large pragmatic role in this process. They preserve and broadcast cultural codes and narratives that reinforce national identity.

Keywords: commemorative practices, collective memory, cultural memory, pragmatics of memory, city, semiotics, military discourse, monuments

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Оригинальное теоретическое исследование

Прагматика памяти в пространстве города

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Аннотация

Введение. Актуальность исследования обусловлена неослабевающим интересом научного сообщества к коммеморативным практикам. Особое значение приобретает символическое значение памятных мест г. Ростова-на-Дону, посвященных военному дискурсу, выявление их прагматической направленности в формировании исторической памяти и сохранении культурного наследия. Цель исследования – выявить символическое значение памятных мест г. Ростова-на-Дону, связанных с военным дискурсом, и их прагматические функции в сохранении коллективной памяти и формировании культурного кода.

Материалы и методы. Анализируются памятные места г. Ростова-на-Дону, связанные с военной историей страны, в частности, с Великой Отечественной войной и Специальной военной операцией. Применяются семиотический, функциональный, системный методы, метод прагматического описания.

Результаты исследования. Описано символическое содержание памятников войны Ростова-на-Дону. Осуществлен анализ прагматической направленности памятных мест: формирование коллективной памяти, закрепление исторических нарративов; создание преемственности в продолжающейся борьбе за выживание нации; формирование общественных настроений и эмоционального резонанса; легитимация действий государства, оправдывающих конфликт; объединение нации и создание местной и национальной идентичности; преобразование городского пространства, проецирование силы в глобальном и транснациональном измерении.

Обсуждение и заключение. Настоящее исследование позволяет лучше понять, как формируется память в городе и как она формирует городское пространство. Памятники военной тематики играют в этом процессе большую прагматическую роль. Они сохраняют и транслируют культурные коды и нарративы, подкрепляющие национальную идентичность.

Ключевые слова: коммеморативные практики, коллективная память, культурная память, прагматика памяти, город, семиотика, военный дискурс, памятники

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Introduction. Commemorative studies that actualize images of the collective past and modern practices play an important role in scientific philosophical and humanitarian discourse. This is primarily due to the “memorial turn” [1] towards memory studies.

A number of studies are devoted to the phenomenon of memory [2–7]. In the works [8–11], the regularity of the existence of “collective memory” is scientifically grounded. This kind of memory is formed from the memories of a particular community within the framework of cultural memory. We also note the increased importance of research on the semiotic aspects of the city cultural memory functioning. In this direction, the city with its historically and socially significant objects (loci, signs) is considered as a special “text”, as a sign phenomenon, a symbolic construct, as a guardian of collective memory and a translator of cultural meanings [12–14].

The purpose of this study is to reveal the symbolic significance of Rostov-on-Don memorial sites related to military discourse and their pragmatic functions in preserving collective memory and shaping cultural code.

Materials and Methods. Memorial sites of Rostov-on-Don associated with the military history of the country, in particular with the Great Patriotic War (WWII) and the Special Military Operation (SVO), were chosen as the empirical base of the study.

To achieve this purpose, the following general scientific methods were used: observation, analysis and description of memorable places in the urban space of Rostov-on-Don dedicated to military topics; synthesis and interpretation of the obtained data. The private scientific corps consisted of semiotic method which was used to analyze the symbolic resource of monuments and their pragmatic description; functional method when studying the role of memorable places in the formation of collective memory; systematic method that ensures the complex nature of the study.

Results. Memory is the most important marker of modernity. The very fact of turning memory “into the most important point of crystallization of modern scientific knowledge and the exit of discussions about memory far beyond the academic community to the vast expanses of public life, domestic and foreign policy, the involvement of memory in conflicts of different levels and degrees of acuity, is beyond doubt” [15, p. 31].

In scientific researches, memory is considered to be a part of community culture. According to J. M. Lotman, culture within the framework of semiotics is collective intelligence and collective memory, i. e. “over-individual mechanism” of production, storage and transmission of messages (texts). Memory as such is always relative like the values of any society. Each culture determines what should be remembered and stored, and what can be forgotten [11, p. 200]. According to the scientist, memory is “a tool of thinking in the present, although its content is the past” [16, p. 384]. Cultural memory is based on a matrix of memories constructed by a group of people, whether it is a country, ethnos or city, decorated in various symbolic means storing and broadcasting images of the collective past.

The cultural memory of the city can become the most important symbolic resource providing at the local level attachment to the territory as a condition for the formation of patriotic feelings among the townspeople both for the city and for the state and nation. Especially important is the thesis of J.M. Lotman that the city in the present is largely a projection of the past which makes it a generator of new meanings formed in synchronous and diachronous interaction: the city plan, architectural structures, objects of past eras, streets, as well as city rites and ceremonies “act as code programs that constantly re-generate texts of the historical past” [12, p. 334].

It is important to note that the images of the urban past are those symbolic guides that connect past and present of the city and allow you to keep in memory especially valuable fragments for citizens, for example, fragments of memory about its foundation, military victories, trade unions, etc.

Memory pragmatics in urban space refers to practical, functional, and often contested ways of implementing, and managing collective memory. In this sense, it is important how memory forms the urban environment and how it is formed by it in real conditions.

Memory in Rostov-on-Don, a historically rich and strategically significant city in southern Russia, is embodied in various ways. The city's layered history, spanning the imperial, Soviet and post-Soviet eras, offers fertile ground for exploring how memory materializes, is contested and functions in urban space. The part of the city's space are objects and memorable military loci.

The question of monuments dedicated to military discourse is quite complex in the context of scientific research interest. The article deals with the study of this problem in the focus of the semiotic aspect where these monuments are considered in their symbolic meaning.

In Rostov-on-Don, as a city with a deep historical connection with wars, there are a significant number of monuments and memorials dedicated to military discourse.

Monuments dedicated to the Great Patriotic War

The Great Patriotic War (1941–1945) occupies a central place in the collective memory of Russians and Rostovites as well. The city with great military heroic glory, twice liberated from Nazi invaders, plays a significant role in this narrative. These places function as spaces for collective mourning and national pride, performing both memorial and ideological functions. Let's name only a few such memorable places in Rostov.

The "Stella" Memorial Complex is one of the most famous war memorials in Rostov-on-Don dedicated to the victory of the Soviet people in the Great Patriotic War. The towering obelisk symbolizes sacrifice and triumph. Its pragmatic potential is that it is used for official ceremonies such as Victory Day (May 9) reinforcing the state-approved message of heroism and unity. It also serves as a place for public mourning, reflection and memory of the heroes who gave their lives for the peaceful existence of the city and country.

The monument "To the Heroes of the First and Second Liberation of Rostov-on-Don" eternalizes two liberations of the city from Nazi occupation (1941 and 1943). It highlights the resilience of the city and the sacrifice of its defenders. Its pragmatic potential aims to cement the city's identity in military history highlighting its strategic importance and the bravery of its inhabitants.

The "Zmievskaya Balka" memorial complex is a locus for eternalizing the memory of the tragic deaths of more than 27,000 people, mostly Jews, at the hands of fascist invaders. This is one of the largest Holocaust memorials in Russia. The pragmatic significance of this memorial is that it serves as a reminder of the atrocities of war and the suffering of civilians, and also integrates the history of Rostov into wider narratives about World War II and the Holocaust.

Monuments reflecting the Special Military Operation

With the beginning of the special operation in 2022, Rostov-on-Don, due to its proximity to the border of hostilities, became a key logistical and symbolic place. Monuments and memorials associated with the SMO appear as part of the city's military discourse:

A memorial in memory of the dead fighters of the SMO was installed on the territory of the 103rd motorized rifle regiment in the Oktyabrsky district of Rostov. Images of all military branches on granite slabs symbolize the unity, power and spirit of the army in the struggle for the security of the Motherland.

The permanent exhibition "Alley of Heroes" in the center of Rostov consists of stands with portraits of heroes of the North-West Military District and a description of their exploits. Memorial plaques appear in honor of the soldiers who died in the special operation. They include names, photos and personal stories emphasizing individual sacrifice. This is how the modern image of the hero is formed [17, p. 30]. These memorials serve to legitimize the SMO presenting it as a continuation of the legacy of the Great Patriotic War to protect the Motherland. They also foster a sense of unity and patriotism.

In addition, temporary installations, exhibitions, events, actions are organized in the city. In public places of Rostov-on-Don, pro-military symbols associated with the SMO ("Z"), flags and banners in support of the military are installed. It creates a visible daily reminder of the ongoing conflict reinforcing state narratives and galvanizing public support.

Military monuments in Rostov-on-Don are not static; they are activated through rituals such as flower-laying, military parades, and public speeches. These actions reinforce the emotional and ideological focus of the monuments. Symbols of war often draw clear lines between "us" (heroes, protectors) and "them" (enemies, aggressors) strengthening social cohesion and justifying opposition to external threats.

As the study shows, the pragmatic aspect of the loci, where the memory of the war crystallizes, is associated with their impact on the audience, on the social, political and cultural life of the city. The following influencing components of the pragmatic force were identified:

- The formation of collective memory which consists in consolidating historical narratives that emphasize the heroism of the soldiers and residents of the city, their sacrifice and resilience.
- Creating continuity: Symbols of the Great Patriotic War and the SMO create a sense of historical continuity presenting current conflicts as part of the ongoing struggle for the nation's survival.
- Shaping public sentiments and emotional resonance: War symbols evoke strong emotions such as pride, sorrow, solidarity that can galvanize public support. The actualization of symbols turns abstract narrative into life experience amplifying their emotional and ideological impact.
- Legitimizing state actions that justify conflict: symbols of war are used to position current hostilities as a liberation, defensive, morally justified struggle.
- Uniting the nation: emphasizing shared sacrifice and heroism, symbols of war promote national unity.
- Creating a national identity: symbols of war help define what it means to be Russian highlighting traits like resilience, patriotism and victimhood. The formation of local identity is highlighted by the city's unique contribution to national history contributing to local pride and a sense of ownership.
- Transforming urban space: war symbols reshape the physical landscape transforming streets, squares and parks into places of memory that amplify certain narratives and attract visitors.
- Global and transnational dimensions: force projection. Symbols of war convey national strength and determination to both domestic and international audiences. Thus, the memorials of the Great Patriotic War in Rostov-on-Don emphasize the historical role of Russia as a world power.

Discussion and Conclusion. The pragmatic power of war symbols lies in their ability to shape collective memory, influence social behavior, and strengthen political and ideological narratives. In the context of Rostov-on-Don, symbols of war, whether associated with the Great Patriotic War or with the Special Military Operation, serve as powerful tools for mobilizing public sentiments, legitimizing state actions and building identity. They strengthen state narratives and promote national unity, solve the problems of education of younger generations, reflect the historical and strategic importance of the city in both past and present military conflicts.

The pragmatic power of the city's military symbols lies in their ability to shape how history is remembered and interpreted. They construct collective and individual identities turning urban spaces into places of memory. In Rostov-on-Don, these symbols are especially strong due to the historical and strategic importance of the city. They serve as a kind of chronicle of centuries reflecting cultural codes and reinforcing the narratives that underlie Russia's national, including local, and military identities.

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Making Sense of the Role of Cultural Identity in Contemporary Ethnodesign. Theoretical Aspects

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Abstract

Introduction. This article examines the role and importance of cultural identity in the project culture of ethnodesign at the present stage. The problem of preserving cultural identity in the context of globalization is one of the most important for society. The culturological approach to the study of the construction of the entire project process is presented in the system of traditions and the use of various innovative technologies, as a dialogue between ethnodesign and ethnic tradition. The purpose of this study is to study the role of cultural identity in the process of forming an ethnodesign as a type of project culture focused on national specifics. Research objectives: To study the concept of “cultural identity” in the context of modern project culture. To study the basics of the creative process in ethnodesign as an artistic device in the inheritance of cultural traditions.

Materials and Methods. For our study of the relationship between cultural identity and ethnodesign, several methodological approaches will be used to study the problem. The methodological approach in our study allows us to make a justification for the design of culture. In the historical and cultural approach to the study of the project culture of ethnodesign, its sources of creativity based on cultural identity are considered. The method of historical analogy takes into account the peculiarities of the formation of an ethnocultural sample, which affect the ways of its construction in ethnodesign. The method of constructing an ethnographic sample due to the peculiarities of its formation. In the ecocultural approach of ethnodesign research, the design process is defined as the direction of development “tradition – innovation”.

Results. Ethnodesign is an important component of modern project culture in the system of ethnocultural values, preserving and developing traditional material culture. Ethnodesign provides the aesthetic value of ethnic cultural elements in the project culture, reproduces the features of the subject environment, performs socio-cultural functions, preserves ethnoartistic constants and their historical significance.

Discussion and Conclusion. At the present stage, the project culture of ethnodesign implements the transfer of cultural identity, which acquires new characteristics and adapts traditional patterns to new conditions of reality. Ethnodesign in the modern world carries out the transfer of the historical memory of the people. Globalization in the modern world has brought changes that will serve as a turning point in the further development of the project culture of ethnodesign, its reorientation towards cultural identity.

Keywords: ethnodesign, project culture, cultural identity, ethnocultural tradition

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Осмысление роли культурной идентичности в современном этнодизайне. Теоретические аспекты

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Аннотация

Введение. Проблема сохранения культурной идентичности в условиях глобализации является одной из важных для современного общества. Рассмотрение роли и значения культурной идентичности в проектной культуре этнодизайна на современном этапе является актуальным и своевременным. Цель исследования – изучить роль культурной идентичности в процессе формирования этнодизайна как типа проектной культуры, ориентированного на национальную специфику. Задачи исследования: в контексте современной проектной культуры раскрыть понятие «культурная идентичность», исследовать основы творческого процесса в этнодизайне как художественного приёма в наследовании культурных традиций.

Материалы и методы. Методологический подход позволяет сделать обоснование проектности культуры; применяется историко-культурологический подход к исследованию проектной культуры этнодизайна; метод исторической аналогии учитывает особенности формообразования этнокультурного образца, которые влияют на способы его построения в этнодизайне. Используется метод построения этнографического образца, обусловленного особенностями его формообразования. В экокультурологическом подходе исследования этнодизайна проектный процесс определяется как направление развития «традиция – инновация».

Результаты исследования. Этнодизайн является важным компонентом современной проектной культуры в системе этнокультурных ценностей, сохраняющий и развивающий традиционную материальную культуру. Этнодизайн обеспечивает эстетическую ценность этнических культурных элементов в проектной культуре, воспроизводит особенности предметной среды, выполняет социокультурные функции, сохраняет этнохудожественные константы и их историческое значение. На основании комплексного подхода, изучения источниковой базы, отдельных научных исследований по теме показана роль культурной идентичности в процессе формирования этнодизайна как типа проектной культуры, значимость диалога этнодизайна с этнической традицией.

Обсуждение и заключение. В проектной культуре этнодизайна на современном этапе реализуется передача культурной идентичности, которая приобретает новые характеристики и приспосабливает традиционные образцы к новым условиям реальности. Этнодизайн в современном мире осуществляет трансляцию исторической памяти народа. Глобализация в современном мире принесла перемены, которые стали поворотным моментом в дальнейшем развитии проектной культуры этнодизайна, и, как следствие, ее переориентации на культурную идентичность, традиционную культуру, историческое наследие.

Ключевые слова: этнодизайн, проектная культура, культурная идентичность, этнокультурная традиция

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Introduction. The problem of formation and preservation of cultural identity in the design culture today becomes most relevant due to the increasing globalization in the modern world. Ethnodesign occupies one of the leading places in the process of preserving cultural identity and acts as one of the significant types of art, capable of transmitting the unique cultural traditions of a certain nation or ethnic group. The interdisciplinary approach in the methodology of design projecting causes putting the problem of cultural identity at the forefront of the research. The interdisciplinary fusion of historical sciences, ethnographic research, and art history is realized in the design culture of ethnodesign, contributing to the formation of cultural identity of students.

Today ethnodesign covers an extensive zone of human activity. It is connected with the increased interest in national culture, development of domestic tourism, in particular, popularization of rural and ecotourism. In the education system, design and ethnodesign are presented as an interdisciplinary complex design and artistic activity. Integration of humanities and engineering and technical sciences allows to bring to a new level of artistic thinking in design culture, transfer of folk-art traditions on an industrial basis. “The central problem of design is the creation of culturally and anthropologically appropriate object world, aesthetically evaluated as harmonious, holistic. Hence the special importance for design is the

use of means of humanitarian disciplines – philosophy, culturology, sociology, psychology, semiotics, etc. – along with engineering and natural science knowledge. All this knowledge is integrated in the act of design and artistic modeling of the subject world, based on figurative, artistic thinking” [1, p. 39].

The propaganda of radical functionalism became the basis for the formation of the so-called “international style” in design, where form follows function. This movement dates back to the beginning of the last century, during a period of rapid industrial growth. “One of the negative consequences of this slogan can be considered the devaluation and destruction in the modern world of ethno-cultural identity and rich national uniqueness in the object world around us, as well as it is associated with the high growth of the industry of «simulacrum» and virtualization of things. An important role is played by the factor of intrapersonal and interpersonal alienation of people from the modern reality, which leads to the adherence to the machine and thingism” [2].

The basis of modern design projecting is the principle of rationality and functionality, born in the process of integration of artistic culture and material culture. If we turn to the prehistory of design, before the time of the industrial revolution, it is clearly traceable that the origins of design belong to decorative folk art and craftsmanship.

Studying the current state of the world community, we can note the critical attack of modern technologies on universal and cultural values, unification of the object-spatial environment, which leads to the loss of identity of the population. Outside the cultural paradigm, design becomes a source of alienation of the individual in the environmental space. Specialists see the way to humanization of the environment through a return to cultural traditions in design culture, reflecting national and regional cultural diversity in the material and spiritual world.

Recently, in the humanities, special attention has been paid to the issues and problems of national culture, the uniqueness of national diversity, which form the basis of ethnodesign. Obviously, the special place of ethnodesign should be considered in the context of traditional culture, where its origins and foundations, which determine the formation of cultural identity, are located. In the early 2000s, there was a great interest in the problem of cultural identity in design culture in studies of cultural studies.

In his works on the study of design culture O.I. Genisaretsky considers cultural identity as part of the meaning of the project concept “Design is necessary for the implementation of design activities in the habitat displayed in the way of life” [3]. In Kantor’s research, social relations and a certain culture are the main factor of design culture, which realizes the creation of the surrounding object environment according to certain cultural norms and values [4, p. 98]. E. Erikson considers identity “...as an inspired sense of identity and wholeness, and a process that encompasses all stages of a person’s life, in fact – it is the history of his life, which reveals itself first of all, in its critical moments” [5, p. 205]. According to research, ethnodesign inherits spiritual traditions, artistic values and is oriented to the cultural identity of a given society and an entire nation. The study of ethnodesign in various aspects of creative orientation, aesthetic and artistic interaction with national cultural features is presented in the works of G.G. Kurierova [6].

The analysis of modern scientific works shows that the preservation in the design culture of ethnodesign, the uniqueness of regional culture, understanding of all the values of ethnic culture, which constitutes the phenomenon of cultural identity, makes it possible for the designer to embody ethnic cultural uniqueness in the design idea. “The specificity of ethnodesign gives the opportunity in the design environment to convey the mentality, customs and manners, traditions that make up the cultural identity of a given people and embody them in the artistic modeling of the surrounding world, in the context of artistic thinking” [7, p. 142]. In his works, K.M. Kantor interprets culture as “...a project, and according to which all the special activities of this culture, mores and customs, national mentality, the man himself are built” [8, p. 241]. We can conclude that the vector of historical development of each nation in a particular historical context is determined by the project of a particular cultural and historical type based on national culture.

The aim of this research is to study the features of cultural identity in the system of ethnocultural values and to investigate the phenomenon of ethnodesign as a nationally specific type of design culture and a carrier of cultural identity. Objectives of the study: to consider the concept of “cultural identity” in the context of design culture; to determine the foundations of ethnodesign design culture as a carrier and relay of cultural identity.

Materials and Methods. To investigate the relationship between cultural identity and ethnodesign, several approaches are used for study. The methodological approach makes a case for the design of culture. When designing environmental objects in ethnodesign, there is a need to understand the sources of the image of the environment, national or regional features that belong to the ethnocultural heritage. The expression of new forms of ethnic cultural elements in the design images is defined as stylization, interpretation or imitation. They are all related to ethnic tradition, the most important category of preserving ethno-cultural experience.

Elements of ethnic tradition are reflected in the process of artistic interaction and art-image system [9, p. 50], a number of works consider the principles of artistic shaping in ethnodesign, where the spiritual content of the artwork is based on

ethnic tradition with its unique mentality [10]. These studies give reason to conclude that the awareness of ethnic tradition has a methodological significance in the process of formation of cultural identity in ethnodesign.

The fact of origin of modern design as an art form is considered in the historical aspect, design was formed on the basis of traditional crafts and applied arts. Studying the process of ethnodesign formation in the context of traditional material culture, it is necessary to trace its historical and cultural continuity in the sphere of folk craftsmanship and applied art. The method of historical analogy or the method of historicism is actively used to implement projects in modern ethnodesign [11, p. 344].

In the ecocultural approach of ethnodesign research, the design process is defined as a direction of development “tradition-innovation”, where the traditional craft approach to the creation of design objects is considered from the angle of modern conditions and technologies. Different approaches to the study of the peculiarities of ethnodesign design culture and its place in the formation of cultural identity are deeply interconnected: the created cultural environment shapes the spiritual needs of an individual, regulates social relations in society and regulates the relationship between man and nature.

Results. The problem field of research of ethnodesign in the process of formation of cultural identity has shown the following results:

The analysis and study of sources on this problem showed that the phenomenon of cultural identity is the preservation of the uniqueness of regional culture in the design culture of ethnodesign, understanding of all the values of ethnic culture and this approach gives the designer the opportunity to embody ethnic cultural uniqueness in the design idea. Globalization has a significant impact on the changing cultural identity of different groups in modern society as they are included in the global system of relationships. Globalization spreads common values leading to unification, under the influence of which cultural identity acquires shades not peculiar to a given culture.

In the process of work we have considered the realized author’s projects of ethno-cultural orientation in different regions of the Russian Federation, where the concept is based on the ethno-cultural research of a certain people: “Aita-Bulung camp (it is a complex of Kalmykia), Cherkasskaya village (Rostov-on-Don), Starozolotovskiy farm (Association of the Most Beautiful Towns and Villages of Russia) and open-air museum “Tikhiy Don” (Rostov region), Russky farm (it is a complex of Rostov region). The concept of “cultural identity” in the context of project culture was considered and the foundations of ethnodesign project culture as a carrier and relay of cultural identity were defined in accordance with the goals and objectives of this study.

Based on the project analysis, the following conclusions are drawn:

1. Cultural identity is formed by understanding, learning and accepting cultural values, elements of consciousness, certain behavioral norms and tastes dominant in a given society.
2. Loss of specific understanding of the “Spirit of Place” occurs in the absence of a traditional spiritual and artistic tradition in a society and ultimately contributes to environmental tension.
3. In the process of designing cultural and tourist objects, the role of ethnodesign in the formation of cultural identity with the strengthening of its humanitarian-educational function increases.
4. Ethnodesign is an important component of modern design culture in the system of ethnocultural values, preserving and developing traditional material culture.
5. Ethnodesign provides the aesthetic value of ethnic cultural elements in the design culture, reproduces the features of the object environment, performs socio-cultural functions preserves ethno-artistic constants and their historical significance.
6. In the project culture there is a natural process of actualization of folk traditional art in art and project activities, as transmitting the unique human experience of emotional and psychological mastering of the world.

The data obtained during the study suggest that the awareness of ethnic tradition is of methodological importance in the process of cultural identity formation in ethnodesign.

Discussion and Conclusion. Globalization in the modern world has introduced the desire to unify the way of life according to European norms, which has led to great problems in preserving peoples’ own cultural identity, making them only a conduit of foreign values and ideas. These attempts to regulate local cultures can be regarded as a threat to the loss of peoples’ cultural and national identity. The transformation of traditional cultural space creates a sense of uncertainty and anxiety in society.

The project culture of ethnodesign at the present stage realizes the transfer of cultural identity, which acquires new characteristics and adapts traditional samples to new conditions of reality. Globalization is countered by the preservation and self-affirmation of different national cultures at a given time in accordance with modern technologies and in a given culture.

Recently in ethnodesign there is a clear desire for interdisciplinary research: the study of cultural heritage, history, traditional culture, regional natural conditions and spiritual experience, which enriches the learning process of students, contributes to the transfer and preservation of the cultural code of their own identity.

Ethnodesign refers to regional problems and in project activities returns to modern life traditional samples of dishes, furniture, which are reproduced according to old samples with the use of new technologies, create a certain spiritual environment for people's lives, inscribed in the cultural code of the people. Globalization in the modern world has brought changes that will serve as a turning point in the further development of the project culture of ethnodesign, its reorientation towards cultural identity.

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Methodology of Increasing Motivation of Students-Representatives of Small Peoples of the North Caucasus to Learn a Foreign Language

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Abstract

Introduction. In the modern world, academic and methodological issues of teaching the languages of small peoples of the North Caucasus, historical and cultural peculiarities of life of some peoples, as well as peculiarities of motivation of students to independent training in the framework of the course “Second Foreign Language” are of considerable interest. The relevance of the study lies in the need for a more detailed consideration of the problem of preserving the historical, cultural and linguistic heritage of representatives of such small peoples as the Circassogai, Baguali, Kaitagi, Archin, Chamalli and Akkin. The purpose of this study is to determine how the motivational mechanism of students who are representatives of small peoples of the North Caucasus functions in the process of learning a second foreign language, based on the ethno-cultural characteristics of the learners.

Materials and Methods. The complex of linguistic, special-historical and pedagogical methods is used. The methods and techniques of linguistics teaching methodology are considered separately.

Results. In the course of the study, the authors supplement and concretize the content of the “Second Foreign Language” course developed on the basis of the North Caucasus Federal University, offering developments to the existing sections and topics, namely: expansion of the methodological base on the example of the peoples and communities under consideration; generalization of folklore and historical material in closer connection with modern, topical traditions; preparation of motivating material in the form of entertaining tasks, mini-projects, technology for the development of critical thinking, interdisciplinary and interdisciplinary learning, and the development of a new methodological base.

Discussion and Conclusion. The practical significance of the study is reflected in the possibility of using some variants and styles of technologies, methods and techniques proposed by the authors, in particular, the project method, discussions, roundtable discussions, role-playing games or web quests. Teachers, using such an approach, will be able to significantly increase the motivation of learners, making learning more engaging and productive. In the perspective of further research, the results of the work can be used as a theoretical basis for the creation of curricula to increase the level of intercultural communication between Cossack communities in the territory of the North Caucasus Federal District, as well as for educational activities on the Black Sea culture.

Keywords: Black Sea region, North Caucasus, small people, Stavropol, bilingualism, folklore, tradition, involvement

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Методика повышения мотивации студентов-представителей малых народов Северного Кавказа к изучению иностранного языка

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Аннотация

Введение. В современном мире значительный интерес представляют академические и методические вопросы преподавания языков малых народов Северного Кавказа, исторические и культурные особенности жизни некоторых народов, а также особенности мотивации обучающихся к самостоятельной подготовке в рамках курса «Второй иностранный язык». Актуальность исследования заключается в необходимости более детального рассмотрения проблемы сохранения историко-культурного и языкового наследия представителей таких малочисленных народов, как черкесоган, багуалы, кайтагцы, арчинцы, чамаллы и аккинцы. Цель данного исследования – определить, каким образом функционирует мотивационный механизм студентов, являющихся представителями малых народов Северного Кавказа, в процессе изучения второго иностранного языка, исходя из этнокультурных особенностей обучающихся.

Материалы и методы. Используется комплекс лингвистических, специально-исторических и педагогических методов. Отдельно рассматриваются методы и приемы методики обучения языкознанию.

Результаты исследования. Дополняется и конкретизируется содержание курса «Второй иностранный язык», разработанного на базе Северо-Кавказского федерального университета. Предлагаются разработки и дополнения в существующие разделы и темы: расширение методической базы на примере рассматриваемых народов и общностей; обобщение фольклорного и исторического материала в более тесной связи с современными – актуальными традициями; подготовка мотивирующего материала в виде занимательных заданий, мини-проектов, технологии развития критического мышления, междисциплинарного подхода с учетом новых требований ФГОСа.

Обсуждение и заключение. Практическая значимость исследования отражена в возможности использования некоторых вариантов и стилей предлагаемых авторами технологий, методов и приемов, в частности, проектного метода, дискуссий, работы в формате круглого стола, ролевых игр или веб-квестов. Преподаватели, применяя подобный подход, смогут существенно повысить мотивацию обучающихся, делая обучение более увлекательным и результативным. В перспективе дальнейших исследований результаты работы можно использовать в качестве теоретической базы при создании учебных планов в рамках повышения уровня межкультурной коммуникации между казачьими сообществами на территории СКФО, а также с целью проведения воспитательных мероприятий по культуре Причерноморья.

Ключевые слова: Причерноморье, Северный Кавказ, малый народ, Ставрополье, билингвизм, фольклор, традиция, вовлечение

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Introduction. After the issuance of the Decree of the President of the Russian Federation N 809 “On Approval of the Principles of State Policy for the Preservation and Strengthening of Traditional Russian Spiritual and Moral Values”, the study of a foreign language by representatives of small-numbered peoples of the Black Sea region and the North Caucasus has taken its niche in the educational vector of the North Caucasus Federal District, especially in the context of the “Second Foreign Language” courses being developed by linguists and teacher-methodologists under a special bilingual program. This course assumes that representatives of small peoples of the Caucasus will master either their native language or a foreign language according to the state program. Summarizing, we can say that the main educational task for teachers and organizers of the educational process is to increase students’ motivation for this direction. In the framework of this study, we pay attention to the educational task, since, in our opinion, it is the one that is least disclosed in the academic environment of bilingualism.

The existing course on “Second Foreign Language” at the North Caucasus Federal University notes that a small nation is a set of linguistic communities whose numbers are much smaller compared to the larger peoples of the region (Avars, Abazins, Ingush). As a rule, such peoples have their own language, dialect or colloquialism, as well as unique cultural traditions and customs, peculiarities of folklore and linguistic means that form their identity.

The aim of the study is to analyze the principles of functioning of motivation of students who are representatives of small peoples of the North Caucasus when studying their (second) foreign language, based on the ethno-cultural characteristics of the learners.

Materials and Methods. The main approach of the research is linguocultural. The methodological apparatus includes philosophical (general scientific) and linguistic methods. General scientific: data analysis and synthesis, descriptive method, comparative method, inductive method, comparison, analogy, deductive method, abstraction. Partial-scientific: discourse analysis, cultural scenario analysis, cross-cultural pragmatics, interlingual pragmatics, sociolinguistic questionnaire (used to identify knowledge of Russian, foreign and regional languages in “linguistic” and “non-linguistic” groups). Methods of historical science and educational theory are used as secondary ones.

In the North Caucasus Federal District one can find many outstanding bilingual scholars-representatives of small-numbered peoples who are actively involved in the preservation of their linguistic heritage. These peoples have the full right to preserve and develop their culture and language, which emphasizes the importance of their study not only by scholars but also by students of institutions of higher education. Among the representatives of the small-numbered peoples of the Black Sea region, who make up the student groups under study at SCFU, whose language and culture are also considered in the framework of the “Second Foreign Language” course, the least covered in the methodological corpus stand out: Circassogai; Bagulali; Kaitagi; Archinians; Chamalli and Akkin [1].

Results. The Russian Federation and the Black Sea region in particular are home to a huge number of small, near-extinct peoples. In the North Caucasus alone, there are more than two hundred of them. Among them, the indigenous Caucasian nationalities, which have made a significant contribution to the history of Russia, are especially distinguished. Let us consider some of them.

I. The Circassogai (also: Circassian Armenians) are a sub-ethnic group that is part of two groups at once: Armenian and Circassian. The ethnogenesis of Cherkessogai is connected with the process of intercultural communication between Adygs (Circassians) and Western Armenians. During the development of the Zikh shamkhaldom Armenians developed close trade relations with Circassian moneylenders who called themselves “Irmala”. After the beginning of Cossack colonization of Zikh lands, local merchants began to arrange dynastic ties. Thus appeared the endoethnonym “Cherkessogai” in Armenian, and after that - the exoethnonym “Circassian Armenians” in Russian and Ukrainian. The Circassogai, who lived both in the mountainous and swampy areas near the Cossack stanzas, adopted their traditions and image, including the habit of gathering in a “circle” to implement the principles of people’s democracy [1, p. 52].

II. The Bagulals are a sub-ethnos of the southern Avars. The Bagulals have chosen the endo-ethnonym “Bagval” or “Bagvalinians” for themselves. In literal translation both ethnonyms mean “poor people”. The Baguals have historically led a rather modest, almost ascetic lifestyle. They were part of the indigenous population of the small western shamkhalds of Dagestan and spoke their own unique language belonging to the Nakh group. Historically, the Baguals practiced the Sunni current of Islam, and in modern times they share both. The traditional occupations of the sub-ethnos include irrigation developed agriculture, in particular cultivation of grain, melons and industrial crops, as well as horticulture [1, p. 58].

III. The Kaitags are a sub-ethnic group of Dargins, who call themselves “Khaidak’s”. Caucasian linguists disagree on the question of ethnogenesis, trying to establish whether the Khaidak are an independent ethnos, a subethnos or a set of linguistic communities, since genetic and socio-cultural features of the representatives of modern Kaitags do not give a picture of their historical and cultural path. Culturally, the Kaitagh people are very close to the Dargins. They speak Dargin Khaydak, usually using up to seven different dialects. The Kaytagh people’s farming has historically been less developed than that of the Baguals, but they have mastered various felt crafts, weaving and leather goods. The written language of the Kaitagh people from extant sources includes only Russian script. In their majority, the modern descendants of the Kaitags are Sunni Muslims [1, p. 62].

IV. The Archinians are an integral ethnos, rather closed in cultural and linguistic senses. The Archins belong to the Lezghin group. Historically, they have developed cattle breeding and blacksmithing. It is believed that the small homeland of the Archinians is the settlement of Kubatl, near Kalib and Khitab. Modern Archinians consider themselves orthodox, there are representatives of the mystical current – Sufis [2, p. 14].

V. The Chamalals are a set of linguistic communities belonging to the Andi people. Historically they lived on the territory of modern Dagestan, their traditional occupations were farming and spring-summer cattle breeding, while crafts were poorly developed. Even today the Chamalals continue farming and gardening, cultivating fruit trees that grow well in the Stavropol region, namely: apple, plum, apricot and pear trees. The religious life of the Chamalals is connected with the Sunni current, they are Shafites and have been defending their cultural heritage for years. There are many active public figures and representatives of local self-government among the Chamallas [2, p. 25].

VI. The Akkinese are a Circassian sub-ethnos that historically adhered to a nomadic way of life. The fate of this sub-ethnos was tragic: the Akkinese often had to leave their settled lands either in search of food or in an attempt to escape

from the Turks. They left their small homeland and had to flee to Zikhiya. Nevertheless, the Akkians were able to achieve great success in the fields of cattle breeding and trade. Today the sub-ethnos has a high national identity, and the exploits of their ancestors are glorified in folklore. They live mainly in the Republic of Dagestan [2, p. 46].

VII. Kubachins are a sub-ethnic group of Dargins living in the area of the village of Kubachi. Historically, the Kubachins were engaged in sedentary agriculture. They had extremely developed agriculture and beekeeping. It was also customary to engage in various kinds of weaving, knitting and embroidery, shoe making, production of cloth and felting. Later, in the XIX century, the Kubachin people, who had kinship ties with the Cossacks, tended to metalworking, construction and intricate stone carving. Today Kubachin people profess Islam of different trends, as well as Orthodoxy [1, p. 105].

Understanding the unique features of the language and culture of small peoples of the Black Sea region helps university students not only to better perceive the historical image, but also creates conditions for intercultural contact, which is especially important in today's multinational Russia.

In this vein, it is fair to emphasize that the author's "Second Foreign Language" course covers two blocks of topics. The first block is directly related to the study of a foreign language, and the second block is related to the study of the history, culture and traditions of the peoples of the Caucasus, including those belonging to sub-ethnic groups and small nations. During our classes, students usually study different aspects of the history of the Black Sea and North Caucasus on their own, familiarizing themselves with folklore and historical sources. Studying the heritage of any nation as a whole helps to understand how its national identity was formed, how everyday life and labor life, coming into contact, created traditions. That is why we see motivation as the main educational goal of the course, designed to interest young researchers.

A natural methodological question arises: how to increase the motivation of students? Increasing the interest of learners-representatives of small peoples in learning a foreign language can be successful in the implementation of a set of interactive technologies, methods and techniques of teaching. Let us consider some of them.

1. Creation of entertaining tasks. One of the primary factors of motivation of bilingual learners is the creation of entertaining tasks that involve multiformat interaction between the teacher and students [3]. Teachers should introduce interactive teaching methods, as well as use multimedia resources and folklore. For example, showing documentary films combined with the Narts epic, their heroic feats – from myths – to the present day can be the simplest and, at the same time, the most effective way to attract the attention of young people [4].

2. Linking language and culture. Learning the language of small peoples will be more productive if it is linked to the cultural aspects of that people. Teachers can organize workshops on traditional crafts, cooking or dancing. As a result, students not only master the language, but also immerse themselves in the cultural context, which serves as a powerful stimulus for their learning [5].

3. Involvement of students in social projects. One of the effective approaches is the active involvement of students in projects related to small ethnic groups (this format of work can be carried out both together with the teacher in the classroom and in the context of various open-ended activities) [6]. Project activities can include information and research works, trips to the regions where they live, as well as meetings with native speakers who will share their experience and help to deepen their understanding of the studied material [7]. Joint work on projects and collection of folklore material contributes to the formation of team spirit and improves the assimilation of language information. As a reference material for creating projects we can offer "Stavropol Book 1853–1917", which includes folklore materials of small peoples of Stavropol and Kuban [8].

4. Application of critical thinking technology. The study of the languages of small peoples also needs to be supplemented with the development of critical thinking [9]. Students should be able to analyze and evaluate information about the cultures of these ethnic groups and develop interest and curiosity. Teachers can use a variety of related methods such as case studies, discussions and group activities to help students be able to find information independently [10].

5. Applying an interdisciplinary approach. In order to increase the interest of students, an interdisciplinary approach can be applied. It allows creating interdisciplinary links between "Second Foreign Language" and other subjects taught at the university, such as: "History of the North Caucasus", "Linguistics", "Folkloristics", "Literary Studies", "Ethnology" and "Sociology". This approach will help students to establish the relationship between different fields of knowledge, as well as to better understand the historical and cultural processes of the Black Sea region [11].

6. Development of special educational programs. It is important to take into account that each student has his/her individual educational needs, interests and preferences [12]. The development of special educational programs that will reflect the personal passions and motivation of each student individually can significantly increase interest in learning languages of small peoples, at least to get acquainted with folklore [13]. The study of languages of small peoples of the North Caucasus is becoming an increasingly important part of special education programs throughout the North Caucasus Federal District. Thus, "Songs of Kuban Cossacks" collected by A.D. Bigday, which include as much material on the folklore of the peoples of the Caucasus as on Cossack themes, can be suitable as material for such programs [14].

Discussion and Conclusion. Preserving historical heritage, broadening horizons and maintaining intercultural communication emphasize the importance of every method and technique used within the framework of linguistics teaching methodology. Let us consider some of them that have become part of the author's methodology.

One of the most effective tools in teaching is project technology and project method, based on an active and practice-oriented approach to learning, during which students work on a specific educational goal or specific aspects of a topic related to the languages and cultures of small peoples [15].

Project activities can take many forms, including the creation of video projects and the development of mobile applications with interactive lessons. The key point is a clear formulation of tasks and organization of work in a group. This not only fosters team spirit, but also increases the responsibility of each participant. Moreover, the results of project activities become an important contribution to the study of languages and cultures of small-numbered peoples [10]. Critical thinking development technologies

The round table is a teamwork method that allows students to freely share their thoughts and ideas on topics related to languages and cultures. In a Second Foreign Language course, discussions may cover the preservation of linguistic heritage, as well as analyze the role of small languages in today's world and their interaction with other languages. The round table is an important method and format for the work of critical thinking technologies. Learners get a chance to analyze the opinions of their peers, share their own views and find convincing arguments to support them. These skills will be useful not only in the learning process but also in their future careers [12].

Discussion methods are an approach that allows students to solve specific problems or questions based on the information they have learned. The use of discussions in a Second Foreign Language course can be very effective, especially when the topics discussed generate a lot of interest or debate among students. For example, students can discuss the linguistic and cultural diversity of the North Caucasus and its significance in the context of modern Russian society [6].

Case technology involves the use of real-life examples that students studying a second foreign language may encounter. Students are given tasks concerning the language, culture and social aspects of life of the peoples of the Caucasus. For example, they may be presented with situations related to language preservation in the context of globalization [8].

Role-playing games provide students with an opportunity to immerse themselves in the language atmosphere, which is an important element in learning the languages of small ethnic groups. In the Second Foreign Language course, such games can recreate various scenarios related to the cultural and linguistic peculiarities of these peoples [8].

Theatricalization as a form of role-playing promotes active participation of students in learning languages of small peoples. This method includes the creation of theatrical productions in which students act out scenes from folklore or cultural histories of these ethnic groups [7].

WebQuests are a modern way of learning that combines research elements and work with Internet resources and online platforms. Students are given tasks that require them to search for information about the languages and cultures of the peoples of the North Caucasus online. For example, a web quest may include assignments related to finding videos, articles, podcasts, and other materials devoted to specific languages. The teacher can also organize a web excursion or a visit to a web museum [15].

The "six hats" technique is an interesting technique that allows learners to view the same problem from different perspectives. Each hat symbolizes a certain approach: from analytical (white hat) to emotional (red hat) [13].

The Bloom's daisy technique involves different levels of thinking, from simple understanding to deep analysis and generation of new ideas. This technique can be effectively used in the "Second Foreign Language" course, practically in every lesson where a detailed analysis of the everyday life of this or that approach is required [13].

The analysis of language sources and folklore materials plays an important role in the study of languages of small ethnic groups. Students have a chance to get acquainted with traditional legends, songs, proverbs and sayings, which helps to gain a deeper understanding of the cultural heritage of these peoples [9].

The key factor that stimulates learners' interest is the use of supplementary teaching materials. They help to organize the process of learning the languages of small peoples. Such aids can vary in level of complexity, which allows the student group to choose resources that match their knowledge and interests.

The use of maps and charts is an important tool that helps visualize information about the languages and cultures of small ethnic groups. Students can use maps to explore the geographical distribution of languages, their interaction and historical development. In such assignments, students are encouraged to pay attention to how geographical and historical factors influence the language situation in a particular region. This approach allows languages to be seen in a broader context, not just as individual words. The use of maps and charts facilitates the analysis of more global topics, such as "The Caucasian War of 1817–1864" or "Cossack colonization of the North Caucasian lands" [9].

Thus, the study of methods of motivating representatives of small peoples of the North Caucasus to learn a foreign language within the framework of the course "Second Foreign Language" is an important and urgent task of modern education and emphasizes the regional specificity of research in this area. In order to arouse students' interest in this area, it is necessary to create a dynamic learning environment where language and culture are linked, as well as to involve students

in practical projects. This will help develop critical thinking, use an interdisciplinary approach, and shape a distinctive educational program. Teachers should take into account that showing respect and interest in the culture of small peoples can not only enrich the learning process, but also contribute to the harmonious coexistence of cultures in our society. Effective application of the methods and techniques we have proposed will not only increase students' motivation, but also create conditions for their active participation in the preservation and development of languages and cultures of small peoples.

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Original Theoretical Research



Promising Directions for the Development of Popular Science Tourism in the Rostov Region

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Abstract

Introduction. The problem of the publication is related to the problem of formation and implementation of popular science tours in a specific region as a specific type of tourism. In this regard, it is relevant to consider the specifics of popular science tourism and the prospects for its organization in the Rostov region. The purpose of the article is to identify promising areas for the development of popular science tourism in the Rostov region based on the analysis of the specifics of popular science tourism.

Materials and Methods. The following scientific methods are used in the study: comparative analysis, which allows comparing the subjects of the Russian Federation by the level of development of popular science tourism; documentary, which facilitates the inventory of existing program documents in the field of popular science tourism; prospective, on the basis of which the directions of further development of the type of tourism under study are determined; and the “keys” method, within the framework of which the Rostov Region was considered as a key object for the formation of popular science routes.

Results. The conceptual and terminological apparatus of the researched problem, materials of domestic and foreign researches of popular science tourism are analyzed and the applied methodology is described. The current state of popular science tourism in Russia is analyzed, in particular, the distribution of existing routes by administrative subjects of the country. The main program documents on the researched topic are studied.

Discussion and Conclusion. Focusing on the Rostov Region as a “key” region, the authors identified promising areas for organizing popular science routes, such as the formation of comprehensive excursion programs based on universities, expansion of the interactive component and integration of popular regional tourist destinations into tours. The content and advantages of each of the proposed areas are determined from the standpoint of including the Rostov Region in the sphere of popular science tourism.

Keywords: tourism, popular science tourism, tourist destination, Rostov region, resources, excursions, tourism development


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Оригинальное теоретическое исследование

Перспективные направления развития научно-популярного туризма в Ростовской области

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Аннотация

Введение. Проблематика публикации связана с проблемой формирования и реализации научно-популярных туров в конкретном регионе как специфического вида туризма. В связи с чем актуальным является рассмотрение

специфики научно-популярного вида туризма и перспективы его организации на территории Ростовской области. Цель статьи – на основе анализа специфики научно-популярного туризма выявить перспективные направления развития научно-популярного туризма в Ростовской области.

Материалы и методы. При проведении исследования применяются научные методы: сравнительный анализ, позволяющий сравнить субъекты Российской Федерации по уровню развития научно-популярного туризма; документационный, способствующий инвентаризации существующих программных документов в области научно-популярного туризма; перспективный, на основе которого определяются направления дальнейшего развития исследуемого вида туризма; и метод «ключей», в рамках которого Ростовская область рассматривалась как ключевой объект формирования научно-популярных маршрутов.

Результаты исследования. Проанализирован понятийно-терминологический аппарат исследуемой проблематики, материалы отечественных и зарубежных исследований научно-популярного туризма и описана используемая методика. Проанализировано современное состояние научно-популярного туризма в России, в частности, распределение существующих маршрутов по административным субъектам страны. Изучены основные программные документы по исследуемой теме.

Обсуждение и заключение. Ориентируясь на Ростовскую область как «ключевой» регион, авторы выделили перспективные направления организации научно-популярных маршрутов, такие как формирование комплексных экскурсионных программ на базе университетов, расширение интерактивной составляющей и интеграция в туры популярных региональных туристских дестинаций. Определено содержание и преимущества каждого из предложенных направлений с позиции включения Ростовской области в сфере научно-популярного туризма.

Ключевые слова: туризм, научно-популярный туризм, туристская дестинация, Ростовская область, ресурсы, экскурсии, развитие туризма

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Introduction. In the period of domestic tourism boost, reflected in the “Strategy for Tourism Development in the Russian Federation until 2035” [1], the task of identifying and developing tourism resources in the regions is actualized [1], the task of identifying and developing tourist resources in the regions is actualized. At the same time, special attention should be paid to the resources that have not been previously involved in the tourism sphere of territories, but are capable of becoming a “growth point” of their development. In particular, such resources include those that contribute to the development of popular science tourism.

Speaking about the definition of this type of tourism, we note that popular science tourism implies a type of tourism associated with visits to scientific institutions, such as laboratories, research institutes, educational institutions, as well as destinations in open areas (archaeological excavations, polygons and others).

The multidimensionality of objects of popular science tours implementation on the one hand and the specificity of the content of their programs on the other require special approaches to their formation both at the level of specific locations and at the level of regions. The object of the study is popular science tourism as a specific type of tourism. Rostov region acts as a “key” subject for the analysis of the organization of popular science routes. The aim of the article is to identify promising directions of popular science tourism development in Rostov region on the basis of analyzing the specifics of popular science tourism.

Materials and Methods. The material of the study was the works of foreign and domestic authors, considering the concept and features of the organization of popular science tourism. The difference of the studied direction of tourism from others is outlined in the work of E.A. Krylova. E.N. Plieva [3] characterizes this type of tourism as part of the educational process, which poses special challenges to the identification of the resource base. V.V. Verna, S.S. Skaranik, A.V. Soroka [4] consider popular science tourism from the point of view of the current industry conjuncture, which is also important to consider when conducting this study.

In scientific literature, the concept of popular science tourism has a certain diversity [5; 6]. In the work of S. Slocum, A. Holden and S. Kline outlines the problem of integration of theoretical issues of popular science tourism development [7]. On the territory of the post-Soviet space the study of A.G. Koshim, the object of which is popular science tourism at Baikonur Cosmodrome, deserves attention [8]. In the aspect of the application of popular science tourism at the level of regions, the authors relied on the works of I.Yu. Ponomareva, V.Yu. Savinov [9], devoted to the development of this type of tourism in the Tula region, M.V. Rygalova and E.V. Rygalov (Altai Krai) [10] R.I. Loktev, R.A. Kolesnikov, D.V. Chernykh (Yamalo-Nenets Autonomous Okrug) [11] and V.G. Shepilova and E.R. Pisarenko (Donetsk People’s Republic) [12].

In conducting the research, scientific methods and approaches were used: comparative analysis, which allows comparing the subjects of the Russian Federation in terms of the level of development of popular science tourism, documentary analysis, which facilitates the inventory of existing program documents in the field of popular science tourism, prospective analysis, on the basis of which the directions for further development of the type of tourism under study were determined, and the “keys” method, within the framework of which the Rostov Region was considered as a key object for the formation of popular science routes.

Results. Currently, issues related to the organization of popular science tours are being updated, in particular, popular science tours in the regions of the country are posted on the portal nauka.pf. At the end of 2024, 70 tours were presented on the portal, taking place in the territory of 23 subjects of the Russian Federation (Table 1).

Table 1

Distribution of popular science tours by subjects of the Russian Federation on the portal nauka.pf

№	Region	Tour name
1	Amur Region	Journey to Science. Vostochny Cosmodrome
2		Journey to Science. Vostochny Cosmodrome
3	Volgograd Region	Teach me how to become a scientist, teach me.
4	Irkutsk Region	Baikal Territory is an astronomical paradise
5		Tunka Valley Observatories
6		Living Geology of Olkhon
7		Tunka Valley Observatories
8		"All Wonders of Nature are Scientifically Explained"
9		Diving (winter version)
10		From Kurykan to Cossacks. The development of Eastern Siberia
11		Catastrophic events traces
12		To ancient Baikal
13		Tour to the first biological station on Baikal
14	Kaliningrad Region	Exploring the world's oceans
15	Kaluga Region	What the atom can do
16		Obinsk – Kaluga
17	Karachay-Cherkess Republic	Dark Sky Park
18		Dark Sky Park (2 days)
19		Dark Sky Park (3 days)
20	Krasnodar region	Science Day. Sochi Centre
21		Journey into Science in Sochi
22		Science Day in Adler and Sirius FT
23	Leningrad Region	Ivan Pavlov’s Biostation
24	Moscow	Travelling to science. Moscow Universities: Moscow State University
25		Moscow Universities: Natural Sciences
26		Moscow Universities: Rosbiotech
27		Legal World
28		Moscow Space
29		Physicists and Chemists
30	Nizhny Novgorod region	Unreal is Real
31		Let there be light!
32		Journey to Science. Nizhny Novgorod
33		People ahead of time

№	Region	Tour name
34	Novosibirsk region	Physics. Planes. Space
35		Science but fun
36		Science about the Earth and its inhabitants
37		Siberian Sciencecity
38	Perm region	Travelling to science. An innovative Perm
39		A pharmaceutical Perm
40		In search of the Perm period
41		In search of the Perm period (2 days)
42	Republic of Bashkortostan	Popular science excursion to Yangan-Tau Geopark
43		Take a new look at the world
44		'Socrates'. popular science route of humanitarian orientation
45		Ufa through the prism of mathematics and physics
46		From the origin of life on Earth to V.I. Vernadsky's noosphere
47		'Pythagoras'. IT-UFA
48		Ufa 'Avicenna'. Biological and medical excursion
49		Shen Kuo. world of scientific and technical developments
50		"«Dmitry Mendeleev». Ufa – the chemical capital of Russia: from atoms to materials of the future"
51	Republic of Dagestan	A scientific Makhachkala
52	Republic of Crimea	Crimea: from the mysteries of history to the mysteries of space
53		Crimea as the peninsula of discoveries
54		Crimean Kaleidoscope
55		Crimean Sprint
56	St. Petersburg	Travelling to science. St. Petersburg
57	Sverdlovsk region	Science: the foundation of national industry
58		From space to atom
59		Ekaterinburg
60	Tambov region	Tambov Science-Popular: From Idea to Discovery
61	Tomsk region	Tomsk-Siberian Athens
62		Tomsk Chemistry
63		City of Science and Innovation
64	Tyumen region	When conquer the subsoil, preserve nature
65		Siberian Energy
66	Chelyabinsk region	To the birthplace of Kurchatov
67		Where electricity comes from
68		Secrets of unclassified laboratories
69	Chechen Republic	Chechnya: from history to innovation
70		Welcome to Chechnya!

Table 1 shows that currently popular science routes cover the territory of less than 1/3 of the subjects of the Russian Federation, which makes it possible to recognise this type of tourism as only developing in the Russian tourism field. Also, the Rostov region is absent among the subjects, despite the available tourist resources. In particular, the research base of the Don State Technical University and the Southern Federal University, South-Russian State Polytechnic University (NPI) named after M.I. Platov, All-Russian Research Institute of Viticulture and Winemaking named after Y.I. Potapenko – a branch of the Federal Rostov Agrarian Scientific Centre, State Natural Biosphere Reserve 'Rostovsky' and State Natural Reserve 'Gornensky'. Due to the described above, this region seems to be promising for the implementation of popular science routes.

The Concept of popular science tourism development in the Russian Federation for the period up to 2035 acts as a ‘catalyst’ for the development of the studied type of tourism. This concept presents the terminological apparatus of popular science tourism, identifies potential objects of visit, identifies the target audience and reflects the role of educational organisations in the implementation of popular science tours [13].

Another document is the Roadmap (In Rus.: Дорожная карта) for the development of popular science tourism in the Russian Federation, approved by the Government of the Russian Federation on 19 December 2022. This document presents activities planned for implementation at the national and regional level. It should be noted that despite the fact that the designated period of implementation of the main activities is 2022–2024, the need for their implementation after this period is reflected [14].

An important document for the formation of popular science routes is the All-Russian Register of Popular Science Tourism Objects [15]. By the end of 2024, 1,154 objects were included in this register, including educational institutions, museums, specially protected natural areas, historical sites, etc. In 2025, it is planned to update this register, which allows us to predict a significant expansion of official objects for the implementation of popular science routes.

Discussion and Conclusion. Based on these documents, we can identify promising directions. Development of popular science tourism in the Russian Federation, in particular in Rostov region. In this case, a separate role should be attributed to higher educational institutions as institutions that combine scientific and educational function, which makes it possible not only to familiarize with different types of scientific activities, but also to offer appropriate educational trajectories.

As one of the promising directions it is possible to emphasize excursions to universities, including objects related to different branches of scientific activity. On the one hand, this allows to move away from the limited content of excursions and makes it possible to focus on a wider contingent of participants, on the other hand, this approach allows to familiarize excursionists with the profile of leading higher education institutions (for example, Don State Technical University and Southern Federal University in Rostov-on-Don).

The second promising direction is to increase the interactivity of routes. In addition to the currently widespread master classes included in the program of popular science routes, it is possible to include in the programs elements of virtual and augmented reality, animation program, reflecting, for example, the key moments of the history of science development and the lives of great researchers, which cannot be shown in real time.

The third direction is the integration of popular science routes with cognitive, ecological, rural and other. In particular, it seems promising and customer-oriented combination of popular science objects and key tourist destinations of the Rostov region within one tour. It is possible to use the objects included in the tourist routes “Peter’s I Startup” and “Big Cossack Circle”, as well as the locations of natural areas, such as the State Natural Biosphere Reserve Rostov and others (Table 2).

Table 2

Perspective directions of organization of popular science tours in Rostov region

№	Direction	Content	Advantages
1.	Popular science tourist routes on the territory of universities	Conducting tours of higher education institutions, including introducing tourists to university research activities and research carried out in local laboratories	Involvement of possible entrants in scientific activities, introduction of institutes of higher education in tourism activities
2.	Introduction of interactive component	Inclusion in the programme of virtual or augmented reality elements, animation components reflecting historical events or personalities related to science	Drawing attention to complex scientific topics through playfulness
3.	Integration of popular science tourist routes with other destinations	Display of scientific objects in tourist routes not originally aimed at popular science tourism resources.	Engaging disinterested tourists in scientific activities

The highlighted directions will allow solving several tasks of popular science tourism development in Rostov region:

1. Increasing the interest of one of the main target categories of such tours, i. e. schoolchildren by diluting the scientific component of the tours with interactive and animation components.

2. Expansion of potential segments of tourists due to the inclusion in tours of locations representing various types of tourist resources (natural, cultural and historical).

3. Export of the positive image component of popular regional destinations on popular science tours, in which they are included as objects of demonstration. This will make it possible to predict increased interest to such tours even at the initial stage of realization.

4. Use of the developed tourist infrastructure of the region, contributing to the realization of the required tourist services without additional costs for the construction of new facilities.

It seems that the realization of popular science tours in these directions will give the opportunity to consider popular science tourism as one of the potential "points of growth" of the tourist sphere of Rostov region.

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Transformation of Russian Society and Religious Identity: the Modern Period

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Abstract

Introduction. In Russia, the majority of adults identify themselves as belonging to the Russian Orthodox Church, which receives significant support from the state. The Church actively participates in social, cultural, and educational life; it engages in the restoration of churches, participates in social and educational projects, opens theology departments in universities, and integrates the fundamentals of Orthodox culture into school education. However, actual participation of people in Orthodox practices remains low: only a small percentage actively engage in communal life and services. This creates a contradiction between mass self-identification as Orthodox and actual participation in religious practices. Unlike other cultural identities, such as sports or music, where active participation is the norm, there is a gap between religious identity and practice in Russia.

Materials and Methods. The research methods employed include analytical, synthetic, deductive, inductive, comparative, descriptive, content analysis (studying texts and publications on the topic of interest), and historical analysis (investigating the historical context of religious identity formation). The research material consists of works by researchers on the phenomenon of religious identity.

Results. The study shows that although many people consider themselves part of the Russian Orthodox Church, their actual participation in religious life remains limited. This is linked to social and cultural changes, as well as the fact that religious identity is often not supported by active spiritual experience. Additionally, the involvement of believers is influenced by the diversity of religious views and competition among various religious groups. To increase interest in religious life, it is necessary to develop new methods for organizing practices and engaging with youth.

Discussion and Conclusion. The study analyzes the attitudes of Russians towards the Russian Orthodox Church. Special attention is given to the high level of identification with the Church despite the low level of actual participation in religious practices. The paper also examines the historical context that allows for the identification of the main reasons for this discrepancy. Particular emphasis is placed on social changes, demographic factors, pluralism, youth spiritual practice, and identity formation. In conclusion, it is stated that integrating people into religious life is a complex process that requires further research. New forms of socially-oriented practices are proposed to improve this process.

Keywords: Religious identity, liberalization, transformation, crisis, construction, practice, self-determination

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Трансформация российского общества и религиозная идентичность: современный период

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Аннотация

Введение. В России большинство взрослых людей относят себя к Русской Православной Церкви, которая получает значительную поддержку со стороны государства. Церковь активно участвует в социальной, культурной и образовательной жизни; занимается восстановлением храмов, участвует в социальных и образовательных проектах, открывает кафедры теологии в университетах и внедряет основы православной культуры в школьное образование. Однако реальное участие людей в православной практике остается низким. Это создает противоречие между массовым самоидентифицированием себя как православных и фактическим участием в религиозных практиках. В отличие от других культурных идентичностей, таких как спорт или музыка, где активное участие является нормой, в России наблюдается разрыв между религиозной идентичностью и практикой.

Материалы и методы. Методами научного исследования выступают: аналитический, синтетический, дедуктивный, индуктивный, сравнительный, описательный, контент-анализ и исторический анализ. В качестве материала научного исследования выступают работы исследователей феномена религиозной идентичности.

Результаты исследования. Исследование показывает, что хотя многие люди считают себя частью Русской православной церкви, их реальное участие в религиозной жизни остается ограниченным. Это связано с социальными и культурными изменениями, а также с тем, что религиозная идентичность часто не подкрепляется активным духовным опытом. Кроме того, на вовлеченность верующих влияет разнообразие религиозных взглядов и конкуренция между различными религиозными группами. Чтобы повысить интерес к религиозной жизни, необходимо разработать новые методы организации практик и взаимодействия с молодежью.

Обсуждение и заключение. В исследовании проводится анализ отношения россиян к Русской православной церкви. Особое внимание уделяется высокому уровню идентификации с церковью, несмотря на низкий уровень фактического участия в религиозных практиках. В работе также рассматривается исторический контекст, который позволяет выявить основные причины этого несоответствия. Особое внимание уделяется социальным изменениям, демографическим факторам, плюрализму, духовной практике молодежи и формированию идентичности. В заключение делается вывод, что интеграция людей в религиозную жизнь является сложным процессом, который требует дальнейшего исследования. Для улучшения этого процесса предлагаются новые формы социально ориентированных практик.

Ключевые слова: религиозная идентичность, либерализация, трансформация кризис, конструирование, практика, самоопределение

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Introduction. According to a sociological survey conducted by VTsIOM on March 9, 2022, 68% of the adult population of the Russian Federation identify themselves with the Russian Orthodox Church¹. The state provides serious support to the Church, as one of the largest traditional religions in Russia. The Russian Orthodox Church carries out various social² and political-symbolic activities [1, pp. 233–234]. At the same time, the integration of people into Orthodox practices (community life, worship services, various brotherhoods and sisterhoods, Bible circles, classes on the basics of faith, youth clubs, etc.) remains approximately at the level of 2–4% of all those who identify themselves with Orthodoxy³. This is a contradictory state of affairs, since through religious socialization a person assimilates the norms and values of

¹ VTsIOM: Velikiy post = All-Russian Public Opinion Research Center: Great Lent. – 2022. URL: <https://wciom.ru/analytical-reviews/analiticheskii-obzor/velikii-post-2022> (accessed: 01.12.2024) (In Russ.)

² Report of His Holiness the Patriarch at the Diocesan Assembly of Moscow; 20 December 2023. URL: <http://www.patriarchia.ru/db/text/6085672.html?ysclid=m4h7ryvwxk55094854> (accessed: 01.12.2024) (In Russ.)

³ VTsIOM. URL: <https://wciom.ru/analytical-reviews/analiticheskii-obzor/veruyushhikh-v-rossii-mnogo-voczerkovlennykh-znachitelno-menshe/> (accessed: 01.12.2024) (In Russ.)

a particular religious society. However, an interesting phenomenon is observed in modern Russia - the inconsistency of religious identity with religious practices

In 1988, Mikhail Sergeyevich Gorbachev, General Secretary of the CPSU Central Committee, met with Patriarch Pimen (Izvekov) of Moscow and All Russia on the occasion of the celebration of the millennium of the Baptism of Russia. From that moment, the process of transformation of the state's religious policy began, which this paper will refer to as liberalization, meaning the free choice of religious identity. The authorities had their own motives and benefits, the Church had its own [2, p. 52]. Citizens received a real right to freely choose their religiosity. Before the revolution it was extremely difficult to change one's faith. During the Soviet regime it was difficult to practice any religion. Only after 1988 Russians found themselves in a completely new religious provision – complete freedom of religion. This provision is formalized in the form of a new law – the “Law on Freedom of Conscience and Religions”⁴.

Modern Russian policy towards religious organizations is regulated by the Federal Law “On Freedom of Conscience and Religious Associations”⁵, which affirms the citizen's right to freedom of religious choice and religious self-determination (religious identity), guarantees freedom of activity of religious groups if it does not contradict the laws of the state, and “does not assign to religious associations the functions of state authorities”. These provisions of the Federal Law reflect the possibility of religious pluralism for citizens of the Russian Federation. Such a state of state-confessional relations is new for Russia, because previously religion (religious associations) was either oppressed⁶ or was asserted as a source of self-identification of both the state [3, pp. 32–46] and individuals (although this aspect is ambiguous [4]). The change in Russian legislation after 70 years of atheistic propaganda allowed religion to get out from under the oppression of Soviet repression. However, for such a long time, the subject managed to detach itself from religious traditions. To unlearn the religious discourse and thus fall into a difficult position of religious uncertainty, which is expressed even in the problems of historiographical nature [5].

Materials and Methods. The category of “identity” in this study is the main one. The ambiguity [6, p. 223] and polydisiplinarity [7, p. 32] of this concept is emphasized, confirmed by the research materials of famous researchers of religion: A.N. Astapov (semantic analysis) [8, p. 30], A.N. Krylov (existential analysis) [9, p. 27] and P. Berger (social interaction and construct) [10, pp. 7–9]. In the process of research, we applied both general scientific methods: analytical and synthetic, deductive and inductive, comparative and descriptive, and special methods: Content analysis (study of texts and publications on the topic of interest) and historical analysis (study of the historical context of the formation of religious identity).

Results. Three themes were identified that will help in describing the problem of religious identity and liberalization. The first theme is devoted to the problem of historical formation of the concept of identity. Notions of identity appeared long ago [11], but only in the 20th century this topic is subjected to our usual conceptualization. Irish researcher Mary Moran, in the article “Identity and identity politics: a cultural-materialist history”, describes the historical formation of the identity process. The author argues that the problem was not conceptualized until the 1950s. Computer analysis of the texts gives the following result: none of these authors uses the word “identity” or considers this problem as modern social theories consider it [12, pp. 16–17]. M. Moran, following Raymond Williams [13, p. XI], demonstrates the relationship between changes in the social environment and human consciousness: “The possibility to interpret oneself as a person with an identity (personal or social) is a historically new formulation” [12, p. 23].

The second topic is devoted to the problem of multiple identities in the context of globalization. The process of liberalization of public consciousness can be considered as one of the conditions for the formation of postmodernism, which implies the rejection of any metanarrative [14, p. 17]. Instead of universal values, the value of an individual and various minorities comes to the forefront.

However, modern humanistic values advocate the rights of minorities, and the importance of self-expression and self-determination is perceived as a global phenomenon [15, p. 4]. In its extreme manifestation, man is left to himself. He should educate and define himself, since the highest value of modern liberalism is the expansion of individual freedoms for self-realization [16, p. 112]. But, since the world is very rich and diverse, it is difficult for a person to make such a choice. This process is explored by Daniel Moulin in “Discussion and construction of religious identity in English secondary schools: a study of the reported experiences of Christians, Jews and Muslims”. Describing the stay in English schools of adolescent Muslims, D. Moulin points out the flexibility of their identity depending on the social environment. While at home, among relatives or in the mosque, these children identify themselves as Muslims. At school they may

⁴ “On religious freedom”. No. 267-1 of 25 Oktober 1990. URL: https://www.consultant.ru/document/cons_doc_LAW_16218/ (accessed: 01.12.2024) (In Russ.)

⁵ “On freedom of conscience and religious associations”. No. 125-FZ of 26 September 1997. URL: https://www.consultant.ru/document/cons_doc_LAW_16218/ (accessed: 01.12.2024) (In Russ.)

⁶ State-Church relations of the Soviet period: periodization and content. An electronic resource. ORTHODOXY. RU. Archive. URL: <https://pravoslavie.ru/archiv/sovietstate-church.htm/> (accessed: 01.12.2024) (In Russ.)

identify more with their nationality (e. g. “Pakistani”), playing in multinational groups they may generally identify themselves simply as children, or schoolchildren [17, pp. 11–17]. This multiple identity is also a characteristic feature of the modern European world.

The third topic is devoted to the problem of modern perception of personality through the prism of freedom and independence. This phenomenon can be associated with the phenomenon of capitalism and the strengthening of the idea of private property as a way of owning not only land, property, but also oneself [18]. “Man’s self-identity – what is ‘proper’ and ‘decent’ to him – was clearly linked to the rational and ethical management of his ‘property’.” However, on the margins of this classical and medieval theme there are traces of a more crude and primordial understanding of possession as unlimited domination over what is in the power of man – himself, children, land or slaves – according to Roman private law” [19, p. 74]. Possession of property and independence is the basis for the emergence of an independent, emancipated identity, freed from the oppression of hierarchical authority.

Discussion and Conclusion. Given the above, we can state the crisis of religious identity. This fact is caused by all the above-mentioned prerequisites, but in a religious refraction. This allows us to draw the following conclusions.

First, liberalization has led to a new state of religion in society. The complication of society by differentiating and separating religion into a separate institution has led to the fact that churches now have to compete for human attention as described by T. Luckmann [20] and P.L. Berger [21] turns religion, according to D.A. Uzlaner [22, p. 49] into a function. Religious institutions are forced to compete in the field of youth work, social service, culture and media, while “progressive” society tries to indicate the place of religion in “private enclaves of social life” [10, p. 153]. A large number of new religious movements, various denominations appear and enter the struggle for people. This leads to the growth of proselytizing, both in traditional religions and NSD. This is where the issue of religious identity, related to the self-perception of the subject as religious in general, and as a representative of a particular religious movement, in particular, becomes relevant.

Second, multiple identities that accommodate the secular and the religious, and sometimes multiple religious identities (religious eclecticism), lead to changes not only in individual consciousness, but also in religious practices; dogmatic and canonical positions. Contemporary confessional theologians often blur the boundaries of their doctrine and their church by describing the importance of inclusivism in ecclesiological systems. The concept of Patchwork-Church is emerging, which is like a patchwork quilt made up of different traditions and practices [23]. This is facilitated, among other things, by Internet resources, which in many ways shape the modern identity of young people (including religious identity) and are a platform for the representation of their identity.

Third, the destruction of traditional religious beliefs is linked to the ambiguity of the modern understanding of the individual through the prism of the value bases of emancipation. Traditional religious authorities and scriptures, practices and teachings are being questioned. Whereas for traditional religiosity, and therefore for religious identity, the social component of religion (churches, congregations, meetings, etc.) is important, for modern religiosity the individual status is important. Modern religiosity broadcasts the idea that each person has the right to dispose not only of his property, but also of his religiosity. Can decide for himself what is true and what is false. Lack of authority and truths, collapse of traditional science, belief in progress and a bright future. The focus on discourse and rhetorical strategies, rather than dogmatic content and meaning, is the basis for the construction of an alternative and individualistic religiosity, which is commonly referred to as “spirituality”. Such “spirituality” began to take various philosophical-postmodern and theological forms: “theology of the death of God,” “weak theology,” “process theology,” etc.

Thus, the transformation of modern society brings a person into a state of total freedom, which allows the construction of any identity. These constructs, as a rule, are elective in nature. This state of affairs (distrust of authority, feeling of being an autonomous person, the ability to change one’s identity) does not favor the integration of a person into religious society and the transition to practice. Since social interaction constructs not only one’s everyday life, but also one’s worldview, integration is always closely connected with practice, which requires a certain level of preparation (both theoretical, in the form of training, and practical – in the form of fasts, prayer, works of mercy, etc.) and the consolidation of identity, which is quite difficult for modern man.

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Original Theoretical Research



Axiology of Disease in Religious Philosophy of the 20th Century

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Abstract

Introduction. The article is devoted to the study of the value of disease in religious philosophy of the 20th century. Of particular scientific interest is the study of a number of works by several domestic and foreign philosophers and theologians who worked on health and disease in the last century: Luka Voino-Yasenetsky, P. Kalinovsky, K.S. Lewis and Metropolitan Anthony Surozhsky. The purpose of this study is to search the works of religious philosophers for a positive aspect of disease. Achieving this goal requires solving several research problems: identifying philosophical works containing a positive view of the problem of disease existence in domestic and foreign philosophy of the 20th century; searching in these works for the reasons why disease can be considered as a blessing in relation to a person suffering from it, as well as determining the role of disease in the society of the last century.

Materials and Methods. Descriptive, historical and comparative methods of scientific research are used as general scientific methods of scientific research. Deductive and inductive methods, as well as methods of analysis and synthesis of data, are used separately. A special role belongs to the dialectical method.

Results. The religious thinker and doctor Archbishop Luka Voino-Yasenetsky believed that the positive aspect of disease is revealed in the spiritual strengthening of a person due to the idea of unity with God, another domestic thinker and doctor P. Kalinovsky believed that disease contributes to the conversion of an unbeliever to faith, their awareness of the life value, and also physically strengthens the human body. The British religious philosopher and writer K.S. Lewis believed that the positive aspect of disease manifests itself in the spiritual and physical strengthening of a person, the development of empathy. The British religious thinker of Russian origin Metropolitan Anthony Surozhsky believed that the value aspect of disease lies in the positive dynamics in the behavior of a sick person.

Discussion and Conclusion. It was concluded that the axiological aspect of disease, present in the works of domestic and foreign thinkers such as Archbishop Luke Voino-Yasenetsky, P. Kalinovsky, K.S. Lewis, Metropolitan Anthony Surozhsky, is revealed in the statement that disease mobilizes physical and spiritual potential of a person, helps them realize the value of life, contributes to the development of empathy and awakens religious feelings. At the same time, the article does not deny the presence of a negative component of disease and its large-scale social consequences, however, a special view characteristic of Christianity on the deep meaning of the suffering caused by it is demonstrated.

Keywords: disease, Christianity, suffering, health, Russian religious philosophy, doctor

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Аксиология болезни в религиозной философии XX века

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Аннотация

Введение. Статья посвящена исследованию ценности болезни в религиозной философии XX в. Особый научный интерес представляет изучение ряда трудов нескольких отечественных и зарубежных философов и богословов, работавших в прошлом столетии над проблемами здоровья и болезни: Лука (Войно-Ясенецкий), П. Калиновский, К.С. Льюис и митрополит Антоний Сурожский. Целью данного исследования является поиск в работах религиозных философов положительного аспекта болезни. Достижение поставленной цели требует решения нескольких исследовательских задач: выявление философских работ, содержащих положительный взгляд на проблему существования болезни в отечественной и зарубежной философии XX в.; поиск в установленных работах причин, по которым болезнь может рассматриваться как благо по отношению к страдающему ею человеку, а также определение роли болезни в обществе прошлого века.

Материалы и методы. В качестве общенаучных методов научного исследования применяются описательный, исторический и сравнительный методы исследования, отдельное использование получают дедуктивный и индуктивный методы, а также методы анализа и синтеза данных. Особая роль принадлежит применению диалектического метода.

Результаты исследования. Религиозный мыслитель и врач архиепископ Лука (Войно-Ясенецкий) считал, что положительный аспект болезни раскрывается в духовном укреплении человека благодаря формирующемуся во время нее представлению о единстве с Богом, ещё один отечественный мыслитель и врач – П. Калиновский полагал, что болезнь способствует обращению неверующего человека в веру, осознанию им ценности жизни, а также физически укрепляет организм человека. Британский религиозный философ и писатель К.С. Льюис считал, что положительный аспект болезни проявляется в духовном и физическом укреплении человека, развитии у заболевшего сопереживания. Британский религиозный мыслитель русского происхождения митрополит Антоний Сурожский считал, что ценностный аспект болезни заключается в положительной динамике в поведении заболевшего человека.

Обсуждение и заключение. Сделан вывод, что аксиологический аспект болезни, присутствующий в работах отечественных и зарубежных мыслителей – архиепископа Луки (Войно-Ясенецкого), П. Калиновского, К.С. Льюиса, митрополита Антония Сурожского, получает свое раскрытие в утверждении, что болезнь мобилизует физический и духовный потенциал человека, помогает ему осознать ценность жизни, способствует развитию у заболевшего человека эмпатии и пробуждает религиозные чувства. При этом в статье не отрицается наличие негативной составляющей болезни и ее масштабных социальных последствий, однако демонстрируется характерный для христианства особый взгляд на глубинный смысл вызываемых ею страданий.

Ключевые слова: болезнь, христианство, страдание, здоровье, русская религиозная философия, врач

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Introduction. The justification of disease and suffering causes negativity among most of the modern society. Disease, especially if it occurs in a severe form, deprives a person of strength, and the ability to perform even the most basic daily activities, causes a bad mood, leads to various forms of depression. Reasoning about the role and significance of disease in a person's life depends on the nature of their worldview, whether the person reflecting on it is religious or not. From the point of view of Christian doctrine, disease has not only an obvious negative aspect but also surprisingly enough, a deep positive meaning, which can be interpreted in different ways by religious thinkers. The purpose of this study is to explore the positive aspects of disease in the works of religious philosophers of the 20th century.

The discussion of the problem of disease in the history of philosophical thought is rooted in the philosophy of ancient Greece. In the writings of Hippocrates, Empedocles, Plato, and Aristotle, we find numerous discussions about disease and health. Each of these philosophers in their own way understood disease and acknowledged the meaningfulness of suffering in the world. Thus, Plato, in the dialogue *Sophist*, defined it as discord, a certain vice of the soul, and Aristotle, in *Metaphysics*, defined it as a change affecting the human body.

Along with the spread of Christianity in Europe, a distinctive view of disease and suffering emerged, which implies the presence of a hidden positive meaning, which is associated with a detailed description in the Bible of the suffering of

Jesus Christ himself, his disciples, as well as diseases and sufferings of the heroes of biblical parables and legends. The description of the reward that awaits those who endure trials and pains plays an important role keeping faith in their souls and doing their utmost to help others.

In one passage of the Old Testament, we find a story of the origin of suffering: “The earth will be cursed because of you; with pain you will eat from it, all the days of your life; it will grow thorns and thistles to you; and you will eat grass. By the sweat of your brow, you will eat your bread, until you return to the land from which you were taken; for you are dust, and you will return to dust” (Gen. 3, 17–19). At first glance, it seems that the source of suffering and diseases that necessarily accompany it in the Holy Scriptures is divine will, but the explanations made by theologians of the past and present shed light on the nature of suffering. Conversations of St. John Chrysostom speak of a person as the source of disease and suffering in the world and thereby explains the hidden meaning of this biblical passage: “All this is full of logical inconsistencies: God did not create a disease, but a person could get sick; God did not create death, but told Adam that he could die” [1].

As a result of the choice made by the first man, his spirit was damaged, which led to improper functioning of the body, resulting in disease and physical suffering. The same is asserted by modern Russian theologians Archimandrite, Alipiy Kostalsky-Borozdin, and Archimandrite, Isaiah Belov [2]. According to these theologians, the culprit of the existence of diseases and suffering is none other than humanity itself, since as a result of free choice they committed the fall. Created initially to reign over the world, people allowed the world to rule over them. The first people began to endure suffering caused by cold, heat, and aggression of animals on earth. God informed them that from then on, diseases and suffering would become an integral part of their lives.

Materials and Methods. The study employed both general scientific methods and methods from philosophical and historical sciences. Thanks to the use of descriptive, historical and comparative methods of scientific research, the search, description and comparison of the works of Russian and foreign religious thinkers on the problem of the disease were carried out. Deductive and inductive methods were applied to analyze the statements of individual thinkers. By analyzing and synthesizing the data obtained, conclusions were drawn about the presence of a positive aspect of disease in their works.

Results. In the philosophy of the 20th century, the problem of the existence of disease and attitudes toward the suffering it causes has become a special focus due to advances in medicine and the impact of large-scale global military conflicts and their socio-cultural consequences. Most often, this problem was addressed by thinkers who encountered it regularly in life, as many of them were involved in medical practice or were members of the clergy in addition to their philosophical work. In the first half of the 20th century in Russia, religious and philosophical ideas about the essence and true significance of disease were expressed by Archbishop, Luka Voino-Yasenetsky. He devoted a separate work to this topic, titled *When I Am Weak, Then I Am Strong*. This thinker was not only a clergyman of the Russian Orthodox Church, but also a doctor. People suffering from various ailments came to him daily. He also performed surgeries during the war and treated wounded soldiers and civilians.

In this work, the theologian noted that disease is necessary for one to feel spiritual unity with God, to which every believer is able to come in different ways: “Why is it easy to follow him on a thorny path? Because you will not go alone, exhausted, but Christ Himself will accompany you, because his immense grace strengthens you when you languish under his yoke, under his burden; because he himself will support this burden, this cross” [3, p. 322].

Archbishop, Luka Voino-Yasenetsky, emphasized that, of course, disease is a test. the passage through which spiritually should strengthen a person. This test can consist both in the awareness of one’s own helplessness by a person suffering from a disease, and in endurance when healthy people accuse them of weakness during disease: “Think, isn’t it God’s power, performed in weakness? God does his glorious works through the hands of the weak” [3, p. 373].

According to the theologian, the bearer of disease does not endure it alone, at this time God is with them: “It was a heavy burden, but remember it as bright joy, as the great mercy of God, for the grace of God is poured out abundantly on everyone who bears the burden of Christ. Precisely because the burden of Christ is inseparable from the grace of Christ, precisely because Christ will not leave those who took the cross and went after him, God will not leave them without his help, but walks next to them, supports their cross, strengthens with his grace” [3, p. 322].

According to Archbishop Luka Voino-Yasenetsky, disease should be considered from the point of view of strength, and not from the point of view of weakness, as a spiritual strengthening of a person, through a test that one can pass: “We must thank God when we are in weakness, in resentment, in need, in oppression for Christ, for then we are truly strong. Let us seek not the forces of this world, but the weaknesses sent by God. Let us thank, let us rejoice when God sends us diseases, when we are sad at the death of our loved ones, when we endure need, hunger, cold, when they persecute us, when they mock us, when they abuse us” [3, p. 374].

Thus, this religious thinker saw in the existence of disease a deep positive meaning, which, in his opinion, was to strengthen the will of a person through the idea of spiritual unity with God.

In the second half of the 20th century another Russian religious thinker and doctor, P. Kalinovsky, also talked about the problem of the disease existence from the point of view of Christianity. This scientist, like Archbishop Luka Voino-Yasenetsky, believed that disease and suffering have not only a pronounced negative, but also positive meaning. A person's awareness of the presence of fatal disease can lead one to faith. In his work *Transition. The last disease, death and after*, P. Kalinovsky gave examples of unbelievers who, having learned about the presence of serious disease, gradually came to faith in God. This thinker believed that the positive side of disease could be called its ability to reveal the hidden potential of the human body. For example, a person who loses sight as a result of disease has better hearing ability.

The modern philosopher V.A. Kuvakin also adheres to a similar point of view on the value of disease and possibility of developing the organism's abilities obtained as a result of diseases: "Disease can induce a person not only to overcome it, but also to rise, to strengthen the will to live" [4, p. 191]. This philosopher considers a person to be a unique being with such qualities that allow to benefit from disease or disability. P. Kalinovsky also emphasized that the value of life in Christianity far exceeds many other values. Describing the case of a seriously wounded soldier between life and death, the thinker recalled what he said about the possibility of choice: "A soldier, seriously wounded on the battlefield, saw his truncated body and heard a voice. He thought Jesus Christ was talking to him. He was given the opportunity to return to the earthly world, where he will be a cripple, or to stay in the afterlife. The soldier decided to return to earth" [5, p. 82].

According to O.A. Orlenko, Russian philosophers: "...could not help but write about death, nor could they consider it outside the religious context, since they lived during difficult events, when it was turbulent time in their home country, people died around, old social orders went into the past, and new ones were just beginning to form in their place, and only the presence of religious faith helped them overcome all the socio-political upheavals that befell their homeland" [6, p. 36]. For P. Kalinovsky, the positive meaning of disease was the possibility of awakening religious feelings in an unbelieving person, as well as the hidden abilities of their own body. The thinker considered one of the most important positive aspects of disease and the suffering it causes to be the awareness of the true value of life.

Among foreign religious thinkers of the 20th century, the presence of a positive aspect in disease and suffering was noted by the British philosopher and writer K.S. Lewis. In the work *Suffering* K.S. Lewis emphasized that disease is a serious test, the passage through which can reveal hidden potential of the human body, strengthen the individual functions of the body, for example, by helping to keep the nervous system in good shape when a person feels mild pain. Recognition of the commonality of suffering unites people, but objectively there is no common suffering, each has its own suffering, and therefore for each person there are different options for revealing the positive side of the suffering they have had.

In particular, K.S. Lewis believed that disease is able to awaken the best moral qualities in a person to make them more compassionate, empathic: "First, pain is only the center of the system, which also includes fear and compassion. Even if it had no spiritual value itself, it is also valuable that someone felt sorry for someone and someone was frightened by something" [7, p. 70]. Disease can also contribute to the awareness of the need for religious faith awakening religious feelings in an unbeliever. When a person commits an act that does not cause them suffering, they do not think that this act may be a divine expression of will, but when suffering from disease, a person begins to consider its onset as a consequence of divine pain. This religious thinker believed that a positive aspect of disease is its ability for spiritual and physical transformation of a person, which consists in the development of their empathy for other people and strengthening of their body.

The presence of a positive side in disease was also noticed by the Western Orthodox theologian Metropolitan Anthony Sourozhsky, who, like Archbishop Luka Voino-Yasenetsky and P. Kalinovsky, had a medical education and worked in a military hospital. The views of Metropolitan Anthony Sourozhsky on the positive side of disease were expressed in the work *Life. Disease. Death*. The theologian defined the disease as one of the crises awaiting a person during their life, called the disease "neurosis", because he believed that its onset keeps a person in a state of constant anxiety, reminds them that they are mortal and cannot control their own life and body. However, in addition to the negative component of disease, Metropolitan Anthony Sourozhsky emphasized how much it can change the spiritual world and human behavior in society in a positive direction. It is important not only how the sick person themselves will behave, but also how close people who are with them, as well as the doctor and clergyman visiting them, will behave.

Improper actions of a clergyman in relation to a sick person can cause confusion in them and even accelerate the onset of death. Proper communication between a clergyman and a person suffering from disease is a real art which the clergyman needs to constantly improve at. The priest can master this art either by gaining his own experience of disease or as a result of observing disease of other people: "...pastoral care of patients should begin when people are healthy, begin with the establishment of simple, friendly relations" [8]. The clergyman should not only be able to select the right words, but also remain silent, in those moments when the situation requires it: "Let the chatter be over, giving the place to deep, full of genuine human concern, silence" [ibid.]. Thus, the positive aspect of death was revealed in the work of Metropolitan Anthony Sourozhsky through the recognition of its positive impact on the behavior in society of both the sick and those around them during their disease.

Discussion and Conclusion. Thus, the study of the texts of several representatives of domestic and foreign religious philosophy of the 20th century, containing an analysis and subsequent comprehension of ideas about the value aspect of disease, allowed us to come to the following conclusions: the thinkers who created them believed that disease contributes to the disclosure of the hidden physical and spiritual potential of a person, contributes to their awareness of the true value of life, not only the value of the life of the sick person themselves, but also the value of the life of the people around them. Disease can convert an unbeliever, provide them with the opportunity to spiritually survive the suffering that the Lord, the apostles, saints experienced according to Christian sources. In addition, their own disease and suffering can make a person more empathic and attentive to other people. These provisions indicate the presence of a positive aspect in religious thought of the 20th century, which is of significant scientific interest in connection with the tense world spiritual situation, expressed in the increase in the number of suicides and depressive disorders in society, statements about the lack of meaning of life.

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Experience in Design Engineering of Hotel Facilities of Tourist Infrastructure of the Black Sea Coast

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Abstract

Introduction. One of the strategic tasks of the modern Russian economy is the widespread creation of tourist clusters. Solving this problem is impossible without a developed infrastructure which includes a system for ensuring effective functioning of the tourist and recreational sector. The purpose of this study is to determine the place and significance of design in creating accommodation and temporary accommodation attractive to tourists in areas rich in natural, cultural and historical resources.

Materials and Methods. The study is based on the experience of a hotel complex design located in the village of Abrau-Durso, Krasnodar Territory, near the Black Sea. The methodological basis is based on the method of pre-design analysis specific to architectural and design activities. The scientific and design concept was the result of the use of the artistic-figurative method and the method of ergonomic calculation. The research materials include art history works, as well as regulatory literature regulating design approaches to construction work.

Results. The most important aspect of the project idea formation was the problem of preserving the environment and respect for the cultural and historical identity of the region. The analysis of the territory development as one of the tourist points of attraction of the Black Sea coast was carried out, the existing situation of the functioning of the hotel business in Abrau-Durso was studied. The project concept has been formulated, the essence of which is to harmonize the historically established objective conditions of the area and modern requirements for the level of convenience of tourists.

Discussion and Conclusion. The design mission is to create a comfortable environment for modern society. The person is looking for convenience and comfort not only in permanent places of residence, but also being on a tourist trip, which increases the demand for high-quality hotels. The project concept of this hotel facility determined the unity of aesthetic and utilitarian-functional characteristics of the hotel. Such approach ensures the attractiveness of the tourist region meeting the needs of guests in high-quality temporary accommodation.

Keywords: recreational tourism, Black Sea coast, tourism infrastructure, hotel business, hotel design

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Оригинальное теоретическое исследование

Опыт дизайнерского проектирования гостиничных объектов туристической инфраструктуры черноморского побережья

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Аннотация

Введение. Одной из стратегических задач современной российской экономики является повсеместное создание туристических кластеров. Решение этой задачи невозможно без развитой инфраструктуры, включающей в себя

систему обеспечения эффективного функционирования туристско-рекреационной сферы. Цель данного исследования – определение места и значения дизайна в создании привлекательных для туристов объектов размещения и временного проживания на территориях, богатых природными и культурно-историческими ресурсами.

Материалы и методы. Исследование опирается на опыт реального проектирования гостиничного комплекса, расположенного в селе Абрау-Дюрсо Краснодарского края вблизи Черного моря. Металогическая основа базируется на специфическом для архитектурно-дизайнерской деятельности методе предпроектного анализа. Научная и проектная концепция стала результатом использования художественно-образного метода и метода эргономического расчета. К материалам исследования относятся искусствоведческие труды, а также нормативно-правовая литература, регламентирующая проектные подходы при выполнении строительных работ.

Результаты исследования. В качестве важнейшего аспекта формирования проектной идеи выступила проблема сохранения окружающей среды и бережного отношения к культурно-исторической идентичности региона. В процессе исследования проведен анализ развития территории как одной из туристических точек притяжения черноморского побережья, изучена существующая ситуация функционирования гостиничного бизнеса в Абрау-Дюрсо. Сформулирована проектная концепция, суть которой состоит в гармонизации исторически сложившихся объективных условий местности и современных требований к уровню удобства туристов.

Обсуждение и заключение. Миссия дизайна состоит в формировании комфортной среды обитания современного общества. Человек ищет удобство и комфорт не только в постоянных местах проживания, но и находясь в туристической поездке, что повышает востребованность в качественных гостиницах. Концепция проекта данного гостиничного объекта определила единство эстетических и утилитарно-функциональных характеристик отеля. Такой подход обеспечивает привлекательность туристического региона, удовлетворяя потребности гостей в качественных условиях временного проживания.

Ключевые слова: рекреационный туризм, черноморское побережье, туристическая инфраструктура, гостиничный бизнес, дизайн отеля

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Introduction. Recreational tourism is one of the most dynamically developing sectors of economy in the modern world. Every year the number of people seeking to get new sensations is growing, which opens up new horizons for the tourism industry. Modern tourism offers a wide range of travel opportunities [1].

The most important element of the tourism industry efficiency is the hotel business, which provides travelers with comfortable accommodation during their trips. In the Russian Federation, thanks to the state support, this sector is successfully developing despite objective economic difficulties and foreign policy factors that limit the flow of foreign tourists, which has shifted attention to meeting the needs of Russian vacationers. The development strategy of the hotel sector is determined by the changed preferences and increased demands of Russian tourists [2].

Hotel construction is especially active in places that are points of attraction for the interest of tourist services consumers. Areas attractive to travelers are traditionally places with picturesque nature, environmentally friendly and with potential for health improvement and outdoor activities [3]. Such a region in the Russian Federation is the Krasnodar Territory, the tourist development and improvement of which is being carried out at a rapid pace. The region is rich in natural resources, the main of which is rightly considered the Black Sea coast with beautiful beaches [4].

An alternative or excellent addition to a beach holiday in the Krasnodar Territory can be a trip to mountainous areas, where tourists can enjoy the magnificent nature, engage in active recreation and get acquainted with the rich history of winemaking, dating back thousands of years in this region [5, 6]. Such resources are possessed, in particular, by the village of Abrau-Durso, located in the Magelatova gap on the shore of the lake. Abrau-Durso is famous for its unique climate, which has no analogues in this region.

The village is located in the northern Black Sea subtropical zone. It is characterized by warmth and softness reminiscent of the Mediterranean climate. This is why, Abrau-Durso is often compared to the French Riviera. The air here is filled with the scent of juniper which grows on the mountain slopes. In summer, the air temperature rises to a pleasant + 25–26 °C. In winter, the average temperature is about + 5 °C. Due to such a favorable climate, the flora of the territory is very diverse. In the forests you can find oak, hornbeam, maple, linden, as well as rare plants listed in the Red Book. Various species of birds, mammals and reptiles live here [7, 8]. Favorable territorial and climatic conditions and historically established traditions of hospitality in this region have become the basis for the development of tourism and hotel business.

The purpose of this study is to identify specific architectural and design tools to increase the attractiveness of the tourist region through the formation of a modern, well-developed infrastructure. The implementation of this purpose was carried out through the solution of the following tasks: the analysis of the resorts' recreational resources of the Krasnodar

Territory, the study of the domestic experience of creating housing complexes for accommodating tourists, the study of a specific example of designing a hotel complex in Abrau-Durso in the context of the unity of its aesthetic and utilitarian-practical functioning.

Materials and Methods. The creation of hotel facilities and the arrangement of their spaces is a professional area of architectural and design engineering. Design, being an interdisciplinary field of activity, combines artistic-aesthetic and engineering-technological tasks. The dichotomous nature of artistic design determines the use of both specific design methods to achieve a positive effect and general scientific ones, especially those related to the latest technologies and materials.

Any project concept is formed as a result of pre-project analysis, which includes the thorough and comprehensive study of a set of objective factors. In this case, the pre-project analysis is aimed primarily at comparing natural conditions, the needs of the tourism business and the possibilities of implementing architectural and design tasks [9].

The methods of experimental design were also artistic, responsible for solving aesthetic problems, and ergonomic, the purpose of which is to ensure physical comfort and convenience of tourists living in the hotel.

The bibliographic basis for the study and formation of the author's design concept was scientific works devoted to the problems of recreational tourism and architectural and design resources in their solution.

Results. Hotels play a special role in attracting tourists, as it is an ideal place for recreation and travelling. One of the main criteria when choosing a hotel is its convenient location. The optimal location of the place of temporary accommodation allows the tourist to save time on moving and completely immerse themselves in the atmosphere of the territory of visit. The modern design of the hotel rooms plays a key role. Additional services such as a restaurant, fitness center, swimming pool and spa help to relax and take care of your health [10, 11]. The factor in attracting the interest of visitors to Abrau-Durso is, among other things, the possibility of a comfortable hotel service. Visitors to Abrau-Durso can count on high-quality accommodation, comfortable conditions and a high level of service. Hotel complexes here are very popular. They are an important part of the local infrastructure.

The hotel potential of the Abrau-Durso resort is diverse both in terms of pricing policy and the level of services offered. Its spectrum is from world-class luxury hotels to small B&Bs with democratic room rates. At the same time, the history of the development of the hotel infrastructure of the resort started only about seventy years ago. The following hotels can be attributed to the most ambitious projects carried out in Abrau-Durso during this period. In 1958, according to the project of the chief architect of Novorossiysk Konstantin Mikhailov, the first boutique hotel was built. The architectural style of Soviet classicism determined the appearance of the four-star boutique hotel Imperial & Champagne SPA. In August 2023, the four-star Abrau Light Resort & SPA opened in Abrau-Durso. It includes 111 rooms on the shore of Lake Abrau near the historic center of the resort and major attractions.

The demand for the hotel business in the development of Abrau-Durso and the increasing popularity of the resort determined the relevance of the design of new hotels and the modernization of existing ones. This became a factor in the renovation of the hotel complex to accommodate the players of the FC "Chernomorets" team, located in Abrau-Durso.

The historic building has a complex structure due to the terrain, which required its complete redevelopment taking into account the increase in functionality and modern requirements for the comfort of guests. The main task of the redevelopment was to optimize functional zoning which would maximize the usable area without compromising the comfort of guests. During the analysis and modification of the building concept, all developed areas were dismantled and installed (Fig. 1).

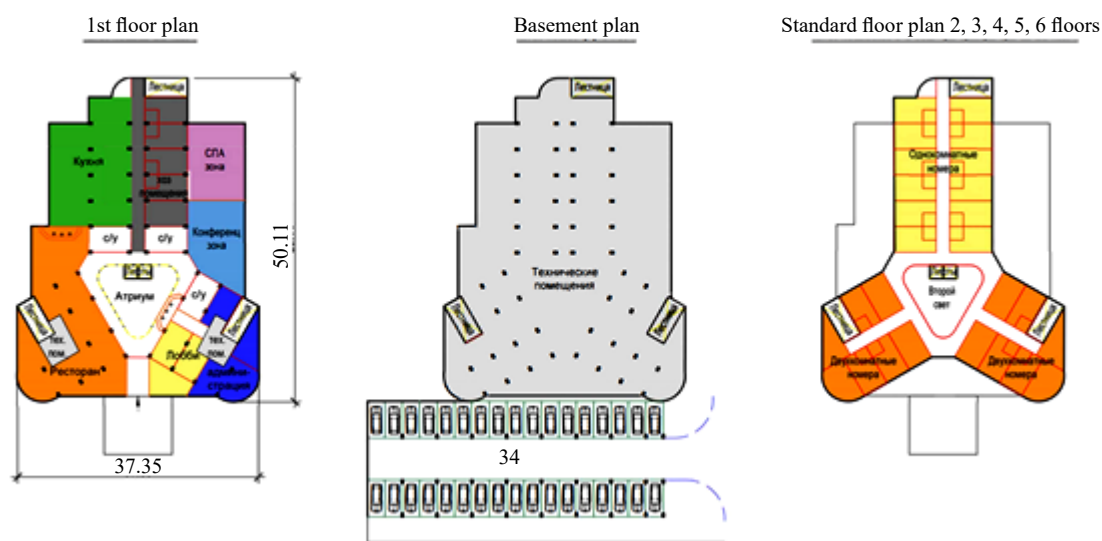


Fig. 1. The scheme of functional zoning of hotel interior spaces

In the basements, in accordance with the project, the zone of parking and technical premises was arranged. On the ground floor there are public areas including a restaurant, a spacious lobby and a reception area for residents' registration. The guestroom stock area begins from the second floor. Thanks to rational functional zoning, the hotel received 110 temporary accommodation rooms, there are 20 two-room high-class and 90 one-room standard among them. The total area of the guestroom stock is 3283 m². According to the local standards, the hotel is quite large, and successfully solves the problem of providing resort accommodation for a large number of vacationers.

The most important aesthetic criterion for design work on the designed object is its style solution. The region is represented by hotels in a wide variety of styles, some of them are not always organically combined with objective factors of the area. The architectural and design task was to find a style direction that would allow the hotel building and its territory to fit most harmoniously into both the natural environment and the complex development of the area.

In this case, the choice was made in favor of the neoclassical style. This style draws inspiration from the classical traditions of antiquity, renaissance and classicism. It does not accept excesses, is characterized by nobility, rigor and clarity of form. Neoclassicism is minimalistic in the use of decorative techniques and at the same time has expressive imagery and creates a feeling of respectability and luxury quality [12].

These properties of the neoclassical style are in full accordance with the general concept of the project. First of all, its style signs are reflected in the hotel's interior spaces. In this study, attention is focused on the structural and style analysis of the interiors of the lobby area and rooms of various levels of class.

The style unity of space, which is an obligatory criterion for the harmony of a spatial object, provides for the logical unification of certain formal characteristics and a holistic artistic concept that reflects the main idea of the design project. The designer's work is characterized by a passion for detail [13]. When designing spaces in the neoclassical style, this task is highlighted. Everything should be perfect to the smallest nuances.

Characteristic features of neoclassicism include the use of calm rectangular forms, restrained but diverse decorative decoration, as well as adherence to ideal proportions.

The most important style feature is a coloristic solution. Neoclassicism is characterized by a combination of low-saturated noble colors, usually golden beige. Therefore, each room of the hotel is decorated in classic colors: white, beige, blue and gold. This combination will create an effect of sophistication and refinement. There is a particular attention to materials used in the design of rooms (Fig. 2).



Fig. 2. Computer visualization of a hotel room

Furniture and accessories are made of natural materials such as wood, marble, silk and velour, which is associated with luxury and at the same time comfort. The textures and patterns used in wallpaper, textiles and carpets are also chosen according to the neoclassical style. Laconic design, light tones and rigorous shapes have been factors in creating an interior that is relevant and will last for years, as well as contribute to the reputation of material manufacturers.

Much attention is paid to various lighting scenarios. Crystal chandeliers, antique lights and table lamps add an element of historicism to the interiors, while providing sufficient and necessary lighting for the convenience of guests.

If the style of rooms is aimed at aesthetic perfection of the interior, then the level of utilitarian characteristics that determine the physical comfort of guests is achieved through the ergonomic calculation of functional zones. In this

context, the main task of creating and implementing project work is to clearly distinguish between zones for the effective functioning of given spaces [13].

Modern construction technologies make it possible to create safe and environmentally friendly projects. In this case, when arranging residential premises, all sanitary norms and rules for ensuring the safety of guest accommodation, regulated by regulatory documents in the field of the construction of residential buildings, are taken into account. Thus, the project of the hotel complex in Abrau-Durso is made taking into account the whole range of requirements for ensuring physical and psychological comfort of residents, as well as for respect for natural resources.

Discussion and Conclusion. The foreign policy factors faced by the Russian tourism business since 2022 have opened up new prospects for the development of domestic tourism. The departure of foreign players from the tourism market and a sharp decline in the share of foreign tourists have become effective motivators for organizing local recreational centers designed for the needs of domestic travelers.

The development of recreational tourism requires the formation of a hotel infrastructure with a wide range of services and all the necessary conditions for recreation. Modern technologies of communication with customers involve not only ensuring the convenience and physical comfort of temporary residents, but also satisfying their aesthetic needs. Of great importance is the design solution of the hotel environment, which meets current trends in the context of artistic tasks.

It was this approach that determined the author's design concept of the hotel in the village of Abrau-Durso, based on the comprehensive market research. The project is aimed at harmonious interaction of modern hotel design with a unique natural environment. At the same time, due to the independent engineering support of the building, the hotel will be economical and technological in operation, which will lead to a significant reduction in the payback period of its construction.

The special case of the design solution described by us clearly illustrates the fact that the increasing demands of Russian tourists actualize the importance of design in the hotel services market. The analysis of the real situation in the field of hospitality allows us to assert that design is becoming the most important factor in quantitative and qualitative changes in the tourism business attracting investment in its development.

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