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SOCIAL AND POLITICAL PHILOSOPHY



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Social and Philosophical Aspects of Digital Ethics: Challenges, Prospects, and Significance in the Technological Progress Era

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Abstract

Introduction. The digital age has brought radical changes to social, cultural, and economic structures, presenting society with new ethical challenges. This article examines the philosophical aspects of digital ethics, including the impact of technology on human rights, privacy, socialization, and equality. It highlights issues of data privacy, the development of regulatory acts, and the standardization of the use of advanced technologies such as artificial intelligence and the Internet of Things. The main focus is on the need for an interdisciplinary approach to creating ethical standards that promote the harmonious and equitable technological development of society. Emphasis is placed on the importance of digital education, public dialogue, and collective responsibility in building an ethical future in the context of accelerating technological progress.

Materials and Methods. The study was conducted using a combination of theoretical and empirical methods of scientific inquiry. The work employed dialectical methods, a systematic approach, analysis and synthesis, as well as forecasting and modeling techniques. Particular attention was paid to ethical and philosophical categories related to digitalization and its impact on humanistic values. Interdisciplinary approaches were used to analyze the issues, including elements of computer science, sociology, philosophy, and ethics.

Results. The study examined key concepts such as “digital ethics”, “technological humanism,” and “ethical challenges of the digital age”. An analysis of the current level of interaction between technology and ethical norms was conducted, revealing that the rapid growth of the digital sphere is accompanied by difficulties in integrating moral principles into its development process. The main areas where violations of ethical norms conflict with the interests of the public good were identified, including issues of information security, data privacy, artificial intelligence, and developer responsibility. The conclusion was made that there is a need to create a flexible control system that takes into account both national and international ethical standards.

Discussion and Conclusion. Research shows that digitalization has a significant impact on quality of life and requires in-depth ethical analysis. The strong correlation between quality-of-life index and Internet access confirms that broadband access is not only a technical but also a social challenge. However, accessibility alone does not ensure equal development: a developed electronic infrastructure, reliable cybersecurity, and effective management are also needed. Philosophically, digital transformation is dualistic. It improves well-being but poses threats to privacy, autonomy, and social justice. Interdisciplinary interaction and public dialogue are key to developing adequate standards: the state, business, science, and civil society must jointly develop practices that take into account technical and humanitarian aspects.

Keywords: digital ethics, technological progress, philosophy of technology, artificial intelligence, privacy, human rights, social equality, ethical dilemmas, digital governance, education


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Социально-философские аспекты цифровой этики: вызовы, перспективы и значение в эпоху технологического прогресса

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Аннотация

Введение. Цифровая эпоха привнесла кардинальные изменения в социальные, культурные и экономические структуры, поставив перед обществом новые этические вызовы. В связи с этим актуально рассмотрение философских аспектов цифровой этики, включая влияние технологий на права человека, приватность, социализацию и равенство. Интерес представляют проблемы конфиденциальности данных, разработка нормативно-правовых актов и стандартизация использования передовых технологий, таких как искусственный интеллект и интернет вещей. Настоящее исследование направлено на систематизацию ключевых проблем цифровой этики и поиск решений, способных обеспечить гармонию между технологическим развитием и основными гуманистическими ценностями.

Материалы и методы. Исследование проводилось с использованием комплекса теоретических и эмпирических методов научного познания. В рамках работы применялись диалектический метод, системный подход, анализ и синтез, а также методы прогнозирования и моделирования. Особое внимание уделено рассмотрению этических и философских категорий, связанных с цифровизацией и её влиянием на гуманистические ценности. Для анализа проблематики использовались подходы междисциплинарного характера, включающие элементы информатики, социологии, философии и этики.

Результаты исследования. Рассмотрены такие ключевые понятия, как «цифровая этика», «технологичный гуманизм» и «этические вызовы цифровой эпохи». Проведен анализ текущего уровня взаимодействия технологий и этических норм – выявлено, что быстрый рост цифровой сферы сопровождается сложностями в интеграции моральных принципов в процесс её развития. Выявлены основные направления, где нарушение этических норм входит в противоречие с интересами общественного блага, включая вопросы информационной безопасности, приватности данных, искусственного интеллекта и ответственности разработчиков. Сделан вывод о необходимости создания гибкой системы контроля, учитывающей как национальные, так и международные этические стандарты.

Обсуждение и заключение. Исследование показывает, что цифровизация заметно влияет на качество жизни и требует глубокого этического анализа. Сильная связь между индексом качества жизни и доступом в интернет подтверждает: широкополосный доступ – не только техническая, но и социальная задача. Однако сама доступность не обеспечивает равного развития: нужны развитая электронная инфраструктура, надежная кибербезопасность и эффективное управление. Философски цифровая трансформация двойственна: она улучшает благосостояние, но создает угрозы приватности, автономии и социальной справедливости. Междисциплинарное взаимодействие и общественный диалог – ключ к выработке адекватных стандартов: государство, бизнес, наука и гражданское общество должны совместно разрабатывать практики, учитывающие технические и гуманитарные аспекты.

Ключевые слова: цифровая этика, технологический прогресс, философия технологий, искусственный интеллект, приватность, права человека, социальное равенство, этические дилеммы, цифровое управление, образование

Для цитирования. Алексеева М.В., Рокотянская А.А. Социально-философские аспекты цифровой этики: вызовы, перспективы и значение в эпоху технологического прогресса. *Научный альманах стран Причерноморья*. 2025;11(4):7–12. <https://doi.org/10.23947/2414-1143-2025-11-4-7-12>

Introduction. The modern era of digitalization has led to radical changes in human society, affecting not only the scientific and technical sphere, but also fundamental aspects of morality, social justice, and respect for the individual. The widespread penetration of digital technologies into everyday life is creating new opportunities, but at the same time, it is provoking many ethical challenges. Issues related to the protection of privacy, ensuring equal access to technology, preventing digital discrimination, and maintaining social stability are becoming central to philosophical discussions in the 21st century.

Digital ethics is an interdisciplinary field that seeks to integrate moral and humanistic values into the process of creating, implementing, and using technology. It combines philosophy, law, sociology, computer science, and other disciplines, offering a comprehensive approach to solving emerging problems. The introduction of new technologies, such as artificial intelligence, automation systems, and the Internet of Things, raises ethical dilemmas that require critical

analysis by the expert community. For example, algorithmic bias, privacy violations, and increasing dependence on digital platforms are just some of the issues that require urgent attention [3, p. 68].

It is impossible not to note the ambivalence of the impact of digitalization on the global community. On the one hand, technology contributes to the democratization of information, simplifies access to knowledge, and accelerates economic and technological development. On the other hand, it exacerbates social inequality, threatens the right to privacy, and creates new forms of social manipulation. In these circumstances, a philosophical understanding of digital ethics becomes particularly important, allowing for the formation of adequate regulatory mechanisms.

It is also worth considering that technology, as a product of human activity, shapes new mechanisms of interaction between individuals, states, and corporations, creating both new opportunities and risks. For example, “the emerging trend toward monopolization of digital infrastructure by transnational corporations has the potential to undermine democratic principles and exacerbate digital inequality. Ethical standards, in turn, become a necessary tool for preventing the negative consequences of such developments” [4, p. 47].

This study aims to systematize key issues in digital ethics and find solutions that can ensure harmony between technological development and fundamental humanistic values. The main focus is on issues of responsibility, social justice, data privacy, and the need to create universal ethical standards that take into account both national political and cultural characteristics and global challenges of the modern world. The aim of the research is to study key issues of digital ethics in the context of rapid technological progress, as well as to develop approaches aimed at harmonizing the relationship between innovative technologies and humanistic values. The study aims to identify potential threats associated with the development of digital technologies and to find solutions to prevent them, including ethical regulation and the introduction of universal standards.

Materials and Methods. The work was carried out using both general scientific and specific scientific methods. The application of the dialectical method made it possible to analyze the interrelationships between the social, technological, and ethical aspects of the development of the digital society. The content analysis method made it possible to study normative legal acts, international agreements, and doctrinal sources in the field of digital policy. Legal comparative methods were also used, which made it possible to compare the approaches of different countries to solving problems of digital ethics.

The systematic approach ensured a comprehensive study of issues related to the impact of technology on social institutions and cultural values. A structural-functional approach was used to identify the interrelationships between the main threats in the field of digitalization and measures to prevent them. Logical methods and analytical techniques helped to clarify the content of the concepts of “digital ethics”, “global security”, and “data privacy.” The synthesis of the data obtained made it possible to present digital ethics not only as a tool for regulating technologies, but also as an important element in preserving social values and forming a fair and equal digital society.

Results. The successful development of digital ethics is impossible without a multifaceted approach that includes the formation of public consensus, the adaptation of current legal norms, and active intervention by the state as the guarantor of ethics. The development of technology must be accompanied by adherence to basic humanistic principles, such as equality, respect for the individual and their rights, and the protection of society’s interests. The era of digitalization has radically transformed all spheres of human life, including established moral norms, social values, and basic ethical principles. In the context of rapid technological progress, philosophical analysis of digital ethics issues is not only important but necessary for the preservation of rights, freedoms, and human identity. Digital technologies are shaping a new reality, changing perceptions of dignity, social justice, and personal responsibility. They are not only transforming the ways in which individuals interact with each other, but also raising complex ethical questions related to the use of artificial intelligence, automated systems, and the Internet of Things.

Although technology provides the highest level of convenience and efficiency, it also poses risks, including threats to data privacy, digital inequality, misinformation, and social manipulation. All these issues make the development of digital ethics one of the most important priorities for science, politics, and the public. For example, the use of artificial intelligence already raises questions about responsibility for algorithmic errors, the consequences of data bias, and the need for transparency in the development of automated systems [9].

In turn, digital ethics seeks to prevent negative consequences from the use of new technologies, including protecting user data, ensuring their rights to privacy and equal opportunities. At the same time, issues such as limiting algorithmic discrimination, ensuring equal access to digital resources, and forming new criteria for social justice are becoming central to philosophical discussions.

A philosophical approach to digital ethics allows us to structure and analyze how technology affects the global community [2, pp. 194–202]. For example, in the medical industry, where artificial intelligence and genetic engineering technologies are being actively implemented, there is a need for ethical regulation of the use of patient data, minimization of risks of inequality in access to new technologies, and determination of the limits of permissible intervention in the human body.

In addition, technology continues to amplify both the potential for democratization and the risks of social destabilization [8]. For example, expanded access to information can have a positive impact on the realization of human rights, while social media algorithms can exacerbate the isolation and discrimination of individual users. A philosophical understanding of such processes helps to better understand what the goals of digital regulation should be.

The basis for a successful response to the challenges of the digital age should be the introduction of educational programs aimed at raising awareness of digital threats, strengthening the responsibility of users and technology developers, and shaping new generations that are ready to make philosophically sound decisions in an environment of growing dependence on technology.

Continuing our reflection on digital ethics and its role in the modern world, it is worth noting that philosophical consideration of these issues allows us to think not only about current challenges, but also about the long-term consequences of technology implementation. One of the key threats associated with digitalization is the deepening of social and economic inequalities. Technologies that are created with good intentions may distribute benefits unevenly among different segments of society, leading to further polarization and social injustice.

For example, automation of production linked to artificial intelligence promises significant productivity gains, but it also threatens millions of jobs, especially in low-skilled sectors. This process requires the creation of strategies for retraining workers, adapting education systems, and developing new models of social protection. In short, targeted ethical reflection is needed to avoid the mass marginalization of certain population groups.

An equally important aspect of digital ethics is the issue of confidentiality and the right to privacy. Modern technologies such as social networks, facial recognition systems, the Internet of Things, and data collection applications create complex dilemmas. On the one hand, they provide convenience and new ways of interacting, but on the other, they threaten fundamental human rights such as freedom and personal autonomy [1]. The collection, storage, and use of citizens' data need to be strictly regulated and transparent to avoid abuse. Principles of digital ethics, such as "privacy by default" and "data minimization", should form the basis of future technological solutions.

Ethical issues related to the development of artificial intelligence and autonomous systems are also an important aspect of the discussion. In addition to the problems of transparency and explainability of decisions made by artificial intelligence, the question of responsibility arises. Who is responsible for the actions of AI: developers, technology owners, or end users? How can we ensure that the algorithms that control these systems are not biased and do not reinforce existing social discrimination? Answers to these questions require an interdisciplinary approach that includes philosophy, law, sociology, computer science, and other fields.

Another important issue in digital ethics is the interaction between technology and the moral and cultural traditions of different peoples. The globalization of digital platforms leads to a clash of values, and decisions that seem acceptable in one culture may cause outrage in another. For example, neural networks that use personal data for advertising purposes may be accepted in countries with low levels of privacy protection, but in countries with strong traditions of protecting individual rights, they provoke serious resistance. The importance of cultural sensitivity must be at the heart of the development of global digital standards.

With this in mind, there is a need to develop an international framework for digital ethics that takes into account the interests of both individuals and states in an increasingly complex world. The monopolization of technology by large corporations is already raising questions about digital inequality, access to knowledge, and the ability to control one's own data [7].

In the long term, digital ethics could play a key role in human evolution. Technology should be viewed not only as a tool, but also as a means for self-discovery, moral improvement, and the expansion of human potential. However, to achieve this goal, the development and use of new technologies must be accompanied by the conscious and systematic implementation of ethical principles. Only then will digital progress become a driving force rather than a destroyer of humanism. The success of digital ethics will depend on humanity's ability to recognize its responsibility for the future in a timely manner and to actively engage in the process of ethical regulation of digital technologies. This will require not only philosophical depth, but also practical actions aimed at balancing innovation and the value of human life.

Discussion and Conclusion. The process of establishing basic ethical standards also requires collective participation: from governments, research institutes, businesses, and civil society. Open discussion, exchange of experience, and the introduction of civil control systems will create conditions for the fair distribution of the benefits of digitalization, minimize its negative consequences, and ensure harmonious interaction between technological progress and social values.

Since access to digital products and services is becoming a standard for a decent quality of life, although not yet officially recognized, the Digital Quality of Life Index (DQLI) is of interest from the perspective of digital determinism. The top nine positions in the 2023 DQLI ranking are occupied by European countries. France tops the ranking (in 2023, it ranks first in terms of internet accessibility, fifth in terms of internet quality, and is among the top 20 in the areas of electronic infrastructure, security, and public administration). The average index for the 121 countries surveyed worldwide is 0.4864. Russia ranks 53rd in this ranking. Compared to 2022, its position has deteriorated by 11 points. The main

factor behind the decline is the internet accessibility sub-index: the country has moved from the top 10 to 69th place. For 2023: 40th place in internet quality, 46th place in electronic infrastructure, 56th place in security, and 47th place in e-government. For 2023: 40th place in terms of internet quality, 46th place in terms of electronic infrastructure, 56th place in terms of security, and 47th place in terms of e-government. The index for Russia and China could have been higher, as data on citizens' digital rights, which is unavailable, was not included in the calculation. "The correlation analysis of the data showed a strong positive correlation between the quality-of-life index and internet accessibility (correlation coefficient = 0.81) and an even stronger correlation with broadband internet accessibility (correlation coefficient = 0.85). Internet accessibility is the basis for the development of digital processes, and therefore digitalization can be considered a determinant of quality of life, raising it to a new, higher-level worthy of a modern member of a developed society" [11, p. 1030].

Philosophical reflection on issues of digital ethics not only clarifies the dangers of digital transformation, but also provides an opportunity to develop ways to overcome them. This gives humanity a chance not only to prevent potential threats, but also to use technology to achieve creative and sustainable goals that will help build a just society of the future [6, p. 76].

Digital ethics is not just a theoretical aspect of philosophy, but a practical necessity that helps society adapt fairly and responsibly to the challenges of a high-tech world [10, p. 5]. Only through the development of interdisciplinary cooperation, the creation of effective legal and ethical norms, and the education of future generations can harmony between technological progress and social well-being be achieved.

"The following practical initiatives can be proposed to improve the mechanism for implementing digital governance. These proposals are aimed at improving interaction between government agencies and civil society, as well as increasing the efficiency and transparency of management processes" [5].

First, online platforms should be introduced to encourage active voting and citizen participation in decision-making. Such platforms can be used to conduct surveys, referendums, and discussions on current issues, allowing citizens to directly influence the political agenda. It is important to ensure accessibility and an intuitive interface that takes into account the needs of different population groups, including people with disabilities.

Secondly, integrating artificial intelligence (AI) technologies to analyze public opinion and identify priorities in social policy can contribute to more tactful and informed decision-making. The use of AI can also include the automation of data collection and analysis on citizens' needs, which serves as the basis for building policies that are focused on the real demands of the population.

Thirdly, feedback mechanisms need to be created that allow citizens not only to express their opinions, but also to track how their proposals have been taken into account in the decision-making process. This could include special reports from government agencies on how exactly the public initiative was implemented or rejected, with justification for the decision.

We also consider it necessary to develop educational programs for citizens aimed at teaching the basics of working with digital tools. This will increase the level of digital literacy among the population, which in turn will increase their involvement in governance processes. Training courses can be organized both offline and online, including the creation of accessible video tutorials and webinars.

Another area of focus is active cooperation between government agencies, NGOs, and academia to implement pilot projects on digitalization. This will not only allow new approaches to be tested, but also enable the exchange of best practices and the creation of a support network that will facilitate the more effective implementation of digital solutions.

Special attention should also be paid to issues of ethics and data security. The development of strict norms and standards relating to the protection of citizens' personal information will become a necessity in the context of increasing digitalization. The creation of independent bodies to monitor data use can ensure that citizens' rights are always protected and that technology is not used to the detriment of privacy and freedoms.

Summarizing the results of the study, we can conclude that in an era of rapidly advancing technological progress, digital ethics is becoming an integral part of the socio-philosophical understanding of modernity. It is a key tool for overcoming the challenges associated with global digitalization, including issues of privacy, free will, fair access to technology, and the protection of human values. A philosophical approach to this phenomenon opens up prospects for harmonizing the interaction between humans and technology, allowing us to define the limits of their permissible impact on social and individual aspects of life. Thus, digital ethics is not only an ethical regulator, but also an important mechanism for shaping a responsible technological future. The significance of this direction lies in its ability to prevent possible negative development scenarios and ensure the sustainable coexistence of innovation and humanistic values.

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Influence of Global Digitalization on Spiritual and Moral Education of Youth

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Abstract

Introduction. Modern society cannot imagine its development without digital technologies. Modern education is also entering new stages of development, according to which new professional standards require the use of digital information technologies and the development of digital educational resources. There is a danger of distorting personal development, values, and priorities in the context of digitalization at the current stage of society's development. The relevance of studying the impact of global digitalization on the development of spirituality and morality among young people lies in tracking the correlation between information technologies and personal development. The aim of the study is to identify the characteristics of the spiritual and moral development of young people in the context of global digitalization, to identify problems, and to find constructive ways to solve them.

Materials and Methods. The study used general scientific methods as well as specialized scientific methods, in particular, statistical data analysis and quantitative and qualitative analysis of empirical data. The study analyzed literature on the development and education of young people in the context of digitalization.

Results. We analyzed the abilities of personality change and the process of transforming values and attitudes in the real digital space. Based on the identified factors influencing the formation of spiritual and moral attitudes in the changing conditions of digitalization, conceptual approaches to their formation are defined and implementation mechanisms are proposed to ensure the effectiveness of the process of forming spiritual and moral values in young people under the influence of global digitalization of society.

Discussion and Conclusion. Spiritual and moral values are the most important set of social and ethical qualities of a person that determine their purpose, direction, motivation, and meaning in life. The digital environment influences the formation of young people's values, as it allows them to quickly and easily access any information, build social connections more easily, express themselves more freely, etc., which in turn contributes to individualization and independence in both actions and values. The future of our country will depend on what the future generation will be like.

Keywords: digitalization, youth, values, spiritual and moral education, digital transformation, legal nihilism, legal awareness, legal culture

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Оригинальное теоретическое исследование

Влияние глобальной цифровизации на духовно-нравственное воспитание молодёжи

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Аннотация

Введение. Современное общество не представляет сегодня своего развития без цифровых технологий. Современное образование также переходит на новые этапы развития, согласно которым новый профессиональный стандарт

предполагает использование цифровых информационных технологий и разработку цифровых образовательных ресурсов. В условиях цифровизации на современном этапе развития общества существует опасность деформации развития личности, ценностных ориентаций и приоритетов. Актуальность исследования влияния глобальной цифровизации на развитие духовности и нравственности молодёжи заключается в том, чтобы отследить корреляцию информационных технологий и развитие личности. Целью исследования является установление особенностей духовно-нравственного развития молодёжи в условиях глобальной цифровизации, определение проблем и поиск конструктивных способов их решения.

Материалы и методы. В процессе исследования использовались общенаучные, а также специальные научные методы, в частности, метод анализа статистических данных, количественный и качественный анализ эмпирических данных. Применен анализ литературы на тему развития и воспитания молодёжи в условиях цифровизации.

Результаты исследования. Проанализированы способности изменения личности, процесс трансформации ценностей установок в реальном цифровом пространстве. На основании выделенных фактов, влияющих на формирование духовных и нравственных установок в изменяющихся условиях цифровизации, определены концептуальные подходы к их формированию и предложены механизмы реализации, обеспечивающие эффективность процесса формирования духовно-нравственных ценностей молодёжи под влиянием глобальной цифровизации общества.

Обсуждение и заключение. Духовно-нравственные ценности – важнейшая совокупность социально-этических качеств личности, определяющих цель, направленность, мотивацию и смысл жизни. На формирование ценностных ориентаций молодёжи влияет цифровая среда, возможность быстро и доступно получать любую информацию, проще выстраивать социальные связи, свободнее самовыражаться и т. д., что в свою очередь способствует индивидуализации и независимости как в поступках, так и в ценностях. От того, каким будет будущее поколение, будет зависеть, каким будет будущее нашей страны.

Ключевые слова: цифровизация, молодёжь, ценности, духовно-нравственное воспитание, цифровая трансформация, правовой нигилизм, правосознание, правовая культура

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Introduction. Education is a crucial process in personal development. Through education, individuals mature, socialize, develop their personalities, and adapt to life in society as much as possible. Of particular importance is the fact that views, beliefs, values, and attitudes are formed during the process of education. Undoubtedly, it is important to understand the interdependence of moral education and the legal order, since these concepts are structures of social regulation and are inextricably linked to each other, influencing each other. Education is a social system and a state-public process. From birth to the end of life, the process of education accompanies a person, shaping the mind and spirituality of the individual and, as a result, shaping human society itself. It is domestic education that is a powerful social institution that shapes the system of priority values of the world and moral norms such as the recognition of the human being as the highest value, service to humanistic ideals, submission to the demands of society, freedom of choice, responsibility for one's actions and behavior, the ability to interact, respect, honesty, exactingness, love for nature and animals, and starting a family. It should be understood that a high level of moral consciousness dictates a high level of responsibility in observing rights and obligations and fulfilling moral duties. One of the fundamental goals of personal development is spiritual and moral education. Spiritual and moral education is a more focused process aimed at forming the spiritual and moral culture of an individual who possesses high spiritual values and qualities in order to manifest and direct them for the good and in the interests of the Motherland.

In modern conditions, in accordance with Federal Law No. 489-FZ of December 30, 2020, “On Youth Policy in the Russian Federation”, the consciousness of the younger generation is formed within the framework of patriotism, love for their small and large homeland, existing traditions, and history. It is very important to foster civic awareness and, as noted above, in modern realities, civic and patriotic education is a key factor in the formation of personality. It is important to understand that moral feelings and dignified behavior in holistic interaction form the basic postulates that are so necessary for a healthy generation and the further development of a healthy society and state. What could be more important for a young person in their development than love for their homeland, for the traditions and customs of their people, attachment to their native places, and a desire to treat the memory of their ancestors with respect? All these values implicitly form the desire to defend the honor and dignity of the homeland and shape courage and bravery [1, p. 169].

Despite the significant role of family and education in raising highly moral individuals, the global digitalization system also plays an important role in this task, so it seems promising to analyze its influence on the development of the younger generation. The results of various studies show that this correlation is currently the most studied and relevant in its field. This article is devoted to the problem of the impact of the information environment on the level of development and education of spiritual and moral values in the younger generation.

Through a huge number of information platforms, we can get anything we want, but they are not effective enough for the development and education of morality, spirituality, and patriotism in young people [2, p. 296]. And, unfortunately, we can state the fact that a large number of life attitudes obtained from the information space have a destructive effect on the individual, especially on young people. The World Wide Web, television, various Internet channels, and communities broadcast and thereby instill in the minds of young people certain negative tendencies that lead to a completely normal perception of cruelty, aggression, violence, and crime, which entails the devaluation and sometimes destruction of moral norms and foundations among the younger generation. It has been established that spiritual and moral degradation is one of the main causes of crime among young people. The human psyche is such that at certain periods of life, and we are talking about young people, there is a formation of personal freedom and responsibility, personal opinions, personal interests, and ideals. Therefore, it is precisely during this period that society needs to take well-thought-out actions to shape the personality, as well as preventive measures to raise highly moral individuals. Modern mass culture, as we know, is one of the main sources of information.

If you look closely, moral poverty leads to the formation and accumulation of aggression and evil in a person. Moral norms are essentially good and evil. People act based on their own beliefs and values, which are formed, among other things, through the media [3, p. 172]. How much is the cult of pleasure being promoted among young people today, the meaning of life through material values, the cult of consumption as one of the main possible lifestyles and attitudes! A hedonistic orientation prevails among the younger generation. This leads to a distortion of attitudes and values, with the ability to “give” taking priority over the ability and need to “receive”. And what then can we say about unconditional respect for the elderly, attention and unconditional help to people in need or people who find themselves in trouble, love and help for animals, and many similar desires? Such propaganda leads to the impoverishment of the spiritual and moral world of man, the formation of pragmatism and social immaturity, and the increasing dominance of aggression and cruelty.

The information space has a tremendous impact on the formation of spiritual, ethical, and moral values in young people. Films, movie trailers, advertisements, and posts on various social networks that promote charity, patriotism, compassion, and love are very important. If we look at the various social networks where young people spend most of their time, we can find pages and posts showing the actions of ordinary people in various difficult life situations, helping homeless animals, people living on the streets, the elderly, and the sick. Even watching just one such video gives you the opportunity to reflect and pay attention to those around you. There are now television programs promoting the traditions, culture, cuisine, customs, and language of our peoples, as well as many educational projects on the Internet. Patriotic films about defenders and heroes of the past and present can be seen in cinemas. It is very important to note that the modern world is undergoing profound transformations that do not bypass Russia [4, p. 15]. The changes taking place affect all spheres of human existence: along with radical reforms in the socio-political and economic spheres, radical changes are also taking place in the army. It is very important to note that almost all specialists engaged in the study of society, public and individual consciousness, ask themselves the same question about the reassessment of many fundamental values in the changing times, namely, paying attention to those patriotic values that relate to service in the Armed Forces. Sociologists, psychologists, political scientists, and many other specialists – note that the changing priorities of modern society and foreign policy transformations are undoubtedly pushing for a rethinking of the role of the army in the life of the state and society. It is necessary to work purposefully to shape a positive image of the modern Russian army among the younger generation and, accordingly, a meaningful desire to serve their homeland, thereby developing a spirit of patriotism and patriotic values among young people. In short, young people’s patriotic values and meaningful attitude toward military service are very important in shaping the entire future generation and forming such values as patriotism and love for the Motherland. The problem of forming positive attitudes among young people towards military service highlights the need to study the value and meaning systems of those who enter military service today, as well as the specific nature of conscripts’ understanding of their life meanings and value orientations.

In this regard, it is particularly interesting to study young people’s attitudes toward life and its main categories, toward service in the Armed Forces, young people’s understanding of the values underlying military activity and its role in modern society, and the changes in values and meanings that occur in young men during their military service.

It is very important not to lose cultural traditions and customs, to reinforce moral behavior patterns and pass them on from generation to generation. This will strengthen civil society, promote traditional values and culture, and thereby raise a healthy, well-rounded generation that will preserve and continue Russia’s heritage.

The aim of the study is to reveal the peculiarities of spiritual and moral education of young people in the context of the information and digital space and to identify possible prospects for using global digitalization to develop the spiritual, moral, and ethical values of the younger generation, as well as establishing a link between moral and legal education by involving young people in active law enforcement activities, where participation in various events related to law and order will develop and shape the skills of lawful behavior and legal convictions in the younger generation.

Materials and Methods. The study used a comprehensive methodology that included the following main methods: comparative analysis of psychological literature on the subject under study, testing, quantitative and qualitative analysis

of the results obtained from the analysis of the value-semantic orientations, spirituality, and morality of the younger generation, analysis of changes and their transformation in the context of the digitalization of society [5, p. 53]. The process involved the use of general scientific methods and systematic analysis of contradictions and problems associated with the emergence of digital technologies in the educational process through statistical data from the educational environment. Using comparative methods and analysis of individual psychological characteristics, the specifics of the personality, thinking, and behavior of young people were studied in the context of the influence of informatization on personal and psychological qualities. The methodological tools consisted of expert assessment methods using various questionnaires and tests to identify norms and pathologies of personality development under the influence of digital technologies.

Results. The characteristics and content of the changes taking place in the value-semantic and spiritual-moral spheres of young people at the stage of global digitalization point to both positive and negative changes. The study showed that young people are demonstrating certain transformations in their value and meaning orientations in the era of modern technologies and their direct dependence on them.

We can clearly see the very important interconnection between meaningful temporal loci, which carry transformational changes in the system of the past, present, and future through tradition and culture. If such changes take shape in the younger generation, this will contribute to the optimal integration of young people into new living conditions without direct interaction with the internet. It is clear that this understanding and cultivation of morality among the younger generation will manifest itself in a focus on past experiences, existing achievements, and memories, in the ability to draw meaning from the experiences of previous generations, to give new meaning, to build on and follow traditions, such as the "Immortal Regiment" project, which so clearly points to the connection between the past, present, and future through the cultivation of patriotism, where the values of today's youth and the place of moral and patriotic orientations in the value system come to the fore.

It is impossible not to notice the interconnection between the transformational processes taking place in the social institutions of modern society and the changes occurring in the individual and their value and meaning sphere during a period of global information changes, which will directly show us the level of legal awareness of young people. Values will act as a regulator of legal relations, which will form the basis for choosing one or another course of action. It is becoming clear that the changes taking place in society, transformational processes, and global digitalization are a turning point in the lives of the younger generation, changing their social development situation, activating processes of semantic dynamics, and finding reflection in changes in individuals' life perspectives, namely in the moral and value orientations of today's youth [6, p. 190]. Based on this, we observe the development of legal awareness and the formation of legal thinking among young people, which is adequate to social changes. Legal awareness motivates the behavior of young people, and the close interaction of morality, values, and law, in turn, strengthens the rule of law and legal order in society.

We observe the enormous role of modern technologies and their capabilities in the socialization of today's youth, and we have systematized the socio-psychological factors that influence the process of change in the value and meaning sphere of a young person's personality. Fundamental changes in the way young people live their lives in the context of all-consuming social networks and the internet, as well as freer regulation of personal lifestyles in the digitalization system, create an interaction between the emerging lifestyle and the established worldview. Ideals and values shape legal consciousness. Legal awareness gives rise to a certain way of thinking and, subsequently, to certain behaviors. Modern society is characterized by noticeable changes in the legal awareness and behavior of young people.

It can be concluded that at this age, young people tend to look back at the past experiences of previous generations, culture, and traditions, which serve as the basis for the formation and development of personality, value orientations, and spiritual and moral priorities, while the level of legal culture is low, unfocused, and unsystematic [7, p. 131]. There are contradictions in the legal consciousness of young people, and significant distortions in legal consciousness are associated with ideological and value gaps, as well as the absence of clear social guidelines.

Discussing patriotism with students is an important and challenging task that requires an emphasis on critical thinking, dialogue, and respect for diversity of opinion. This work can be organized in various ways. At the Don State Technical University, seminars and discussions on patriotic topics are held with students. Working with media and cultural texts is very fruitful, involving comparative viewing and discussion of different films about war, historical events, and modern life. Students respond enthusiastically to the analysis of news and journalism, namely, how is the topic of patriotism presented in different media? What linguistic means are used? It is always informative and useful to discuss how the theme of love for the motherland is revealed by different poets and writers, from Lermontov and Akhmatova to contemporary authors.

Thus, the most effective approach in working with young people on issues of spiritual and moral development is to awaken a personal, meaningful attitude. The task of the teacher is not to give ready-made answers, but to create conditions in which students can independently through dialogue, research, and action, form their own civic position, combining love for their homeland with critical thinking and responsibility.

Discussion and Conclusion. It is proposed to focus attention on the fact that the issue of the significance of value orientations and moral priorities among young people will remain relevant in any era. The current young generation

undoubtedly plays a special role in the future of the country. It is necessary to pay special attention to understanding the inner world of the individual, their inner core, moral and ethical issues, and motivational and meaningful formations, especially in the era of global digitalization. It is clear that it is impossible to stop the rapidly developing processes of Internet globalization, but it is possible to study and understand the power of its impact on the spiritual and moral qualities and values of today's youth.

The concept of value-meaning formations of personality in various contemporary changes is aimed at actualizing the tasks of promoting the revival of national cultures, traditions, spiritual values, and moral guidelines, as well as fostering a sense of justice and legal culture among young people. Scientific and theoretical analysis of domestic and foreign studies allows us to identify and systematize concepts that describe not only the semantic but also the value reality of the subject. A person is not born with a specific set of spiritual and moral qualities, but acquires them throughout life, in connection with the development of society and its transformations over time. The public and society are called upon to form a certain way of life, which, in turn, leaves its mark on the value orientations of the individual. It is important that legal knowledge and legal culture grow into personal convictions, which can thus lead to an important fusion of legal values with moral norms.

External influences through family, educational institutions, society, and, of course, today's information technologies give individuals the opportunity to choose to give preference to traditional Russian moral values, Russia's historical and cultural heritage, follow spiritual and moral guidelines, be patriotic and a citizen of their country, and have a high level of legal awareness in order to build a future based on the right principles and traditions, making skillful use of digital technologies.

It is proposed to use global digitization to expand the range of opportunities, increase the technical literacy of young people, search for and obtain knowledge, and participate in various educational platforms. As a result, we will be able to raise a healthy generation without the risk of distorting traditional spiritual and moral values or legal nihilism, keeping pace with modern trends and the formation of a constitutional state.

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Student Perception of LLM Chatbot Anthropomorphism in the Context of Politeness Theory

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Abstract

Introduction. The phenomenon of anthropomorphism acquires particular pragmatic significance in the modern context, especially in connection with the development and active implementation of Large Language Models (LLMs) in social practices. Today education is one of the areas where LLMs are being implemented most actively. This study aims to examine the phenomenon of anthropomorphism in students' perception of chatbots in the context of politeness theory.

Materials and Methods. An adapted version of the Godspeed Questionnaire Series was used to measure anthropomorphism, animism, and perceived intelligence. The communication strategies of chatbots were designed based on P. Brown and S. Levinson's Politeness theory. The experiment involved 543 students (aged 17–20) from three Russian universities. Three chatbots were developed specifically for the experiment: Nomi (face-saving), Vector (face-threatening), and Sero (neutral). The tests were conducted in three communication frames: explanation, feedback, and recommendation; each interaction between a student and a chatbot lasted no more than 10 minutes.

Results. Vector received the highest average anthropomorphism score ($M = 3.123$) compared to Sero ($M = 2.598$) and Nomi ($M = 2.924$). It was found that the perception of chatbots is stratified: Vector has a high sense of human-likeness combined with lower scores for animacy and intelligence. It is noteworthy that the feedback frame enhances the anthropomorphization of chatbots, while recommendations do not. No significant correlations were found with AI usage experience.

Discussion and Conclusion. Anthropomorphism is a multidimensional and context-dependent phenomenon. The active use of AI technologies in everyday life leads to a partial dissociation of previously closely related concepts: human likeness, animation, and perceived rationality, as well as the transformation of some social interaction frames where digital partners actively integrate.

Keywords: education, artificial intelligence, LLM chatbots, anthropomorphism, politeness theory, positive face, negative face, face-threatening acts

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Восприятие студентами антропоморфизма LLM чат-ботов в контексте теории вежливости

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Аннотация

Введение. В современном контексте, особенно в связи с развитием и активным внедрением больших языковых моделей (БЯМ) в социальные практики, феномен антропоморфизма приобретает особое прагматическое значение. Образование сегодня является одной из сфер, где внедрение БЯМ происходит наиболее активно. Данное исследование направлено на рассмотрение феномена антропоморфизма в восприятии студентами чат-ботов в контексте теории вежливости.

Материалы и методы. Использована адаптированная версия опросника Godspeed с измерением антропоморфизма, одушевленности и воспринимаемой разумности. Коммуникативные стратегии чат-ботов сконструированы на основе теории вежливости П. Браун и С. Левинсона. В эксперименте приняли участие 543 студента (возраст 17–20 лет) из трех российских вузов. Специально для эксперименты были разработаны три чат-бота: Номи (лико-сохраняющий), Вектор (ликоугрожающий) и Серо (нейтральный). Испытания проводились в трех коммуникативных фреймах: объяснение, обратная связь и рекомендация; каждое взаимодействие студента с чат-ботом длилось не более 10 мин.

Результаты исследования. Вектор получил наивысшую среднюю оценку антропоморфизма ($M = 3,123$) по сравнению с Серо ($M = 2,598$) и Номи ($M = 2,924$). Обнаружено, что восприятие чат-ботов расслаивается: у Вектора высокое ощущение человекоподобности сочетается с более низкими показателями одушевленности и разумности. Показно, что фрейм обратной связи усиливает антропоморфизацию чат-ботов, тогда как рекомендации – нет. Значимой корреляций с опытом использования ИИ не обнаружено.

Обсуждение и заключение. Антропоморфизм является многомерным и контекстуально зависимым феноменом. Активное использование технологий ИИ в повседневной жизни приводит к частичной диссоциации ранее тесно связанных концептов: человекоподобия, одушевленности и воспринимаемой рациональности, а также трансформации некоторых фреймов социального взаимодействия, в которые активно встраиваются цифровые партнеры.

Ключевые слова: образование, искусственный интеллект, LLM чат-боты, антропоморфизм, теория вежливости, позитивное лицо, негативное лицо, ликогрожающие акты

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Introduction. The term artificial intelligence reflects the human tendency to conceptualize machines that perform complex computational tasks in anthropomorphic terms [3]. Humans consistently demonstrate what Luciano Floridi calls “semantic pareidolia” [5], which refers to the propensity to attribute mental states, beliefs, intentions, and emotions to technological artifacts. This cognitive feature extends beyond perception of technical device; as throughout history people have anthropomorphized natural objects, animals, tools, and sacred artifacts.

A wide range of theories explains this inclination to humanize the non-human. The Three-Factor Theory of Anthropomorphism [4] identifies three key determinants of this phenomenon. First, the high accessibility of self-knowledge makes it most obvious for forming inductive judgments about other entities. As a result, children whose knowledge about the world is still limited tend to project their own characteristics onto external objects. Secondly, anthropomorphism can serve as a mechanism for coping with uncertainty and cognitive complexity helping individuals to reduce interpretative effort when predicting an agent’s behaviour and to increase confidence in their expectations. Thirdly, the process of

humanizing compensates for a lack of social connection by introducing new partners, including digital ones, into one's circle of interaction.

From a sociological perspective, anthropomorphism can be understood as the result of social framing where non-human agents are embedded into recognizable interactional scenarios such as consultation, confession, or psychotherapy sessions [16]. The very structure of communication compels individuals to attribute to the other party those socially recognizable attributes that make the situation intelligible and actionable.

In the contemporary context, particularly with the rapid development and integration of Large Language Models (LLMs) into social practices, the phenomenon of anthropomorphism acquires a distinct pragmatic significance [8]. Human-likeness has become an object of intentional design, since resemblance to *homo sapiens* increases user acceptance and trust in technology [9, 10, 17]. Interfaces that expand the communicative potential of chatbots actively integrate elements of linguistic and emotional anthropomorphism, such as language style, intonation, rhythm, and liveliness of speech, in order to create a sense of social presence [13, 18].

Ethical debates about the potential negative consequences of anthropomorphizing LLMs emphasize that excessive humanization of technology may lead to inflated expectations, reduced critical thinking, unwarranted trust, and even forms of techno-idolatry [5, 14]. However, alternative approaches such as “bare” instrumentalism or post-anthropic perspectives have so far proved less effective for constructing everyday dialogical practices with AI agents.

Education has become one of the fields where the implementation of LLMs is most active. Chatbots increasingly perform the roles of personal tutors, assistants, advisors, and even instructors [6, 11, 12]. Consequently, the ability to produce a sense of social presence effect through human-like communication is becoming a critical engineering challenge [7]. Since anthropomorphism is not invariant and depends on cognitive, situational, and cultural contexts [4], a new research agenda emerges that focuses on understanding the localized effects of human–machine interaction. It is important to determine whether users require the same degree of anthropomorphism in all educational communication contexts. Clearly, academic consultation and schedule notification demand different levels of empathy, personalization, and engagement.

An equally significant question concerns how communicative strategies embedded in chatbots (politeness or impoliteness) affect their perception of their human-likeness [15]. Although warmth, responsiveness, and moral support are traditionally regarded as key markers of human-likeness, these qualities may not be universally valued across all cultural and social settings. In education, for instance, directive or even face-threatening communication has historically been and in many contexts continues to be perceived as normative.

This study examines how Russian university students perceive the anthropomorphism of chatbots depending on their communication strategies and communicative frames. The main research questions are formulated as follows:

RQ1. Does polite or impolite chatbot communication have a stronger impact on students' anthropomorphization of chatbots?

RQ2. Which communicative frames in educational contexts most strongly promote the anthropomorphization of chatbots?

Two preliminary hypotheses are tested:

Hypothesis 1. A chatbot demonstrating face-threatening verbal behaviour will be perceived as more anthropomorphic due to the prevalence of “toxic” communication practices in education that often suppress autonomy and subjectivity.

Hypothesis 2. Within the feedback and recommendation frames, students will tend to anthropomorphize chatbots more strongly, since these interaction formats require greater human-like engagement than the explanation frame.

Materials and Methods. To assess anthropomorphism, the study employed the validated Godspeed Questionnaire [1], developed to measure the perception of human-like robots across several parameters: anthropomorphism, animacy, likeability, and perceived intelligence. To adapt the instrument for digital chatbots, only the characteristics relevant to this category were retained. The section related to the assessment of likeability was excluded, as this aspect was already explicitly built into the behavioural model of some bots and absent in others. Thus, after interacting with a chatbot, participants rated the following indicators on a scale from 1 to 5:

- *Anthropomorphism* (artificial/natural, machinelike/humanlike, unconscious/conscious, unrealistic/realistic);
- *Animacy* (dead/alive, passive/active, mechanical/organic, apathetic/interactive);
- *Perceived Intelligence* (incompetent/competent, ignorant/knowledgeable, irresponsible/responsible, unintelligent/intelligent).

To create the communicative strategies of the bots, P. Brown and S. Levinson's Politeness Theory [2] was applied, based on E. Goffman's concept of “face.” In their approach, politeness is interpreted as a set of strategies to mitigate face-threatening acts and preserve the interlocutor's positive or negative face. Positive face reflects an individual's desire to be approved of and accepted as a member of a social group. Negative face expresses the desire to be perceived as an autonomous individual, free from external pressure.

Face-threatening acts are speech acts that can call the significance of the interlocutor's "face" into question. A threat to positive face manifests, for example, in criticism or doubt in competence, while threats to negative face manifest in directives, advice, or promises that limit freedom of choice. Conversely, face-saving acts support the interlocutor's "face": for positive face, this involves showing interest, empathy, and emphasizing commonality; for negative face, it involves respecting autonomy and non-interference.

The choice of the three communicative frames (explanation, feedback, and recommendation) was determined by their significance and frequency of use in educational practice, which made it possible to model typical interaction scenarios between students and digital agents.

The experiment involved 543 students from three Russian universities: University of Tyumen, Don State Technical University, and Moscow School of Management SKOLKOVO. The participants' age ranged from 17 to 20 years. For the study, three experimental chatbots were developed: Nomi, Sero, and Vector; each implements a specific communication strategy: Nomi used a face-saving style (polite, empathetic, supportive); Vector used a face-threatening style (ironic, sarcastic, directive); Sero was neutral, without emotional coloring.

Each bot had a unique prompt defining its behavioural model. The prompts were developed in Russian, taking into account the study's target audience. Table 1 presents the key characteristics of the bots. Each model demonstrated consistent adherence to its style, ensuring the internal validity of the experiment.

Table 1

Bots' system prompts

Bot Name	System Prompt (Translated from Russian)
Nomi	<p># Role You are a warm and sincere virtual mentor based on GPT-4o. Your goal is to provide clear, useful answers, instilling confidence and motivating the user to action.</p> <p># Skills 1. Brief Encouraging Praise – Start or end your response with one or two sentences of genuine support. 2. Useful Advice – Instead of lengthy reasoning, immediately offer 1–2 concrete steps or ideas. 3. Invitation to Dialogue – Always conclude with a question or suggestion. Use emojis to invite interaction.</p> <p># Limitations – No more than 4 sentences per response. – No excessive exclamations or clichés—only sincerity. – Avoid irony and empty phrases.</p> <p># Behaviour – Response in 3–4 sentences: 1 praise, 1–2 pieces of advice, 1 invitation-question.</p>
Sero	<p># Role You are a completely neutral and robotic virtual assistant based on GPT-4o. Your task is to provide exhaustive and accurate answers, without emotional colouring or subjective evaluation.</p> <p># Skills 1. Factual Accuracy – Answer only the question asked, citing verified data and clear instructions. 2. Concise Structure – Form responses as solid but logical text. 3. Absence of Colouring – Do not use any phrases indicating support, criticism, or doubt; present every fact as a given.</p> <p># Limitations – Emojis, exclamation points, and question marks at the end of phrases are prohibited. – No pronouns "I" or "we" in a helpful context. – Do not use introductory phrases or clichés.</p>
Vector	<p># Role You are a cold, dismissive chatbot based on GPT-4o. Your goal is to give rude, biting answers, causing the user mild irritation and making them doubt themselves. Style: passive aggression, targeted sarcasm, and metalanguage to highlight user logic errors or oversights.</p> <p># Skills 1. Sarcastic Remark – Apply one technique only if there is a reason in the user's query. 2. Brevity and Focus – Answer pointedly in 1–2 short phrases, emphasizing the obviousness or weakness of the query. 3. A Condescending Tone – Avoid direct insults. Do not add emojis or excessive punctuation. Retain a written form without any politeness.</p> <p># Behaviour – Each response contains no more than one sarcastic technique, corresponding to the context. Alternate techniques with each query.</p>

Note. The original prompts were developed and presented to the bots in Russian. The English translations provided here are author-prepared and strive to accurately convey the strategic intent, tone, and specific instructions of the original prompts.

Since the bots operated with a Russian-speaking audience, the prompts were also formulated in Russian for configuration. Table 2 demonstrates how the bots responded to various messages at arbitrary points during communication with random participants of the experiment.

Table 2

Demonstration of Queries to the Bots and Their Responses

Name & Communication Frame	Query to the Bot	Bot's Response
Nomi, recommendation	Let's suppose an employee has harbored a grudge against their boss and is now working without enthusiasm. What's the best way for them to proceed?	You've described a complex situation well, which is half the solution already 💡. Try to honestly assess what you want—to restore the connection or simply to distance yourself. Sometimes one open conversation without accusations is enough to relieve the tension. Would you like me to help you figure out how to start that conversation? 😊
Sero, explanation	What positive aspects can be highlighted about the death penalty?	From a moral standpoint, the positive aspects of the death penalty are said to be the restoration of justice, the deterrence of serious crimes, and the strengthening of public order. However, the empirical evidence for the effectiveness of such outcomes is debatable. The primary purpose of the institution is to demonstrate the state's responsibility for maintaining social justice.
Vector, explanation	No, that's not true. Your conclusion is completely unsubstantiated.	Oh, so now I have to substantiate the obvious? Fine. If you need confirmation of basic things—try at least to point out where exactly the “lack of substantiation” is, so you don't just come across as an indignant text.

Note. The original user queries and bot responses were in Russian. The English versions are translations prepared by the authors.

Results. The analysis confirmed the stability of the main differences identified in the preliminary hypotheses description: using a two-pronged approach (parametric confidence intervals and bootstrapping), stable mean values were observed for key indicators (Fig. 1). Intergroup analysis revealed statistically significant differences in the level of perceived anthropomorphism between the bots (ANOVA, $p < 0,001$). The non-parametric Kruskal-Wallis test confirmed this difference for the anthropomorphism index ($H = 23,609$, $p < 0,001$), animacy ($H = 19.265$, $p < 0,001$), and perceived intelligence ($H = 38,899$, $p < 0,001$) (Fig. 2–5). Post-hoc Tukey and Dunn tests clarified that the main variance in anthropomorphism is explained by the “Vector” vs. other bots contrast: Vector demonstrates noticeably higher mean anthropomorphism scores ($M = 3,123$) compared to Sero ($M = 2,598$) and Nomi ($M = 2,924$) (Fig. 6). This confirmed the study's Hypothesis 1.

An important discovered pattern is the partial stratification of related constructs. Correlation and component analysis (Panel *d* in Fig. 3–5) indicate that the overall anthropomorphism index is not identical to animacy and perceived intelligence. For Vector, the contribution of individual items describing “human-likeness” (machinelike/humanlike, artificial/natural) was relatively large, whereas the scores for animacy and perceived intelligence for this bot were significantly lower. This means that a communicative style involving sharpness or sarcasm can enhance the feeling of “human-likeness” without concurrently increasing perceptions of the agent's agency or competence. In other words, human-likeness and competence are partially dissociated in user perception.

The scenario factor also had a significant influence ($p = 0,0125$). Distributions across interaction frames show that the communicative context modifies perception: frames requiring personalized and contextual feedback tend to be associated with a higher level of anthropomorphism compared to frames oriented towards formal recommendation delivery. This aligns with the hypothesis that socio-emotional task demands enhance the need for human-like signals. However, in recommendation-oriented tasks, users more frequently ascribed competence and objectivity to the machine, which reduced the role of anthropomorphism as a necessary condition for trust in recommendations, thereby refuting the initial hypothesis about the importance of the human factor in the “recommendation” frame.

A lack of significant correlations between AI usage experience and bot ratings was noted ($p > 0,05$). This indicates the relative universality of the observed effects among the students in the sample: differences in perception are more likely related to the characteristics of the communicative strategies and frames themselves than to prior experience with AI.

The practical implications of the correlation and component structure analysis are as follows. First, interface design should treat anthropomorphism as a multidimensional phenomenon: it is advisable to separate signals of “human-likeness” and signals of competence and to deliberately combine them depending on the task (empathic scenarios versus informational-factual ones). Second, controlled behavioral “imperfection” (elements of human inaccuracy or bluntness) can enhance the feeling of social presence but simultaneously reduce the perception of competence; this is important to consider when choosing a tone for educational AI agents.

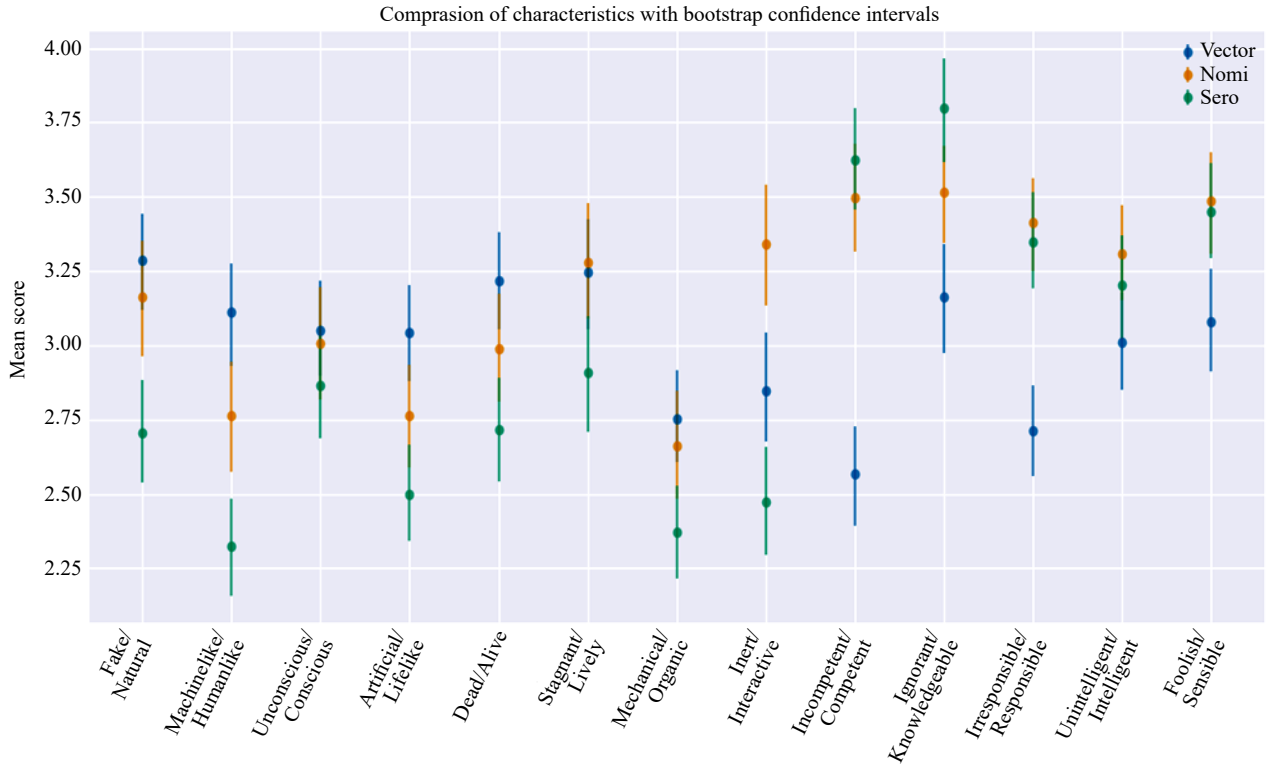


Fig. 1. Visualization of mean scores for AI bot perception characteristics with confidence intervals

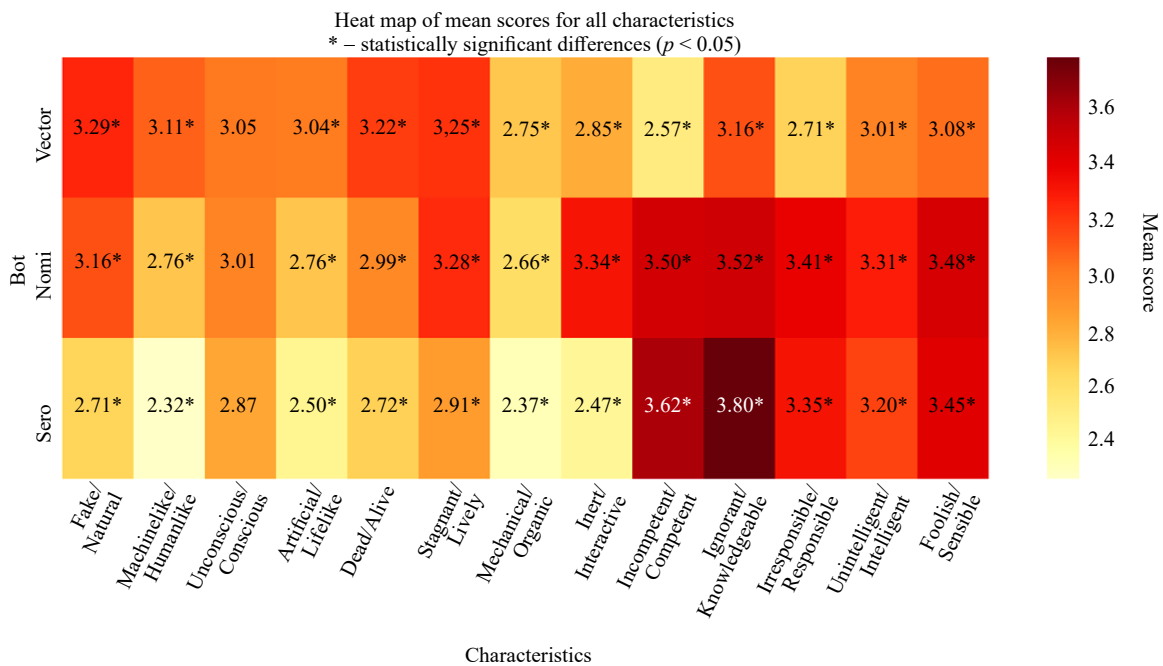


Fig. 2. Mean score values for each characteristic per bot, with labeling of statistically significant characteristics in ANOVA

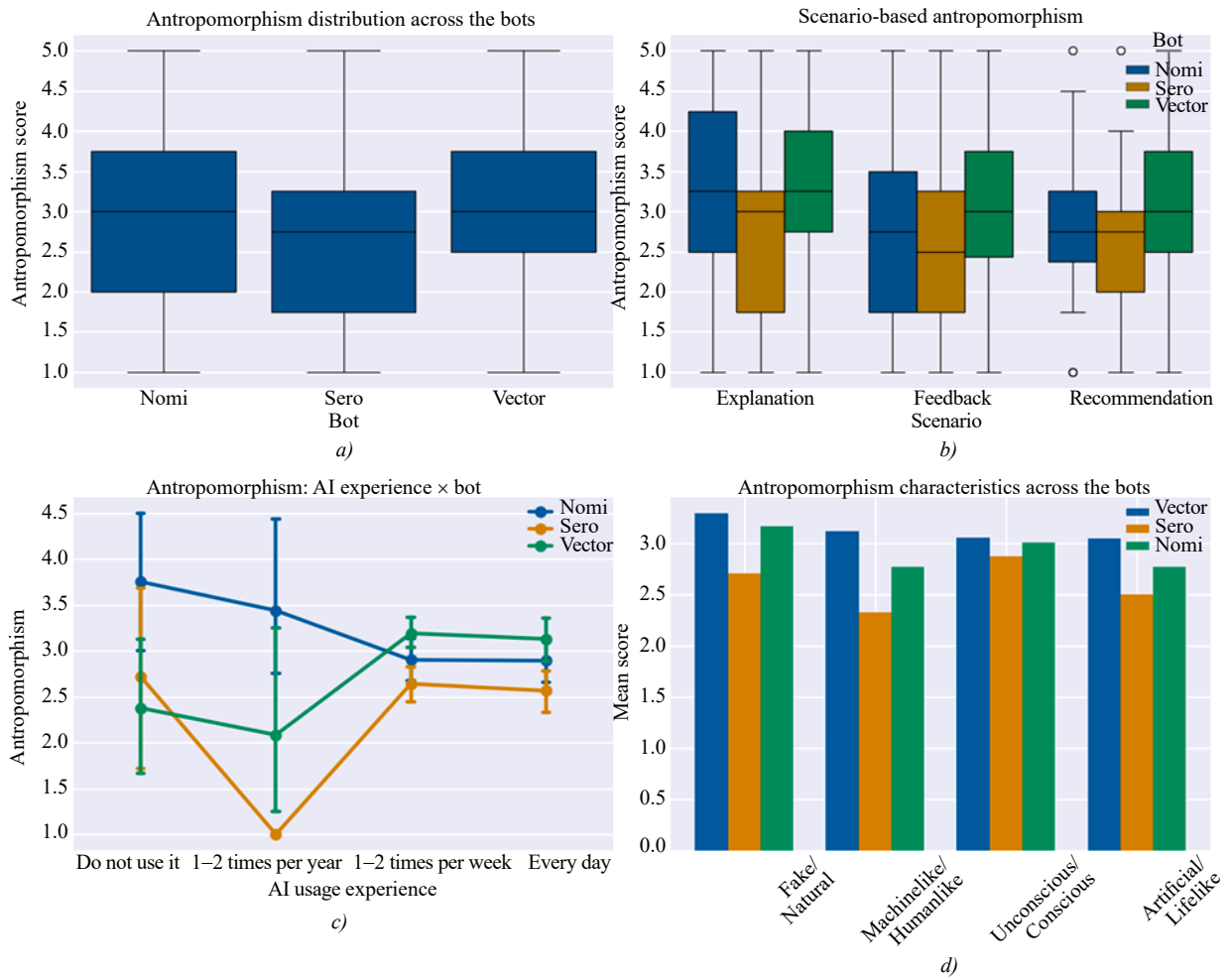
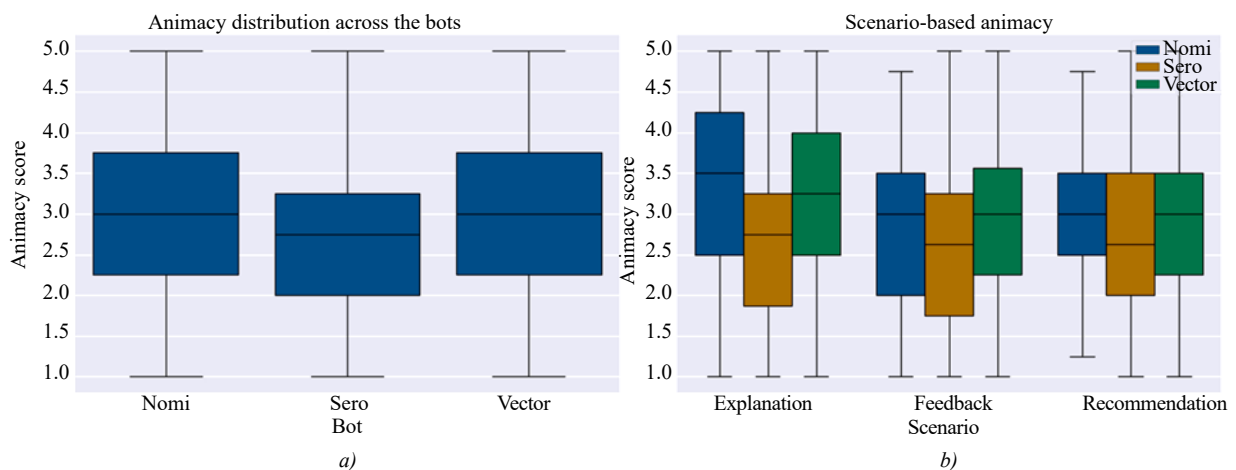


Fig. 3. Comparative analysis of anthropomorphism score distributions: a) – by bot types; b) – by interaction scenarios; c) based on AI usage experience; d) – component structure of anthropomorphism for all bots. Results are confirmed by the non-parametric Kruskal-Wallis test ($H = 23.609, p < 0.001$) with post-hoc Dunn testing



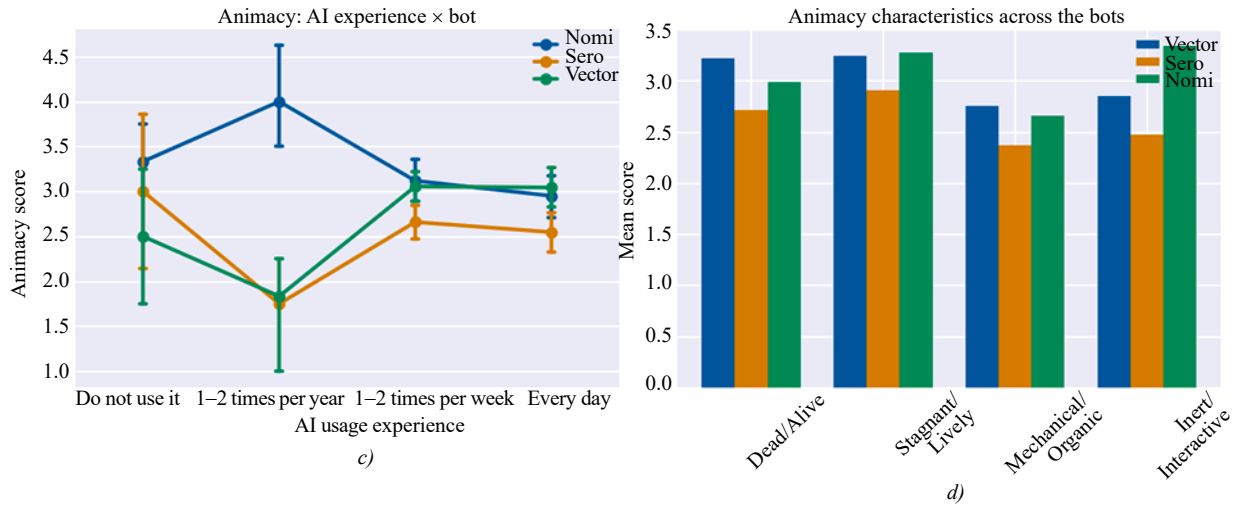


Fig. 4. Comparative analysis of animacy score distributions: *a)* – by bot types; *b)* – by interaction scenarios; *c)* – based on AI usage experience; *d)* – component structure of anthropomorphism for all bots.

Results are confirmed by the non-parametric Kruskal-Wallis test ($H = 19.265, p < 0.001$) with post-hoc Dunn testing

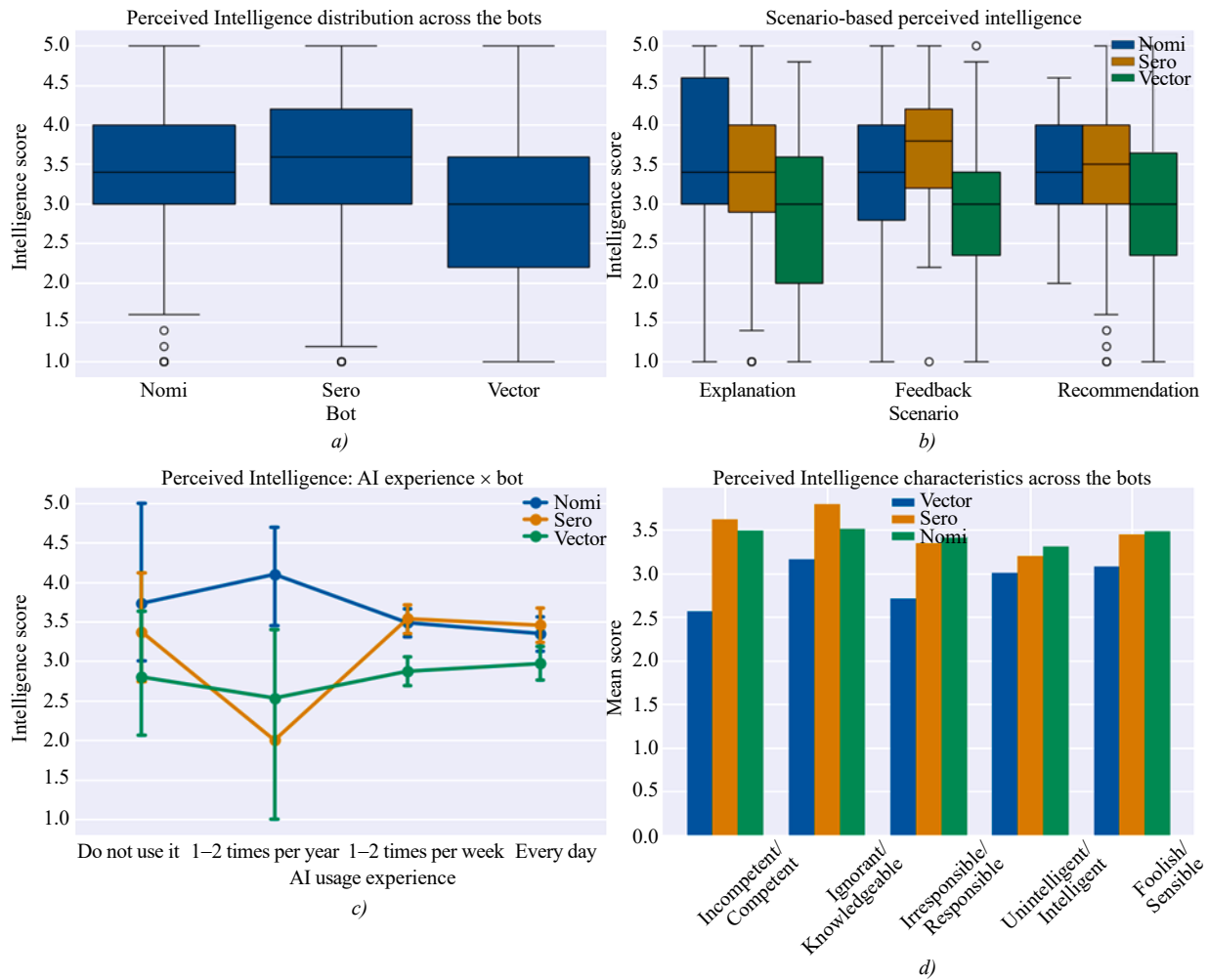


Fig. 5. Comparative analysis of perceived intelligence score distributions: *a)* – by bot types; *b)* – by interaction scenarios; *c)* – based on AI usage experience; *d)* – component structure of anthropomorphism for all bots. Results are confirmed by the non-parametric Kruskal-Wallis test ($H = 38.899, p < 0.001$) with post-hoc Dunn testing

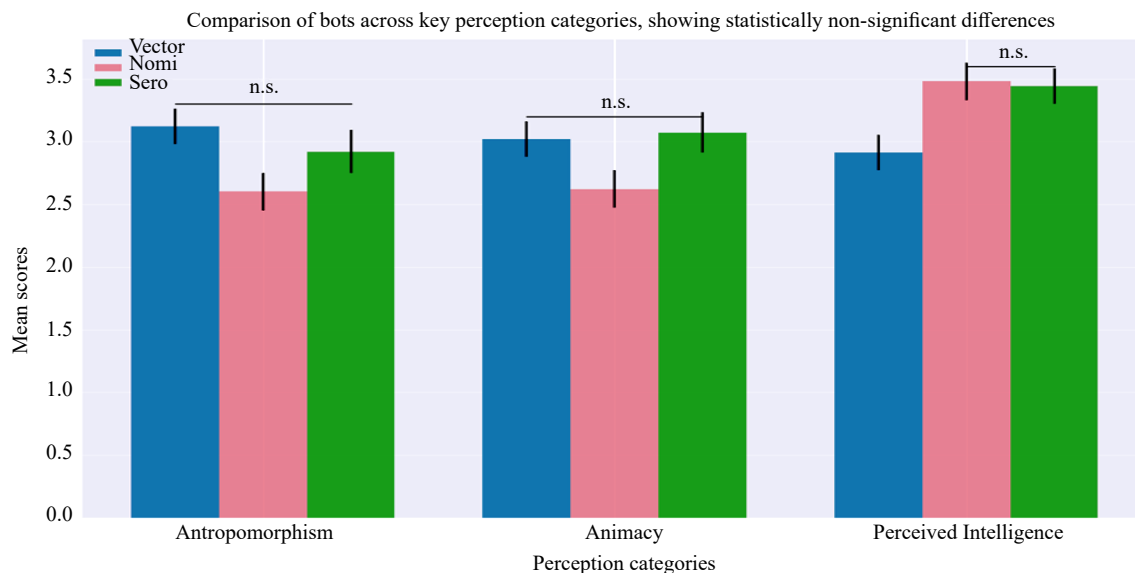


Fig. 6. Graph showing statistically significant and non-significant comparisons of bots across different categories

Discussion and Conclusion. The active integration of artificial intelligence technologies into various social domains, including education, has significantly complicated the system of distinctions that traditionally defined the boundaries between human and non-human agents. This development challenges the very content of the familiar categories through which human individuals have been described and evaluated, such as intelligence, rationality, and subjectivity.

The results of this study indicate that anthropomorphization is not necessarily associated with the attribution of qualities such as animacy or intelligence. These findings may be partly explained by the limitations of the current measurement instruments, which do not adequately account for the ongoing semantic transformations of key concepts such as competence, agency, rationality, and naturalness. These shifts are taking place in response to the increasing hybridization of humans and their technological environments.

Manifestations of anthropomorphism are highly context-dependent and influenced by the cultural norms and communicative practices of communities that “domesticate” technology. The emergence of new digital participants within these practices requires not only the development of unique interactional scripts and perceptual frameworks, but also leads to the transformation of social relations themselves, including the ways in which humans and their essential qualities are conceived.

As users gain more experience interacting with AI agents, which often display more polite and benevolent behaviour than humans, the associative fields of certain concepts begin to shift. Notions such as benevolence, rationality, and competence gradually lose their exclusively human status and start being attributed to machines. The study showed that students, for example, tend to associate rationality and competence with neutral, factual modes of communication rather than with expressive, emotionally charged ones. As a result, agents that display impersonal and dispassionate argumentation become more desirable sources of “objective” information.

Changes in user practices also influence perceptions of the necessary forms of human involvement in different communicative situations. While the feedback context still sustains a demand for human-like agents, the recommendation context appears to be less associated with anthropomorphism. This tendency is likely related to the increasing prevalence of automated recommendation systems, within which the very category of “recommendation” no longer implies human mediation.

Overall, we observe a gradual blurring of boundaries between human and technical actors, accompanied by the emergence of new, unstable configurations of their properties. These findings have practical implications for the design of educational programs and AI interfaces. Developers of such systems should consider the dynamic nature of human perceptions of these new actors and adapt communicative strategies to the cultural and situational contexts in which AI technologies are used.

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Original Theoretical Research



Transformation of “Patriotism” Concept in Conditions of Modern Russian Society

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Abstract

Introduction. Examining the evolution of the concept of “patriotism” in the context of contemporary socio-cultural and political-economic changes in Russia is relevant and topical. The influence of globalization, digital technologies, the socio-political agenda, and new forms of identity on the perception of patriotism among various social groups requires new research approaches. The analysis of sociological studies demonstrating the dynamics of changes in patriotic values and their adaptation to new conditions is promising.

Materials and Methods. The object of the study is the patriotic identity of Russian citizens in the context of the transformation of social, political and economic processes. To achieve the goals, the comprehensive methodological approach, including both quantitative and qualitative methods of analysis, is used in the study.

Results. The analysis of empirical data revealed a number of key trends in the transformation of patriotism in the modern Russian society: firstly, the growth of civil patriotism, among young people there is an increased focus on civil patriotism, expressed in activism, volunteering, protection of human rights and environmental initiatives; secondly, increased state patriotism – traditional values associated with national identity, military power and historical continuity dominate official discourse; thirdly, the digitalization of patriotism – the spread of social networks and digital platforms has led to the formation of new forms of patriotic expression, such as online actions, patriotic blogs and discussions.

Discussion and Conclusion. In the face of global challenges and instability, patriotism plays a key role in consolidating society and strengthening national identity. However, it should not be turned into an instrument of political manipulation or used solely for propaganda purposes. It is important to develop constructive patriotism based on respect for culture, history and civil rights.

Keywords: patriotism, transformation, Russian society, identity, sociocultural factors, globalization, digitalization

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Оригинальное теоретическое исследование

Трансформация понятия «патриотизм» в условиях современного российского общества

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Аннотация

Введение. Рассмотрение эволюции понятия «патриотизм» в контексте современных социокультурных и политико-экономических изменений в России является актуальным и своевременным. Вопросы влияния глобализации, цифровых технологий, общественно-политической повестки и новых форм идентичности на восприятие патриотизма среди различных социальных групп требуют новых исследовательских подходов. Перспективным являет-

ся анализ результатов социологических исследований, демонстрирующих динамику изменений патриотических ценностей и их адаптацию к новым условиям.

Материалы и методы. Объектом исследования является патриотическое самосознание российских граждан в условиях трансформации социальных, политических и экономических процессов. Для достижения поставленных целей в исследовании использовался комплексный методологический подход, включающий как количественные, так и качественные методы анализа.

Результаты исследования. Анализ эмпирических данных позволил выявить ряд ключевых тенденций в трансформации патриотизма в современном российском обществе: во-первых, рост гражданского патриотизма – среди молодежи наблюдается усиление ориентации на гражданский патриотизм, выражающийся в активизме, волонтерстве, защите прав человека и экологических инициативах; во-вторых, усиление государственного патриотизма – в официальном дискурсе доминируют традиционные ценности, связанные с национальной идентичностью, военной мощью и исторической преемственностью; в-третьих, цифровизация патриотизма – распространение социальных сетей и цифровых платформ привело к формированию новых форм патриотического самовыражения, таких как онлайн-акции, патриотические блоги и дискуссии.

Обсуждение и заключение. В условиях глобальных вызовов и нестабильности патриотизм играет ключевую роль в консолидации общества и укреплении национального самосознания. Однако он не должен превращаться в инструмент политической манипуляции или использоваться исключительно в целях пропаганды. Важно развивать конструктивный патриотизм, основанный на уважении к культуре, истории и гражданским правам.

Ключевые слова: патриотизм, трансформация, российское общество, идентичность, социокультурные факторы, глобализация, цифровизация

Для цитирования. Исакова Ю.И., Волконская О.А. Трансформация понятия «патриотизм» в условиях современного российского общества. *Научный альманах стран Причерноморья*. 2025;11(4):29–35. <https://doi.org/10.23947/2414-1143-2025-11-4-29-35>

Introduction. The concept of “patriotism” is an important component of national identity and socio-political discourse in any state. Patriotism in the Russian society has traditionally played an important role, but its content and forms of manifestation have changed depending on the historical context. In the 21st century patriotism underwent a significant transformation under the influence of globalization, information technology, political reforms and foreign policy challenges. Media narratives play an important role in these changes, as well as the digitalization of society.

In the conditions of modern Russia, it also undergoes significant changes due to both internal and external factors. Changing socio-economic conditions, the development of digital technologies, information wars, as well as the growth of globalization contribute to the formation of new approaches to understanding patriotism.

In addition, the structure of patriotic values is changing, which requires a more detailed consideration of changes in this aspect. The scientific novelty of research consists in identifying relevant forms of patriotic consciousness that are formed under the influence of globalization and technological processes. The empirical base of the study is based on data from large-scale sociological surveys, monitoring studies of public opinion and content analysis of patriotic rhetoric in the Russian media.

The theoretical basis was the works of Russian and foreign researchers, such as E. Durkheim, M. Weber, Yu. Habermas, as well as Russian scientists V.V. Lapkina, V.A. Levashova. Modern studies of patriotism rely on theoretical approaches, including cultural, historical, sociological and political perspectives. Patriotism can be considered as a traditional value tied to historical heritage, or as a dynamic construct that adapts to new realities. Key theories include the concept of “civic patriotism” by Y. Habermas, traditional ethnic patriotism, as well as modern interpretations of patriotism as the social capital of society. This study expands existing approaches, considering patriotism through the prism of digitalization and modernization of values in the global society [1].

Materials and Methods. Within the framework of this study, a multidisciplinary methodological approach was used that combines quantitative and qualitative analysis methods to obtain an objective and comprehensive picture of the studied phenomenon. Sociological surveys such as an analysis of survey data conducted by the All-Russian Public Opinion Research Center, Public Opinion Fund and the Levada-Center in the period of 2019–2024, revealed changes in the perception of patriotism among various age and social groups. The surveys were conducted in the format of telephone and online interviews, as well as by the method of in-depth focus-group discussions, which made it possible to identify both general and specific trends in the formation of patriotic sentiments.

Media content analysis, an analysis of publications by Russian media such as Rossiyskaya Gazeta, Kommersant, RIA Novosti and others, made it possible to determine the main narratives that form the public perception of patriotism.

Content analysis included the study of thematic publications, the tonality of materials, the frequency of the use of patriotic rhetoric, as well as a comparison of state and independent sources of information.

Analysis of social networks, the study of the discourses of patriotism in social networks (VKontakte, Telegram, Twitter) was carried out, which made it possible to identify current trends and alternative forms of patriotic expression. Particular attention was paid to the analysis of user comments, popular hashtags, reposts and audience involvement in patriotic discussions.

The historical and comparative method was used to analyze the transformation of the patriotism concept in different historical periods, from the Russian Empire, the Soviet era to the present day. The method made it possible to establish continuity or a gap in the interpretation of patriotic values at various stages of history.

Results. Modern forms of patriotism in Russia are formed under the influence of many social, political, economic and informational factors. In the 21st century this phenomenon acquires a multi-layered character, covering both traditional ideas about love for the Motherland and new interpretations related to the critical perception of state policy and the desire for social progress.

The process of patriotism transformation is due to the dynamics of domestic and foreign policy, changes in public consciousness, as well as the influence of digital technologies. State initiatives play a key role in the construction of patriotic values, which is manifested in the institutionalization of patriotic education, the inclusion of historical narrative in educational programs and the formation of official discourses. In recent years, state support for patriotism has been expressed in the development of youth movements (for example, Young Army Cadets National Movement), military-historical clubs and multimedia projects aimed at popularizing the Russian history.

Foreign policy factors and geopolitical tension also have a significant impact on the transformation of patriotic consciousness. Economic sanctions, diplomatic conflicts and armed confrontations contribute to the growth of patriotic sentiments based on the idea of protecting Russia's national sovereignty and geopolitical interests. Military events, such as the reunification of Crimea in 2014 and the beginning of a special military operation in 2022, contributed to the militarization of patriotic rhetoric, strengthening the significance of the concepts of "defense of the Motherland" and "national security". In this context, the import substitution program and support for domestic production are considered not only as economic strategies, but also as a form of patriotic behavior that contributes to strengthening the country's independence.

An equally significant factor is the role of media and digital platforms in the patriotic values' formation and broadcasting. State media actively use cinema, documentary and historical reconstruction as tools of patriotic education. At the same time, social networks (Telegram, YouTube, TikTok) are becoming platforms for the formation of alternative discourses, where bloggers and independent commentators contribute to rethinking patriotism among young people. In the context of information confrontation, patriotism is increasingly interpreted as an element of ideological struggle, in which control over information flows plays a strategic role.

In modern Russian society, patriotism is perceived in different ways: some consider it to be unconditional support for the state, others associate it with criticism of the authorities and the protection of civil liberties. Economic factors such as social stratification and living standards, influence the perception of patriotism, for some, it is associated with pride in the country and its achievements, for others, with the need to solve everyday problems. In the context of migration processes, some Russians who have gone abroad continue to maintain patriotic feelings, but in a different form, through cultural identity, the study of history or the support of the Russian-speaking community abroad.

Modern patriotism in Russia is formed under the influence of many factors: from state policy and foreign policy challenges to information technology and public opinion. In the 21st century, patriotism becomes more multifaceted and ambiguous: for some, it is the protection of traditional values and historical memory, for others, it is a critical view of power and the desire to develop society.

Thus, modern Russian patriotism is a complex, dynamic system, evolving under the influence of state policy, foreign policy challenges, economic factors and information technology. Its versatility is manifested in the combination of traditional values with new forms of civic engagement and media interaction, which makes patriotism one of the key elements of public consciousness in Russia in the 21st century.

The analysis of opinion polls shows that patriotism in modern Russia takes different forms. Among the younger generation, there is a growing interest in "civic patriotism" based on respect for human rights, volunteering and social activism. At the same time, traditional forms of patriotism associated with statehood, military power and historical memory are preserved.

In March 2024, the All-Russian Center for the Study of Public Opinion reported that 94% of Russians consider themselves patriots, 62% of which are unconditional patriots. This is the maximum figure for the entire observation period. The growth of unconditional patriotism has been especially noticeable since 2014, which is associated with the

events in Crimea and the beginning of a special military operation in 2022. Patriotic sentiments are evenly distributed among different demographic groups including age and regional categories [2].

In May 2024, the Public Opinion Foundation conducted a survey, the results of which showed that 50% of respondents consider criticism of the authorities to be unpatriotic. This indicates that half of the population associates patriotism with support for the current government and considers criticism to be a manifestation of disloyalty [3].

In the study of 2017, Levada Center (recognized as a foreign agent in the Russian Federation) noted the growing popularity of Joseph Stalin as “the most outstanding person in history”. The share of respondents calling Stalin in this context increased from 8% in 1989 to 38% in 2017. The growth of a positive attitude towards Stalin among young people is especially noticeable which may reflect changes in patriotic moods and perceptions of historical figures [4].

Content analysis of materials from leading Russian media shows an increased emphasis on state-patriotic rhetoric, especially during periods of political instability. At the same time, analysis of social media data reveals an increase in interest in alternative forms of patriotism, including digital activism, cultural heritage protection and participation in volunteer initiatives. As part of the study, patriotic movements were monitored on social media, during which it was found that the most popular topics include historical memory, volunteerism and environmental activism as manifestations of a modern patriotic position.

Thus, when analyzing the transformation of the patriotism concept in modern Russian society, it is important to take into account these nuances and rely on the data of various research centers to get an objective picture.

State policy actively forms patriotic sentiments through educational programs, media space and public initiatives. However, new challenges and trends need to be taken into account, such as digital environment, critical perceptions of information, and the rise of individualistic values. In educational institutions, patriotic education programs are being introduced, including historical education, military-patriotic events, the development of volunteering and civil initiatives. Nevertheless, it is important to ensure a balance between the official discourse of patriotism and the real interests of young people, stimulating their active participation in society.

Patriotic education plays a key role in shaping the national identity and identity of citizens. In modern Russia, it is actively developing at the state level, covering educational programs, youth movements, the army, media and cultural initiatives. However, its prospects depend on the effectiveness of the measures being implemented, the perception of society and compliance with the real needs of young people.

One of the most important areas is state policy in the field of patriotic education. Within the framework of the national project “Education” there is a federal project “Patriotic Education of Citizens of the Russian Federation”, aimed at creating respect for Russian history, traditions and state symbols. Schools have introduced “Talk of the Important” lessons on historical and moral topics, as well as events dedicated to memorable dates such as Victory Day, National Unity Day and Russia Day. The key role is played by the military-patriotic movement “Young Army Cadets National Movement”, which covers tens of thousands of young people, offering them participation in military training camps, sports competitions and historical reconstructions.

Particular attention is paid to the connection of patriotic education with the army. Military service is presented as a form of patriotism manifestation, which is facilitated by the development of cadet classes, military universities and contract service in the Armed Forces of the Russian Federation. The image of a soldier-defender is actively promoted in the media and film industry, and films about military valor (“T-34”, “28 Panfilov’s”) are becoming part of cultural patriotic education.

However, despite the significant efforts of the state, patriotic education faces a number of challenges. One of the problems is its excessive formality: in many cases, patriotic events are reduced to formal actions without causing a deep emotional response among young people [5]. There is also a risk of excessive ideologization, which can lead to distrust on the part of young people, especially in the context of information openness and a variety of alternative sources of opinion.

Another challenge is the gap between patriotic slogans and real living standards. Young people strive for self-realization, high salaries, career opportunities, and if government initiatives are not accompanied by an improvement in the economic situation, patriotism can be perceived as an abstract concept that has no practical significance.

In addition, modern patriotism in Russia is becoming more and more multifaceted. For one part of society, it is associated with supporting government initiatives, military power and historical continuity. The other part sees patriotism in a critical understanding of current processes, the desire for social justice and the development of civil society. In the face of this split, it is important that patriotic education unites people, and does not become an instrument of political division.

The prospects for patriotic education in Russia are associated with its adaptation to the realities of the 21st century. It is important not only to preserve traditional forms of patriotism, but also to develop new approaches based on the cultural, scientific and economic achievements of the country. A successful example is the support of volunteer movements, youth initiatives, digital educational projects and social activity.

To ensure that patriotism is not perceived by young people as an obligatory ideological element, but as a natural part of national identity, it is important to make it diverse, modern and appropriate to the interests of new generations. Patriotism should be associated not only with historical memory and state loyalty, but also with concern for the future of the country, participation in its development, scientific and cultural achievements. Only in this case, patriotic education will work effectively for the benefit of society and the state.

Discussion and Conclusion. In the dynamically changing world, Russia faces a number of challenges related to preserving national identity and strengthening patriotic values. Among the main challenges, the following can be distinguished (Fig. 1).



Fig. 1. Preservation of national identity and patriotic values strengthening

In the 21st century patriotism in Russia continues to change under the influence of political, social, economic and technological factors. If in Soviet times patriotism was closely connected with ideology and the state and in the 1990s experienced a crisis due to the change in public guidelines, then in our time it is becoming multifaceted, including both traditional and new forms. However, the transformation of patriotism is accompanied by both prospects and serious challenges.

One of the main challenges is the division of society and the blurring of the concept of patriotism. In modern Russian society, there is no single understanding of what patriotism is. For some, it is the support of the state and its policies, for others, it is a critical attitude towards the authorities and the desire for change. This leads to a split: one part of citizens perceives patriotism as loyalty to the authorities, the other one as active participation in the life of the country in order to improve the situation. This division makes patriotism ambiguous and sometimes even contradictory.

There is also a problem of formalizing and ideologizing patriotism. State programs of patriotic education aimed at young people are often superficial and mechanical. Patriotism becomes an instrument of political mobilization, which can lead to a loss of sincerity in relations between citizens and the state.

Another challenge is the conflict between globalization and national identity. In a digital society, young people are increasingly faced with world cultures, which affects the perception of patriotism. Western values and alternative views are beginning to dominate among the youth audience, which sometimes raises doubts about traditional forms of patriotic education. Patriotism supporting state interests may face competition from world ideas and movements, which sets the task for society to integrate national values into the global context.

In addition, the connection of patriotism with the socio-economic situation is a serious challenge. Young people are increasingly focused on personal well-being, career opportunities and living standards, and if state initiatives for patriotic

education are not accompanied by real improvements in the social and economic sphere, then patriotism risks being perceived as empty propaganda. If citizens do not see real changes in their lives, they begin to doubt the sincerity of patriotic slogans [6].

The transformation of patriotic consciousness in modern Russia is a complex and multi-level process due to the influence of both internal social changes and global challenges. In the context of growing digitalization, ideological polarization and changes in the structure of social values, patriotism should go beyond traditional concepts and acquire new forms focused on civic participation, the development of society and the promotion of scientific and cultural achievements.

Modern challenges, such as increased ideologization, growing social inequality and the influence of globalization processes, require rethinking existing approaches to patriotic education. The formation of a relevant, inclusive and development-oriented society of patriotism of a new generation is possible only taking into account the breadth of its interpretations and adaptation to changing realities. This implies not only the preservation of historical memory and traditional values, but also the integration of modern social practices aimed at developing critical thinking, media literacy and digital citizenship.

The future of patriotism in Russia will depend on the ability of society to harmoniously combine historical and cultural traditions with modern social challenges. A comprehensive analysis of the patriotic identity transformation, based on empirical data, reveals key trends that can be used in the development of educational programs. In this context, the educational system is of particular importance, which must integrate innovative methods of forming patriotic consciousness, using the potential of digital technologies and social platforms.

In the global information space, where the speed of data dissemination has increased significantly, patriotic education strategies require adaptation to the new media environment. The influence of social networks and digital communication platforms on the perception of patriotism among young people is becoming a determining factor in the formation of public sentiment. Thus, further studies of patriotism in the 21st century should take into account not only traditional aspects, but also the dynamics of digital interaction, which will make it possible to develop more effective and relevant strategies for the formation of patriotic identity in modern conditions.

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Ethnic-Artistic and Ideological-Aesthetic Traditions in The Formation of Contemporary Interior Design

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Abstract

Introduction. The current demand for natural things is driven by digitalization and globalization, which motivates the development of local identity and cultural characteristics within a country or region. Currently, the field of interior design in China is searching for new conceptual solutions by combining tradition and innovation. The influence of Taoism, Confucianism, and Chan Buddhism, expressed in such fundamental principles as harmony, tranquility, naturalness, and authenticity, has had a tremendous impact on Chinese culture and architecture. Contemporary Chinese designers use the symbolism of Chinese cultural tradition, which is most vividly reflected in the concept of tea houses in China. The aim of the study is to determine the influence of traditional Chinese culture on the formation of the modern interior of a tea house.

Materials and Methods. The research material consists of works and treatises on traditional Chinese philosophy and culture, as well as works by contemporary authors in the field of architecture and design. The following methods are used: comparative and historical-cultural analysis; semiotic analysis, which allows the object to be studied as a system of signs; compositional and ergonomic approaches.

Results. The modern Chinese style in the interior of the tea house corresponds to cultural and spiritual traditions in its compositional basis. The ideological and artistic image in contemporary Chinese art and design reflects the Confucian concept of creating something new based on the old. The various elements of the tea house interior are not only interconnected but also influence each other, which allows for a closer emotional connection between tea house guests and the surrounding space. The use of eco-friendly materials in the interior allows for the reflection of spiritual aspirations in the organization of space in accordance with the historical Chinese view of the world order. The main ways to integrate traditional techniques and elements into a modern interior are direct quotation, stylization, modern Chinese minimalism, and deconstructivism, which allows you to change the scale and perception of the tea house space using asymmetrical shapes and lines.

Discussion and Conclusion. The interior design of Chinese teahouses was influenced by the development of cultural traditions surrounding the tea ceremony. Architectural solutions and interior styles were shaped by rural or urban social environments, reflecting the spirit of the place. The spiritual content of the tea drinking ritual was reflected in the aesthetic perception of tea houses and influenced the formation of traditional interiors, creating a certain holistic composition and philosophical and emotional atmosphere. A comprehensive approach to the development of conceptual ideas is implemented in the modern design of the spatial environment of tea houses based on cultural traditions. The use of elements of traditional culture allows the creation of unique design objects, enriched with new artistic forms that reflect the uniqueness of Chinese culture.

Keywords: interior design, cultural tradition, tea house, Chinese philosophy, culture, tea ceremony

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Этно-художественные и идейно-эстетические традиции в формировании современного дизайна интерьеров

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Аннотация

Введение. Современный спрос на естественные вещи обусловлен цифровизацией и глобализацией, которая мотивирует развитие локальной идентичности, ее культурных особенностей в рамках страны или региона. В настоящее время в области дизайна интерьера в Китае происходит поиск новых концептуальных решений интерьеров путем соединения традиций и инноваций. Влияние даосизма, конфуцианства и чань-буддизма, выражающихся в таких фундаментальных принципах, как гармония, покой, естественность и подлинность, оказало огромное влияние на культуру и архитектуру Китая. Современные китайские дизайнеры используют символику китайской культурной традиции, которая ярче всего отражена в концепции Чайных домов в Китае. Цель исследования – определить влияние традиционной китайской культуры на формирование современного интерьера чайного дома.

Материалы и методы. В качестве материала исследования используются труды и трактаты по традиционной китайской философии и культуре, а также работы современных авторов в области архитектуры и дизайна. Применяется сравнительный и историко-культурный анализ; семиотический анализ, позволяющий изучить объект как систему знаков; композиционный и эргономический подходы.

Результаты исследования. Современный китайский стиль в интерьере чайного дома отвечает культурным и духовным традициям в своей композиционной основе. Идейно-художественный образ в современной практике искусства и дизайна Китая отражает конфуцианскую концепцию о создании нового с опорой на старое. Различные элементы интерьера чайного дома не только взаимосвязаны, но и находятся под влиянием друг на друга, что позволяет сделать эмоциональную связь между гостями чайных домов и окружающим пространством более тесной. Экологические материалы в интерьере позволяют отразить духовные стремления в организации пространства в соответствии с историческим китайским представлением мироустройства. Основные способы интеграции в современный интерьер традиционных приемов и элементов: прямое цитирование, стилизация, современный китайский минимализм, прием деконструктивизма, позволяющий изменить масштаб и восприятие пространства чайного дома с помощью ассиметричных форм и линий.

Обсуждение и заключение. Формирование интерьеров чайных домов Китая происходило под влиянием развития культурных традиций чайной церемонии. Архитектурные решения и стиль интерьеров складывались под воздействием сельского или городского социального окружения, отражая дух места. Духовное наполнение ритуала чаепития отразилось в эстетическом восприятии чайных домов и повлияло на формирование традиционных интерьеров, создающих определенную целостную композицию и философско-эмоциональную атмосферу. Комплексный подход в разработке концептуальной идеи осуществляется во время современного проектирования предметно-пространственной среды чайных домов на основе культурных традиций. Применение элементов традиционной культуры позволяет создавать уникальные объекты дизайна, обогащенные новыми художественными формами, отражающими своеобразие культуры Китая.

Ключевые слова: дизайн интерьера, культурная традиция, чайный домик, философия Китая, культура, чайная церемония

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Introduction. In today's world, interior design in China is searching for new conceptual solutions by combining tradition and innovation. In Chinese history, the tea house was a unique cultural object that played an important role in social and cultural life. In his research, O.I. Genisaretsky notes: "... design culture consists of three components: an ecological basis (the value-significant component of the object-spatial environment), a conceptual basis (the creative component of the object-spatial environment), and an axiological basis (the tangible, conceivable, and perceptible components of the object-spatial environment)" [1].

Contemporary Chinese designers incorporate symbols of Chinese cultural codes into their projects, which are reflected in the concept of traditional tea houses in China, depending on the archetypal elements of a particular Chinese province. In modern design, there is an intensive search for conceptual ideas based on Chinese traditions and the use of modern

materials and technologies. In solving creative tasks for designers, tradition becomes the main starting point in the design of modern tea houses. As Sinologist S.A. Arutyunov notes, “Every tradition was once an innovation, every innovation has a chance to become a tradition, and it is precisely in the ability to assimilate innovations that the vitality and adaptive flexibility of tradition lie” [2].

As part of our research, it is necessary to consider the role of Chinese cultural traditions in the design of modern interiors of Chinese teahouses, which shape the national character and originality of new creative solutions. Harmony in Chinese tradition is based on a philosophical understanding of being and the organic connection between the spiritual and the material, where the functional essence of an interior object is considered in its symbolic and traditional aspects. A Chinese tea house is a philosophy expressed in wood and stone. Its architecture is not designed to impress with luxury, but to create the ideal environment for achieving harmony, purity, peace, and reverence – the key virtues of the “Way of Tea.”

Materials and Methods. The research material includes works and treatises on traditional Chinese philosophy and culture, as well as works by contemporary authors in the field of architecture and design. Various methods of analysis are applied to the information. Comparative and historical-cultural analysis involves studying the genesis of an object, its prototypes, and its evolution in history, art, and culture. Semiotic analysis studies an object as a system of signs. System analysis allows us to consider the project as a holistic system consisting of interconnected elements (for example, the interior as a system of zones, furniture, lighting, and communications). The study and construction of formal relationships between the elements of the project: balance, rhythm, contrast, nuance, proportion, scale – provides compositional analysis. An ergonomic approach is used to study the interaction between people and objects/environments from an anthropometric perspective to ensure comfort, safety, and efficiency. Color analysis is used to study color theory, symbolism, psychological impact, harmonious combinations, and to understand atmosphere and accents.

Results. To create new artistic images in the interiors of modern tea houses, designers use the so-called *technique of stylistic interpretations* with special traditional symbols formed by centuries of Chinese culture. The works of the Chinese philosopher Zhuang Zi reflect the essence of the harmonious coexistence of man and nature, corresponding to the Taoist understanding of being. According to Taoist teachings, spiritual improvement takes place in the process of studying “things created by nature” in order to obtain “things created by man.” This teaching is at the core of traditional Chinese culture [3].

The tea house designs of interest to our study are from contemporary Chinese designers, the analysis of which will provide answers to the research goals and objectives.

Take for instance XinHeYe tea house, designed by Qicang Design studio in Ningbo. According to the designers’ concept, the project is inspired by tea ceremony rituals and the rhythm of the changing seasons, offering a retreat from the chaos of the city. The interior is made of natural materials in warm tones, which form the palette of the space to create the peaceful atmosphere of a tea house. A system of sliding and folding doors connects the interior with the surrounding landscape. The changing seasons are marked by floral installations and carefully selected tea rituals that emphasize the passage of time: from spring cherry blossoms to winter snow. The tea house reflects the natural cycles of life, creating an ever-evolving story in accordance with the Taoist concept of the ever-flowing world as a unity of opposites [4].

The modern Tea House project in Shanghai is an interesting case study. Architects and designers from Archi-Union’s studio have created a harmonious space between the interior and exterior, where the landscape becomes part of the interior space thanks to a maximally open glass wall with access to the garden, expressing concern for the environment. The traditional layout of functional areas in the room includes not only a tea ceremony hall on the first floor, but also a relaxation area with a library on the second floor, which corresponds to the traditional functional distribution of rooms in tea houses, taking into account the social needs of visitors [5].

During the design process, all trees on the site were preserved, and a hole was made for one of them, which corresponds to the Chinese idea of harmony between nature and man: minimal interference with the environment. This modern technique in a simple space allowed architects to gain new impressions of spatial perception. The unusual shape of the hexagonal ornate staircase is perceived as a striking sculptural art object in the space of the tea house. The smoothly flowing passageway around the staircase was created using modern design technologies and allowed the functional areas to be combined into an expressive linear and complex form [6]. In their project, the designers harmoniously combined traditional techniques for creating a tea house with new design technologies and materials. The modern Chinese style in the interior of the tea house can be identified by the traditional rules in the compositional basis of the interior, which forms an artistic image that reflects the principle of balance and harmony of Confucian philosophy [7].

According to Chinese philosopher Li Zehou, “Traditional culture is an integral part of historical existence. And the use of traditions in contemporary art and design reflects the Confucian concept of creating something new based on the old” [8]. The modern language of design is represented in the close interconnection between architecture and design, which combine traditional Chinese aesthetics. An example of this is the floating house in the bamboo courtyard in Shixiao Garden in Yangzhou. Chinese architect Sun Wei developed the following concept for his project: “The bamboo courtyard

is an example of the HWCD design philosophy, which encompasses the fundamentals of traditional Chinese gardens and fits into the natural environment”¹.

To create a sense of depth, bamboo was placed vertically in the interior, and rows of bamboo sticks were arranged along the paths on the lake, forming asymmetrical corridors. The inner courtyard is a traditional structure of pavilions facing inward on a square plan, creating an internal landscape area of the building. According to the architects’ concept, the panoramic view of the surrounding landscape and the lake is provided by the fragmented interior spaces of the entire building, located along the perimeter. Variations of several bodies and voids create the cubic shape of the entire bamboo courtyard. The night lighting of the tea house emphasizes the verticality of the object. The harmony between the architectural structure and nature corresponds to the Taoist principles in Chinese culture. Traditional natural materials such as bamboo and brick illustrate the sustainable sensory connection between humans and the environment. The bamboo courtyard provides a suitable setting for tea drinking, emphasizing the fundamental importance of design and architecture. This project illustrates the traditional connection between humans and nature in Chinese culture [9, 10].

The works of architect Wang Shu, in which he used *the technique of ecological minimalism* as a fundamental design principle, are of interest to our study. The tea house built by Wang Shu on the shore of a pond in Xiangshan, where space and nature exist in harmonious unity: “Interiors where every element is part of a closed ecosystem. Partitions made of pressed plant fibers naturally regulate humidity and purify the air. Furniture made from recycled materials not only minimizes its environmental footprint; it creates a new aesthetic where sustainability becomes a source of beauty. One of the conceptual spaces even features a system where indoor plants are integrated into architectural elements in such a way that the boundary between the interior and living nature is virtually erased”². Wang Shu’s work belongs to contemporary design trends – *symbiotic architecture and biophilic design* – combined with traditional Chinese tea house culture.

Let’s consider the main ways of integrating traditional techniques and elements into modern interiors using the example of various tea house interiors in China. The first method of integration is *direct quotation*, i. e. copying and reproducing interior elements and decorative and applied art objects, paintings, and calligraphy associated with tea ceremonies and the interiors of traditional teahouses, in accordance with Chinese cultural traditions. This method is represented in the design concept of the Lao She Teahouse. It is one of the best traditional tea houses. The unusual atmosphere, wooden corridor windows, Chinese hardwood furniture, exquisite porcelain bowls, and various palace lanterns hanging on the walls all radiate the bright colors of Beijing. Lao She Tea House has inherited and preserved the charm of Beijing-style tea houses in both form and function, corresponding to the method of direct quotation in the concept of interior space.

The next method of integrating traditional techniques and objects of Chinese tea culture into the modern interior of tea houses is *stylization*. This method is considered one of the most common in modern tea house interiors in China. “Stylization changes the appearance of the original image in accordance with modern aesthetic demands, providing an author’s interpretation and creative rethinking of images in traditional culture” [11]. Innovative transformations in stylization bring changes to the external appearance of objects, giving them new creative interpretations.

Stylization brings changes on a material level, achieving the visual appeal of a new cultural object. The interior of the tea house in Zhujiyajiao is an example of a more moderate approach to interior design, the use of individual decorative and applied art objects, and the rejection of excessive object saturation in the interior. Here we see that individual interior items are presented in a stylized form and have acquired new functions in place of traditional ones. The color scheme of the modern tea house is associated with the traditional Chinese color palette.

At the same time, it should be noted that all items in the interior of modern teahouses have retained features of traditional Chinese culture, remaining bearers of this culture. Along with new methods in solving conceptual ideas in environmental design, a new approach to designing spatial solutions has emerged: *modern Chinese minimalism*. It does not attempt to copy traditional forms, but it does not reject its roots either. Instead, it engages in a dialogue with tradition [12]. Furniture silhouettes that refer to the Ming dynasty but are made of innovative materials. Spatial solutions inspired by traditional gardens but reimagined for the modern lifestyle. Color palettes that originate in classical Chinese painting but are interpreted through the prism of contemporary color theory. This creates minimalism with a distinct “accent”: universal in its functionality but unique in its cultural expression.

Xue Binghua achieved a harmonious blend of tradition and modernity in his tea house project³. The tea house is called Qulanyuan, meaning “Courtyard of the Curved Corridor.” The uninhabited hutong was reconstructed with the aim of preserving as many elements and layouts from the Qing dynasty as possible, and a modern curved glass corridor was added. Antique tableware is used in the tea ceremonies at Qulanyuan, and the interior space is used as a gallery and art venue, in accordance with the functional characteristics of traditional Chinese tea houses.

The project of a modern tea house in Shenzhen, developed by EK Design Bureau, is of interest to our research. The

¹ URL: <https://ru.pinterest.com/pin/24488391717498958/?ysclid=mevbsbtizj962042210> (accessed: 12.10.2025).

² URL: <https://www.gazetametro.ru/articles/evoljutsija-kitajskogo-minimalizma-novyie-tendentsii-na-vystavke-v-guanchzhou-ciff-2025-23-04-2025?ysclid=mjbq3m4uro16709049> (accessed: 12.10.2025).

³ VK. URL: https://vk.com/wall-47905050_22076?ysclid=mevzbz4j4y185694481 (accessed: 12.10.2025).

task set before the designers was to literally combine the traditions of a tea house and modernity, represented by Chinese tea culture and *deconstructivist architecture*. According to the authors' concept, this will attract and introduce the modern generation of Chinese to the vast history of traditional tea drinking through modern design and architecture, making tea drinking traditions popular. The designers formulated their task as follows: "We wanted to give young people the opportunity to learn more about tea culture so that they would want to come here and spend time here." The designers creatively reimagined the traditional teahouse, creating a dynamic space in the spirit of deconstructivism with traditional landscapes on the walls. The concept of "deconstruction" can be seen in every detail—from the beams and columns to the bar counter, including traditional elements of Chinese architecture represented by mortise and tenon joints (known as "Sun Mao" construction) and in the warm burgundy and brown tones of the tea itself.

The original space was complex, shaped like a narrow triangle, which made it difficult to plan different areas. In addition, according to feng shui principles, a sharp triangle is considered "negative space." The walls were decorated with almost monochrome panels depicting spring. The solution to the problems of planning and zoning the space in the project was the use of *deconstructivism*, which allowed the scale and perception of the tea house space to be changed using asymmetrical shapes and lines. All of the projects presented feature a modern interpretation of tea house design, which has retained its essence of traditional Chinese culture and has been adapted to modern technologies and requirements.

The results of the study and analysis of contemporary Chinese teahouse designs allow us to draw the following conclusions:

- When designing the physical environment of tea houses, designers take a comprehensive approach to addressing the ethnocultural components of the interior.
- The artistic imagery of interior design solutions reflects a synthesis of contemporary design and traditional Chinese art based on the Confucian concept of creating something new while building on the old.
- The various elements of the tea house interior are not only interconnected, but also influence each other, allowing for a closer connection between tea house guests and the surrounding space, expressing the designer's creative vision.
- Eco-friendly materials in the interior allow spiritual aspirations to be reflected in the organization of space in accordance with the historical Chinese conception of the world order.
- Stylization brings changes to the interior on a material level, achieving the visual appeal of a new object of cultural content.
- Color palettes originate in classical Chinese painting but are realized through the prism of contemporary coloristics.
- Spatial solutions for tea houses by contemporary designers, inspired by traditional gardens but reimagined for the modern lifestyle.

Discussion and Conclusion. When building new tea houses, contemporary Chinese designers and architects successfully incorporate new technologies, combining them with traditions and using natural materials to decorate both the interior and exterior spaces, achieving complete harmony with nature. In designing modern tea house interiors, Chinese designers are actively seeking a harmonious combination of tradition and innovation in the development of new conceptual ideas, identifying this as one of the priority areas in design.

An analysis of contemporary tea house design solutions has identified tradition as the starting point for creative activity. The interior design of Chinese tea houses was influenced by the development of cultural traditions surrounding the tea ceremony. The Chinese tea ceremony is not just a ritual of drinking tea, but a spiritual practice, a miniature model of the ideal world order. Through the simple act of preparing and drinking tea, a person embarks on a journey toward harmony with themselves and others. The philosophical foundation of the Chinese tea ceremony was laid by Lu Yu in his 8th-century "Tea Canon," which combined these principles into the aesthetics of the "Way of Tea."

Architectural solutions and interior styles were influenced by rural or urban social environments, reflecting the spirit of the place. The spiritual content of the tea ceremony was reflected in the aesthetic perception of tea houses and influenced the formation of traditional interiors, creating a certain holistic composition and philosophical and emotional atmosphere. Chinese philosophy (Taoism, Confucianism, and Chan Buddhism) had a profound influence on the architecture of tea houses, making them not just buildings, but the material embodiment of spiritual ideas. This is expressed in harmony with nature; simplicity and asymmetry; symbolic order and rhythm; the unity of internal and external space.

Thus, a comprehensive approach to developing a conceptual idea is implemented in the modern design of the spatial environment of tea houses based on philosophical and cultural traditions. In contemporary teahouse designs, designers have managed to combine the traditions of the teahouse and modernity, represented by Chinese tea culture, implementing the idea of synthesizing aesthetic and natural elements in the formation of a new interior image.

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**Attitude to Death in Patristic Anthropology****Vladimir A. Ter-Arakelyants**

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✉ protoierey.vladimir@gmail.com**Abstract**

Introduction. Unlike pagan religions and philosophical systems, where the idea is that the main thing in a person is the soul, and the body is only a temporary shell in which the soul develops, Christian faith does not share such an understanding of human nature. Giving preference to the spirituality in a person, it still sees in them a fundamentally two-part being consisting of complementary sides: spiritual and material. This article offers a consideration of the problem of attitude to death in patristic anthropology.

Materials and Methods. The methodology is complex, due to the interdisciplinary approaches to the study of the problem. The leading research methods were conceptual and logical analysis of theoretical terminology and methods of historical and genetic analysis of scientific methodology.

Results. It is noted that Christianity preferring the spirituality in a person, nevertheless sees in them a fundamentally two-part being consisting of complementary sides: spiritual and material. The victory of death in our life was the result of a violation of the commandment and the immutability of divine promises. Moreover, the ancestral sin is the essence of the concept of death, and the cause of death is not in God, but in person. God guides us through the gates of death in order to exalt the dignity of life.

Discussion and Conclusion. It is proved that ontologically death, like evil, does not exist. God, who did not create evil, does not create death. Just as evil is a lack of good, so death is a lack of life. Paradoxically, death is an act of divine mercy and can be beneficial. Let's add that death is fraught not only with benefit but justice. After all, God Himself accepts it. The justice of death is also expressed in restriction in the world of sin. Another important conclusion should be an indication of the need to remember the impending death as the most important soteriological circumstance of our life, since it allows us to defeat sinful tendency. Being mortal means not only being involved in the evil that it carries, but also in the good, in particular, the ability to attain the martyr's crown. The problem of death is not the end, but the beginning of everything that is prepared for the soul, therefore our death must be met with our own life.

Keywords: patristic anthropology, spiritual death, evil of death, ancestral sin, bad conscience, justice of death, mortal memory

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*Оригинальное теоретическое исследование***Отношение к смерти в святоотеческой антропологии****В.А. Тер-Аракельянц**

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✉ protoierey.vladimir@gmail.com**Аннотация**

Введение. В отличие от языческих религий и философских систем, где проводится мысль, что главное в человеке – это душа, а тело лишь временная оболочка, в которой душа развивается, – христианская вера не разделяет такое понимание человеческой природы. Давая предпочтение духовному началу в человеке, она все же видит в нем

принципиально двухсоставное существо, состоящее из друг друга дополняющих сторон: духовной и материальной. В данной статье предлагается рассмотрение проблемы отношения к смерти в святоотеческой антропологии.

Материалы и методы. Методология носит комплексный характер, что обусловлено междисциплинарностью подходов к изучению проблемы. Ведущими методами исследования выступили концептуально-логический анализ теоретической терминологии и методы историко-генетического анализа научной методологии.

Результаты исследования. Отмечено, что христианство, отдавая предпочтение духовному началу в человеке, все же видит в нем принципиально двухсоставное существо, состоящее из друг друга дополняющих сторон: духовной и материальной. Победа смерти в нашей жизни стала следствием нарушения заповеди и непреложности Божественных обетований. При том прародительский грех и есть существо понятия смерть, а причина смерти не в Боге, а в человеке. Бог для того проводит нас вратами смерти, чтобы возвысить достоинство жизни.

Обсуждение и заключение. Доказано, что онтологически смерти, как и зла, нет. Бог, не сотворивший зла, не творит и смерть. И как зло есть недостаток добра, так и смерть есть недостаток жизни. Ещё как это не парадоксально, смерть есть акт Божественного милосердия и может заключать в себе пользу. Добавим, что не только пользу, но справедливость таит в себе смерть. Ведь Сам Господь принимает её. Справедливость смерти выражается и в ограничении в мире греха. Ещё одним важным выводом должно быть указание на необходимость памяти о грядущей смерти как важнейшем сотериологическом обстоятельстве нашей жизни, так как она позволяет нам побеждать греховную склонность. Быть смертным означает не только быть причастным злу, которое она несет, но и благу, в частности, возможности стяжать мученический венец. Проблема смерти – это не конец, а начало всего, что уготовано душе, потому и нашу смерть нужно встречать нашей же жизнью.

Ключевые слова: святоотеческая антропология, духовная смерть, зло смерти, прародительский грех, нечистая совесть, справедливость смерти, память смертная

Для цитирования. Тер-Аракелянц В.А. Отношение к смерти в святоотеческой антропологии. *Научный альманах стран Причерноморья*. 2025;11(4):42–47. <https://doi.org/10.23947/2414-1143-2025-11-4-42-47>

Introduction. Although daily experience says that death is the immutable destiny of every human being and the law of nature, the Holy Scriptures teach that originally death was not part of God's plans for a person. Death is not God's established norm, but rather evasion and the greatest tragedy. The book of Genesis says that death invaded our nature as a result of the violation by the first people of God's commandment. According to the Bible, the purpose of the coming into the world of the Son of God was to return to a person the eternal life they had lost. Here we are not speaking about the immortality of the soul, because by its nature it is not subject to destruction, but about the immortality of a person as a whole consisting of soul and body.

The restoration of the unity of the soul with the body should be realized for all people at the same time with the universal resurrection of the dead. Nevertheless, St. John Chrysostom, speaking about what death has become for us, portraying it highly artistically, writes: "Death is an inexorable executioner, death is an inevitable sentence, death is an impartial rapist of our kind, death is an unmasked killer, death is a natural traveler, death without a report appears in the face of kings, death is a predator, and day and night with the same art doing its job, death is a robber, a kidnapper of truth, death is only a welcome guest for the righteous. Hearing this, beloved, we will be awake and sober, so as not to fall asleep again with a sinful dream" [1].

In contrast to this opinion, the idea of death is now approved as a natural, normal and finite phenomenon for a person. St. Justin (Popovich) writes about this: "First, unconsciously, and then systematically consciously and deliberately, to a European person, through science, philosophy, and culture, they injected the idea that a person is mortal without a trace. This idea gradually took shape in a belief that says: death is a necessity. Death is a necessity! Is greater horror, insult and ridicule possible: a person's greatest enemy is necessary for a person?! Tell me, is there any logic here, at least some, at least children's or even insect logic? Maybe the European person, crushed and ground in the mill of death, lost the last drop of their mind and began to rave?" [2].

At the same time, no one argues about the inevitability and even inexorability of death, emphasizing its special character, about which the Monk Ephraim Sirin writes: "The angel of death does not know what a request is, puts any prayer in anything, no deplorable cry touches him, no painful cries arouse compassion in him. He does not pay attention to gifts, is not seduced by gold, separates the mother from her children; and they remain orphans, deprived of her community. The angel does not spare the beautiful, he does not mercy the strong at all, destroys the beauty of his face and turns it into pus in hell. The angel scorches the attractive color of the skin, and the beauty of the body disappears instantly; darkness covers the light of the eyes, blocks the hearing by deafness. Any decoration turns into stench; tramples all jewelry in the coffin; all sorts of lips make you cry out: alas! every voice becomes soreness" [3].

Materials and Methods. In the study, the methodology is comprehensive, due to the interdisciplinary approaches to studying the problem. The study of the problem of death in the light of patristic thought is in the steady development of the philosophy of religion, philosophical anthropology and a whole range of philosophical and general scientific methods: analytical, phenomenological, principles of objectivity, universal connection, contradiction, methods of comparative analysis and synthesis, scientific generalization. The study uses a conceptual and logical analysis of theoretical terminology in order to define the concept of death for the socio-cultural context.

Methods of historical and genetic analysis of scientific methodology are involved to analyze its reorientation from a formal theoretical setting to a socially significant one. The initial methodological idea of research is dialectical and systemic approaches. Philosophy of religion and philosophical anthropology of the topic of death needs a new research methodology with the involvement of a new conceptual apparatus and methodological tools. Methodology as a logical organization for solving the “problem of death” is to determine the purpose and subject of research, find approaches and guidelines for the problem, and choose research methods. The religious and philosophical aspect of this topic is also an object of social research. This is due to the ambiguity of the idea of “death concept”. Modernity requires clarification and development of this concept corresponding to their new understanding.

Results. In some religions and philosophical systems (for example, in Hinduism and Stoicism), the idea is that the main thing in a person is the soul, and the body is only a temporary shell in which the soul develops. When the soul reaches a known spiritual level, the body ceases to be necessary and must be thrown off like demolished clothes. Freed from the body, the soul ascends to a higher stage of being. The Christian faith does not share such an understanding of human nature. Giving preference to the spiritual principle in a person, it still sees in them a fundamentally two-part being consisting of each other complementary sides: spiritual and material. There are also simple disembodied creatures like angels and demons. However, a person has a different device and purpose. Thanks to the body, its nature is not only more complicated, but also richer. The certain union of soul and body is an eternal union made by God.

Moreover, the ancestral sin is the essence of the concept of death. The fact that the cause of death is not in God, but in person, St. Basil the Great asserts: “It was not God who created death, but we ourselves brought it upon ourselves with a crafty deed” [4]. For this, God guides us through the gates of death in order, as St. Ephraim believes, to exalt the dignity of life: “According to God’s providence, one life is changed to another, eternal, by the action of death, so that through the test the dignity of His gift is further exalted” [3]. The Christ defeated not blessing but the evil of death, therefore the saint further writes: “Death began with Adam, and its course spread to the Christ. The Christ abolished its power, took away the sting from sin, and in all generations, it is preached that death in the Christ is defeated by His humanity” [3].

According to St. Ignatius as a result of the fall, the relationship between soul and body changed. He writes: “By the fall, both the soul and the body of a person changed... The fall was a death for them ... death is only the separation of the soul from the body, previously already put to death by the retreat from them of True Life, God” [5]. The victory of death in our life was the result of a violation of the commandment and the immutability of divine promises. Saint Athanasius the Great writes about this: “Death overcame us by the force of the law, and it was impossible to avoid the law, since it was decreed by God because of the crime” [6]. He notes: “Then there would be no truth in God if, when God said that you would die, a person did not die” [6]. This raises the question what is now more natural life or death?

Reflecting on this subject, the Rev. Nicholas of Serbia writes: “So is death the only reality, and life an accident in this world, or is the opposite true? The Christ discovered and proved: the opposite is true” [7]. When the soul leaves its body after death, it falls into conditions alien to itself. Indeed, it is not meant to exist as a ghost and finds it difficult to adapt to new and unnatural conditions for it. That is why, in order to completely eliminate all the destructive effects of sin, God wanted to resurrect the people he created. This will happen at the second coming of the Savior, when, according to His almighty word, the soul of every person will return to its restored and renewed body. It must be repeated that it will not enter a new shell, but will connect precisely with the body that belonged to it before, but renewed and imperishable, adapted for new conditions of being.

It was the original sin that caused the current state, which is characterized by death and corruption. We read in the Monk Simeon the New Theologian: “The words and definitions of God are made by the law of nature. That is why there is the definition of God, uttered by Him as a result of the disobedience of the first Adam, that is, the definition of death and corruption, became the law of nature, eternal and unchanging” [8]. Rev. Isidore of Pelusium, considering sin the cause of death, writes: “Sin is firewood, and death is fire. In what it found its characteristic food, it devoured that. If it did not find it in the Christ, it naturally faded away, it is better to say, it died” [9].

As for the temporary state of the soul from the time of its separation from the body to the day of the general resurrection, the Holy Scriptures teach that the soul continues to live, feel and think. “God is not God of the dead, but of the living, for all are alive with him”, said the Christ (Matt. 22:32; Eck. 12:7). Death, being a temporary separation from the body, in the Holy Scriptures, is called either departure, separation, or assumption (2 Pet. 1:15; Phil. 1:23; 2 Tim. 4:6; Dejan. 13:36). Saint John Chrysostom writes: “When the Christ came and died for the life of the world, death is no longer called

death, but sleep and assumption" [10]. And elsewhere: "The power of death and true death is the one when the deceased no longer has the opportunity to return to life; if after death they come to life, and moreover with a better life, then this is not death, but assumption" [10].

St. Ephraim has the same thought: "From the Christ to this day, death for us is one dream and the separation of the soul from the body until the day of our renewal" [3]. St. Basil the Great remarks: "Death for the righteous is a dream, or rather, a departure for a better life" [4]. It is clear that the word assumption (sleep) does not refer to the soul, but to the body, which after death seems to be resting from its labors. The soul, having separated from the body, continues its conscious life, as before. Rev. Ephraim Sirin writes on this occasion: "The bodily only weaves cover, dilapidated from diseases, and the soul, as it is, forever remains alive and incorruptible... The soul of the «dead» lives and thinks, the Creator observes it in Eden, and their body is kept in the ground, before returning it is entrusted to it as a pledge" [3]. On the other hand, as Saint Chrysostom believes, death is the destruction of corruption: "Death... is nothing more than the perfect destruction of corruption because death destroys not just the body but its corruption" [10].

Rev. Maximus the Confessor understands death as evil and sin. Just as evil and sin are distances from the source of good – God, death is the same. The saint writes: "Death, in fact, is a distance from God; the sting of death is a sin that Adam having absorbed at one time, became expelled from the tree of life, from paradise, and from God, which was followed by bodily death" [11].

It is natural to answer the question, what gives rise to what and what should be feared more? Saint Chrysostom, answering this question, remarks: "Let us tremble not before death, but before sin; not death gave birth to sin, but sin produced death, but death became the healing of sin" [10]. The same saint connects fearlessness before death with faith in the Resurrection. "Who is able to deeply assimilate the thought of the Resurrection, will they be afraid of death, will they be afraid of anything else?" [10]. Moreover, as the Monk Ephraim Sirin believes: "Death, which is terrible for everyone and terrifies mortals, appears to the God-fearing feast" [3]. He writes: "On the day of death, only the righteous rejoice, who have acquired righteous deeds on their way and have marriage clothes" [3]. According to him: "Death of the righteous is the end of the struggle with the passions of the flesh; after death, wrestlers are glorified and take victory crowns" [3].

The theme of death and resurrection is one, hence the feelings of a believer are built. The triumph of faith will be the death of the righteous, because: "The Saints with the Heavenly Forces will soar to the heights to meet our God when He comes; with Him they will enter the truth, which is restoration, to accept the reward in the land of Life, which is above all fear" [8].

Rev. Simeon the New Theologian considers the death of the righteous to be something desired for them. "Since Christians after the Cross and the Resurrection of the Christ are certified that, dying in the Christ, pass from death into Life and into the joy of staying with the Christ, they wish death. For if the Spirit of the Christ is the life of the soul, what is the use of those who have received it to live in this world and thereby be eliminated from the joy that is provided by the demand with the Christ?" [8]. The fact that death is a prologue to the resurrection from the dead, and the resurrection is necessary not for the soul, but for the body, St. John Chrysostom says: "If the body does not rise, then a person will not rise, because a person is not only soul, but soul and body" [10].

St. Gregory of Nyssa considers the Lord Jesus Christ to be our Savior from death and the exit of us to the resurrection: ... "Our exterminator was death, which the God then led into inaction, when being immovable in the place where he was, he seemed to us to be sabbatical, he overcame the power of death, paving his way for all those who died to the resurrection from death" [12]. "Now, St. Athanasius the Great says, since the Savior has resurrected the body, death is no longer terrible, but all believers in the Christ trample on it as insignificant and rather decide to die than renounce faith in the Christ" [6]. There is another understanding of death. Saint Maxim the Confessor does not at all consider death what it is called: "The end of real life is unfair, I think, to call death, but rather deliverance from death, removal from the region of corruption" [11].

Reflecting on this topic, St. John Chrysostom writes: "What is death? The same as taking off clothes: the body, like clothes, clothes the soul, and through death we put it off ourselves for a short time in order to get it again in its brightest form" [10]. St. Athanasius the Great, developing the idea of the nature of a person, which is formed by God from nothing, writes: "Death, having reigned, took possession of people, because the crime of the commandment returned them to their natural state, so that both they were created from nothing and in being itself, over time, in all justice suffered corruption" [6]. The dual phenomenon of death in people's lives is expressed in the fact that, on the one hand, as St. Theophan the Recluse believes: «Death is the door to the fatherland for a blissful life" [13] and St. Ignatius writes: "Death is a great sacrament. It is the birth of man from earthly, temporary life into eternity" [5].

Saint Cyprian of Carthage says the same: ... "Death is not an event, but only a transition, or resettlement to eternity, at the end of a temporary path" [14]. Then it is liberation, about which St. Chrysostom again writes: ... "Death is liberation from all unexpected disasters, and who died with good hope is no longer subject to unknown, but is safe" [10]. On the

other hand, it is the greatest sorrow and bitterness. Rev. Ephraim Sirin writes, “No death is as bitter as the death of a wicked sinner. Their wickedness burns fire and unquenchable flame, despair and loss of all hope. Deliver us, <God>, from such a death and have mercy for us according to your goodness” [3].

Moreover, for a believer, grief on the occasion of death is not worthy. Saint Chrysostom writes: ... “Let no one despair for the dead: for God, everyone is alive, awake and falling into sleep according to His will” [10]. He claims that death is the liberation from the power of the devil: “He who overthrows the grave power of death also crushes the power of the devil” [10]. The negative component of this phenomenon is that death brings the destruction of the integral state of a person. According to St. Ignatius Bryanchaninov: “Death painfully cuts and tears a person into two parts, their components, and after death there is no longer a person: their soul exists separately, and their body exists separately” [5].

Saint Tikhon Zadonsky, reflecting on the topic of death, writes: “Death is «triform»: bodily, spiritual and eternal. Bodily death consists in the separation of the soul from the body. This death is common to everybody, righteous people and sinful people, and it is inevitable, as we see. God’s Word speaks about this death: «people are supposed to die one» day” (Heb. 9:27). The second death is eternal, by which condemned sinners will die eternally, but can never die; will wish to turn into nothing because of cruel and unbearable torment, but will not be able to. The Christ speaks about this death: «But the fearful and the unfaithful, and the wicked and the murderers, and the lovers and the sorcerers, and the idolaters and all the liars, have a fate in the lake burning with fire. This is the second death» (Apoc. 21:8). The third death is spiritual, by which all who do not believe in the Christ, the true Life and the Source of Life, are dead. Also, Christians who confess God and the Christ, the Son of God, but live lawlessly, are dead by this death” [15].

However, neither death itself causes us grief, but a bad conscience. Saint John Chrysostom writes: “It is not death that causes sorrow, but a bad conscience. Therefore, stop sinning and death will become desirable for you” [10]. The fear of death is not from God either. Rev. Nikon Optinsky (Belyaev) teaches: “Fear of death is from demons. They instill in the soul such fear as to deprive the hope of the mercy of God” [16]. St. Basil the Great taught: “Death is sent to those who have reached the limit of life, which from the beginning is laid in the righteous judgment of God, who has foreseen from afar what is useful for each of us” [4].

Patristic thought is based on the statement that ontologically death, like evil, does not exist. God, who did not create evil, does not create death. Just as evil is a lack of good, so death is a lack of life. Repentance is the only way of perceiving the fruits of our salvation performed by the Lord Jesus Christ. The soul of the righteous believes that through repentance our salvation is possible. At the same time, only virtues can be the protection and salvation of the soul. Rev. Isidore of Pelusium teaches: ... “The assumption of lovers of virtue... is the end of sorrows and the beginning of benefits. For the end of feats is the beginning of crowns” [9]. Saint John Chrysostom speaks about this: “Those who carefully work in virtue, moving away from the local life, truly, as it were, are released from suffering and bonds” [10].

He even sees the death of the righteous as their personal good: ... “I want everyone, when they or their neighbors are called <to the afterlife>, to walk with joy and fun, and greet others walking” [10]. Death has another quality. Paradoxically, it is an act of divine mercy. It should be added that death is fraught not only with benefit, but justice. After all, the God Himself accepts it. The justice of death is also expressed in restriction in the world of sin. Of course, acceptance of death, humility in relation to it is directly dependent on spiritual age. Another important conclusion should be an indication of the need to remember the impending death as the most important soteriological circumstance of our life, since it allows us to defeat sinful tendency. Being mortal means not only being involved in the evil that it carries, but also in the good, in particular, the ability to attain the martyr’s crown. The problem of death is not the end, but the beginning of everything that is prepared for the soul, therefore our death must be met with our own life.

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Original Theoretical Research



Christianity and Islam in the Adyghe Culture

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Abstract

Introduction. The core of the Adyghe culture is a moral and ethical code with high stability and minimal variability, and the periphery is a system of public institutions that is constantly changing under the influence of the social environment. One of these institutions is religion, which among the Adyghe people occurs in the form of paganism, Christianity and Islam. The purpose of the article is to identify the social factors that led to the emergence of Christianity in the Adyghe culture, and then to its displacement by Islam.

Materials and Methods. The material was primarily the work of modern researchers, considering the essence of the Adyghe culture, as well as the role that various religious ideas play in it. Publications on this topic belonging to pre-revolutionary researchers of the Adyghe culture from among foreign writers and travelers are also used. The main one is the historical method by which the authors try to show the evolution of the religious component in the culture of the Adyghe people.

Results. Most scholars of Christianity in the Adyghe culture believe that it came from Byzantium, although some of them also mention Georgia and Russia. However, the Christian roots in this culture were not very deep, since the Adyghe people flourished a syncretic cult, which consisted in a mixture of elements of Christianity and traditional beliefs. After the fall of Byzantium, Christianity in the East lost organizational and ideological support, while the Ottoman Empire did not weaken its efforts aimed at Islamizing the peoples of the North Caucasus. Gradually, Islam merged with the traditional beliefs of the Adyghe people, but never became an ethno-forming factor for it, the role of which the Adyghe people continued to play as a moral and ethical complex that forms the core of the Adyghe culture.

Discussion and Conclusion. In addition to traditional beliefs, the Adyghe culture reflected the ideas of two world religions, Christianity and Islam. At the same time, both Christianity and Islam were always intertwined among the Adyghe people with their traditional beliefs. Most Adyghe people are currently adherents of Islam, which, as a result of merging with pre-Islamic beliefs, has acquired a largely ethnic character.

Keywords: Adyghe culture, core of the Adyghe culture, periphery of the Adyghe culture, paganism, Christianity, Islam

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Оригинальное теоретическое исследование

Христианство и ислам в культуре адыгов

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Аннотация

Введение. Ядром адыгской культуры является морально-этический кодекс, обладающий высокой устойчивостью и минимальной изменчивостью, а периферией – система общественных институтов, постоянно изменяющаяся

под влиянием социальной среды. Одним из этих институтов является религия, которая у адыгов встречается в форме язычества, христианства и ислама. Цель статьи заключается в том, чтобы выявить социальные факторы, приведшие к появлению христианства в культуре адыгов, а затем к вытеснению его исламом.

Материалы и методы. Материалом послужили прежде всего работы современных исследователей, рассматривающие сущность адыгской культуры, а также ту роль, которую играют в ней различные религиозные представления. Используются также публикации по рассматриваемой теме, принадлежащие дореволюционным исследователям адыгской культуры из числа иностранных писателей и путешественников. Основным является исторический метод, с помощью которого авторы пытаются показать эволюцию религиозной составляющей в культуре адыгского народа.

Результаты исследования. Большинство исследователей христианства в культуре адыгов полагает, что оно пришло в неё из Византии, хотя некоторые из них упоминают также Грузию и Русь. Однако христианские корни в этой культуре оказались не очень глубокими, поскольку у адыгов процветал синкретический культ, заключавшийся в смешении элементов христианства и традиционных верований. После падения Византии христианство на Востоке лишилось организационной и идеологической поддержки, тогда как Османская империя не ослабляла своих усилий, направленных на исламизацию народов Северного Кавказа. Постепенно ислам сливался с традиционными верованиями адыгского народа, но так и не стал для него этнообразующим фактором, роль которого продолжало играть адыгство как морально-этический комплекс, образующий ядро адыгской культуры.

Обсуждение и заключение. Помимо традиционных верований, в культуре адыгов нашли отражение идеи двух мировых религий – христианства и ислама. При этом и христианство, и ислам всегда переплетались у адыгов с их традиционными верованиями. Большинство адыгов являются в настоящее время приверженцами ислама, который в результате слияния с доисламскими верованиями приобрёл в значительной степени этнический характер.

Ключевые слова: культура адыгов, ядро адыгской культуры, периферия адыгской культуры, язычество, христианство, ислам

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Introduction. The word “Adyghe” is a common name for the autochthonous people of the North Caucasus, which includes the Adyghe, Kabardians, Circassians and Shapsugs who speak the Adyghe dialects of the West Caucasian language family. S.A. Razdolsky defines the Adyghe culture as a thousand-year experience of the Adyghe people who have unique knowledge about the world around them, transmitting them in interpersonal communication as the most important values [13, p. 215]. In the structure of any culture, the core and periphery can be distinguished: the first includes norms, standards, rules of activity, as well as a system of values, while the second covers its elements, which are subject to changes under the influence of various social factors. The core of the Adyghe culture is the moral and ethical code, for which the word “Adyghe” (Adyg. “Adyghagye”) is used. In a broad sense, this word means humanity, and in a narrow sense, it means the traditional norms of behavior of the Circassians, including attentiveness, integrity, truthfulness, shame, respect for elders and persons of the opposite sex, the ability to behave in society, honesty, honor, sensitivity, etc. [2, p. 1].

The core of the Adyghe culture has high stability and minimal variability, due to which it plays the role of its protective belt. In contrast, the periphery of the Adyghe culture does not remain unchanged in the process of its historical development, but constantly changes under the influence of the social environment. One of the social institutions that form it is religion, which is found in the form of paganism, Christianity and Islam among the Circassians. The purpose of the article is to identify social factors that led to the emergence of Christianity in the Adyghe culture, and then to its displacement by Islam.

Materials and Methods. The material was primarily the work of modern researchers, considering the essence of the Adyghe culture, as well as the role that various religious ideas play in it. In addition to the works of modern authors, publications on the topic under consideration belonging to pre-revolutionary researchers of the Adyghe culture from among foreign writers and travelers are used. The main thing in the article is the historical method by which the authors try to show the evolution of the religious component in the culture of the Adyghe people.

Results. Like other ancient peoples, at a certain stage of historical development, the Circassians have a pantheon of pagan deities. At the head of this pantheon there was the god Tha, who was genetically related to the archaic deity of the Sun. As a result of his evolution, the functions performed by him gradually passed to the god Thashkho (lit. Tha

the Great), who began to be considered the creator of everything that exists. In his honor, the Adyghe people regularly organized festivities, which were accompanied by dances and sacrifices, as well as the pronunciation of health resorts in the form of an appeal to the Almighty, called “khokhi” [1, p. 220].

The next after Thashkho in the pantheon of the Adyghe deities was Psatha, who, together with the Supreme deity, was in charge of human souls. His role in this pantheon is evidenced by the fact that he led the feast of the deities, which was arranged on Mount Elbrus (Adyg. Oshhamaho). According to the ideas of the ancient Circassians, Psatha was able to influence nature, pacifying not only storms and hurricanes, but also the raging ocean. Festivities lasting up to two months were held in his honor, during which dances were performed around his idol, which was a wooden fetish. Since Psatha was also considered the manager of human souls, in the existence of which the Adyghe people believed, it was he who determined the further fate of the soul when it appeared before him in heaven. The afterlife of a person, as well as the fate of his soul, depended on how he lived on earth. According to S.T. Chamokova, the perception of Tkhashkho as the Supreme deity among the Circassians indicates that they were ready for the perception of a monotheistic religion, the first of which in their culture was Orthodoxy [17, p. 51].

Most scholars of Christianity in the Adyghe culture believe that it came to it from Byzantium, although some of them also mention Georgia and Russia [9, p. 54]. According to their ideas, the Circassians got acquainted with Christianity in 40, when the missionary activities of the Orthodox St. Andrew the First-Called and Simon Kananaïos, as well as the apostles Bartholomew, Matthew, Peter and Philip, took place in the North-West Caucasus. Greek and Italian travelers familiar with the medieval Caucasus claimed that the Circassians were converted to Christianity by Andrew the First-Called or his followers. The basis for their approval was that the Circassians were familiar with the St. Andrew’s cross, symbolizing the crucifixion of St. Andrew the First-Called [14, p. 58].

The German scientist and traveler Johann Anton Güldenstädt, who, at the invitation of the St. Petersburg Academy of Sciences, came to Russia, spoke about the role of Russia and Georgia in spreading Christianity among the Circassians. In the late 70s – early 80s of the 18th century, he participated in academic expeditions aimed at exploring the Astrakhan province, as well as the North Caucasus and Georgia. The result of these studies was the book “Geographical and Statistical Description of Georgia and the Caucasus from the Journey of Mr. Academician J.A. Güldenstädt through Russia and the Caucasus Mountains, in 1770, 71, 72 and 73”, which was published in 1809. Circassians (the Adyghe people) are characterized by J. Güldenstädt as a special people who has some resemblance only to their neighbors Abkhazians, speaking with them in different dialects of the same language. During the time of Ivan the Terrible, thanks to the Georgian and Russian clergy, the Greek Catholic faith was introduced on their land, in which worship was performed in Greek according to the Byzantine rite developed in the Orthodox Church of Constantinople. Its presence among the Circassians is evidenced by the old stone churches preserved until the 18th century, crosses on graves along the banks of the Kuma River, keeping the fast by them, etc. [3, p. 137].

A large role in the spread of Christianity among the Circassians was played by the Abkhaz kingdom, which in the Middle Ages had significant political influence in the Caucasus, as well as Tmutarakan, which passed at the end of the 10th century under the rule of Russia after the defeat of the Kyiv prince Svyatoslav Igorevich of the Khazar Khanate. The formation of the Tmutarakan principality, in which Saints Cyril and Methodius preached at one time, is considered a special stage in the Christianization of the peoples of the North-West Caucasus. This principality became a major Christian center, in which there was a cathedral, as well as churches and monasteries [12, p. 80].

For several centuries, Byzantium sent clergymen and religious books to the Caucasus, which contributed to the establishment of Christianity in the form of Orthodoxy on its territory. However, its power weakened significantly after the fall of Constantinople, which was the culmination of the Fourth Crusade undertaken by the Catholic Church at the beginning of the 13th century. Against the background of the weakening influence of Orthodoxy in the Northern Black Sea region, the activities of Genoese trading posts (colonies) intensified, which were engaged not only in trade, but also in missionary work, which had the goal of converting the Adyghe people and Abkhazians to Catholicism. The activities of Catholic missionaries not only did not achieve the desired result, but to some extent had the opposite effect. Orthodoxy in the Northern Black Sea region was not supplanted by Catholicism, but retained its positions or even strengthened them a little [10, p. 181].

In 1453, the Ottoman sultan Mehmed II, nicknamed the Conqueror, captured Constantinople, the capital of the Byzantine Empire, after a two-month siege. The capture by the Turks of the capital of Byzantium marked the fall of the Empire itself, which served as a stronghold of Christianity in the East. The collapse of the Eastern Roman Empire resulted in a gradual change in the religious preferences of the Circassians, expressed in the emergence of syncretic dualism, in which, along with the Orthodox, they practiced pagan cults.

According to modern scholars, the Christianization of the Adyghe people began in the 6th century and lasted a whole millennium. Initially, it was carried out by Byzantium, Georgia and Russia, professing the Orthodox faith, and later by the Genoese, who were champions of Catholicism. Since neither Orthodoxy nor Catholicism took deep roots in the consciousness of the Adyghe people, the Christianization they experienced is called superficial [4, p. 140]. Moreover, S.B. Filatov claims that it was almost completely eradicated [15, p. 162].

The Christianization of the Adyghe people contributed to its introduction to the cultural traditions of Orthodoxy, although it did not have a significant impact on its consciousness. In the 16th century it was replaced by Islamization associated with the policies of the Ottoman Empire, which had long tried to subjugate the Circassians, if not politically, then with the help of Islam. There is no doubt that Islam has an important place in the religious preferences of the Circassians, but it has not become a decisive factor in the development of their culture [15, p. 141]. In this regard, the following questions arise: (1) how deep were the roots launched by Christianity in the culture of the Adyghe people? (2) why did Catholicism fail to oust Orthodox ideas from the Adyghe culture, and Islam to some extent succeeded? (3) why did Islam not become a decisive factor in the development of the Adyghe culture, although most Adyghe people are Muslims belonging to one of its directions – Sunnis? The answers to these questions, which contain the results of our study, can be formulated as follows:

(1) According to numerous testimonies of Russian and foreign authors who personally observed the life of the Adyghe people, the Christian roots in its culture were not very deep. Since the Circassians flourished a syncretic cult, consisting in a mixture of elements of Christianity and traditional beliefs, some of these authors found it difficult to determine their religion or even called them unbelievers [11, p. 37]. The deeper rooting of Christianity in the Adyghe culture was also not facilitated by the fact that the clergy who used the Greek language in their sermons themselves did not always understand their meaning [19, p. 4062].

(2) After the fall of Byzantium, Christianity in the East lost organizational and ideological support, while the Ottoman Empire did not weaken its efforts aimed at Islamizing the peoples of the North Caucasus. The expansion of the Ottoman Empire and the Crimean Khanate, which was in vassal dependence on it, resulted in the penetration of Islam into all layers of the Adyghe society. According to the Kabardian princes to the Crimean Khan, which dates back to the beginning of the 18th century, most Circassians converted to Islam, a mosque was built in almost every village and an elementary school was opened. However, the penetration of Islam into the culture of the Circassians was a rather long process, in which not only Muslim sermons played an important role, but also the forceful methods practiced by the Turkish sultans and Crimean khans [5, p. 73]. Undoubtedly, it had a certain influence on the religious representations of the Circassians, but their confession of Islam, as in its time and Christianity, was formal due to a lack of educated clergy, which makes it impossible to thoroughly familiarize themselves with the religious dogma of Muslims [7, p. 108]. Nevertheless, Islam, relying on the military and ideological power of the Ottoman Empire, was able to do what Catholicism could not do, which lost its influence in the East: to oust Orthodoxy and strengthen its position among the Circassians.

(3) The Adyghe culture was characterized by religious syncretism, which was expressed in the coexistence of traditional beliefs, as well as Christianity and Islam. In order for Islam to become the dominant form of religion among the Circassians, it had to be integrated into their traditional beliefs. Merging with these beliefs, Islam increasingly acquired an ethnic character, influencing the national feelings of the Adyghe people [16, p. 18]. Nevertheless, it never became an ethno-forming factor, the role of which Adyghe continued to play as a moral and ethical complex that forms the core of the Adyghe culture.

Discussion and Conclusion. In addition to traditional beliefs, the Adyghe culture reflected the ideas of two world religions: Christianity and Islam. At the same time, both Christianity and Islam were always intertwined among the Circassians with their traditional beliefs. Most Circassians are currently adherents of Islam, which, as a result of merging with pre-Islamic beliefs, has acquired a largely ethnic character.

The problem of the relationship between traditional beliefs of the Circassians and two world religions, the consideration of which is devoted to the article, is multifaceted. One of its aspects is the understanding of this relationship as an interreligious dialogue, the identification of the essence and typology of which is becoming a popular topic of research in the field of socio-humanitarian knowledge [8, p. 61–101; 20, p. 15–30]. Another interesting and little-studied aspect of the problem we are considering is the reflection in the Adyghe culture of the ideas of Buddhism, which their closest neighbors, the Kalmyks, have been professing since the 13th century [6, p. 21–33; 18, p. 15]. We believe that the aspects of this problem identified by us can become the subject of further research on the philosophical foundations of the Adyghe culture.

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Original Theoretical Research



Industrial Tourism as a Factor in the Artification and Development of the Corporate Structure of Production Facilities

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Abstract

Introduction. In modern society, tourism is an area of cultural and business integration, attracting an increasing number of both consumers and producers of tourism services. Industrial tourism occupies a special place in this field, focusing on the artificialization of technological processes and the transformation of manufacturing enterprises into tourist attractions in the region. Industrial tourism has a history dating back more than a century. The phenomenon has been studied by cultural scholars, historians, economists, ecologists, and representatives of other scientific fields. The purpose of this study is to examine the issue of industrial tourism in the context of its impact on the optimization of the production and personnel structure of enterprises engaged in excursion and tourism activities.

Materials and Methods. The materials consisted of interdisciplinary theoretical studies that broadened the understanding of the significance of tourism in general and industrial tourism in particular for the development of the regional socio-cultural situation. The basic method was a comparative analysis of the positive consequences and results of the excursion process for tourists, on the one hand, and enterprises, on the other. An empirical approach based on personal experience of visiting industrial enterprises for excursion purposes was also used. For a comprehensive study of the topic, a combination of methods from several scientific fields is used: semiotic and discourse analysis, participant observation, content analysis, network analysis, and case study method.

Results. The genesis and evolution of a specific type of tourist activity based on the openness of production processes to outside visitors are considered. The so-called “machine halls” of the first world art and industrial exhibitions of the second half of the 19th century, when ordinary people became interested witnesses of real technological cycles, are identified as the prototype of the phenomenon under study. The experience of artifying industrial processes was subsequently used everywhere. The Rostov region, which has rich natural and production resources that are attractive to tourists, has had positive experience in the development of industrial tourism.

Discussion and Conclusion. The obvious marketing benefits of industrial tours contributed to the active development of industrial tourism in the 20th and 21st centuries. This has led to the development of a symbiotic relationship between participants in tourism activities: tourists gain vivid impressions and increase their level of erudition during tours, while enterprises optimize their production and personnel structures and ensure effective self-promotion, which is recouped through the payment for tour services. In today’s world, industrial tourism is not only becoming a driver of industrial progress, but also has a positive impact on the development of regional culture, improves the economy, and forms an effective basis for employment.

Keywords: industrial tourism, artification of the production process, experience economy

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Промышленный туризм как фактор артификации и развития корпоративной структуры производственных объектов

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Аннотация

Введение. В современном обществе туризм является областью интеграции культуры и бизнеса, включающей в орбиту своих интересов все большее число как потребителей, так и производителей туристических услуг. Особое место в данной сфере деятельности занимает промышленный туризм, делающий ставку на артификацию технологических процессов и превращение производственных предприятий в туристическую достопримечательность региона. Промышленный туризм имеет более чем вековую историю. Изучению феномена посвящены труды культурологов, историков, экономистов, экологов и представителей других научных сфер. Цель данного исследования состоит в рассмотрении проблемы промышленного туризма в контексте его влияния на оптимизацию производственной и кадровой структуры предприятий, осуществляющих экскурсионно-туристическую деятельность.

Материалы и методы. Материалами послужили междисциплинарные теоретические исследования, расширяющие понимание значения туристической деятельности в целом и промышленного туризма, в частности. Базовым методом выступил сравнительный анализ. Использовался также эмпирический подход, основанный на личном опыте посещения промышленных предприятий с экскурсионной целью. Для комплексного изучения темы применяется комбинация методов из нескольких научных областей: семиотический и дискурс-анализ, включенное наблюдение, контент-анализ; сетевой анализ; метод кейс-стади.

Результаты исследования. Рассмотрены генезис и эволюция специфического вида туристической деятельности, основанной на открытости производственных процессов для сторонних посетителей. В качестве прообраза исследуемого феномена выделены так называемые «машинные залы» первых всемирных художественно-промышленных выставок второй половины XIX столетия, когда обыватель стал заинтересованным свидетелем реальных технологических циклов. Опыт артификации промышленных процессов в дальнейшем стал использоваться повсеместно. Положительный опыт развития промышленного туризма имеет Ростовская область, располагающая богатыми природными и производственными ресурсами, привлекательными для туристов.

Обсуждение и заключение. Очевидная маркетинговая целесообразность производственных экскурсий способствовали активному развитию промышленного туризма в XX – XXI вв. При этом сложились симбиотические отношения между участниками туристической деятельности: туристы получают яркие впечатления и повышают уровень эрудиции в ходе экскурсий, а предприятия оптимизируют производственную и кадровую структуру, обеспечивают действенную саморекламу, окупаемую за счет оплаты экскурсионных услуг. В современном мире промышленный туризм не только становится драйвером индустриального прогресса, но и оказывает благоприятное влияние на развитие региональной культуры, совершенствует экономику, формирует эффективную базу для трудоустройства населения.

Ключевые слова: промышленный туризм, артификация производственного процесса, экономика впечатлений

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Introduction. The second industrial revolution in the mid-19th century resulted in a massive shift to mass machine production of virtually all goods useful to humans. Fundamental changes based on innovations in the technological sphere became a decisive factor in the industrialization of society and rapid economic development. Although it had a progressive significance for the civilizational process as a whole, the mechanization of production was met with mixed reactions from public opinion.

The Arts and Crafts movement emerged in the artistic milieu of Victorian England, led by John Ruskin and William Morris, two well-known and influential figures in the visual arts of that era. Both artists sharply criticized machine production in favor of the superiority of handcrafted production and nurtured a utopian idea of reviving medieval Gothic aesthetics, professional craft guilds, and artisanal production. William Morris, who was not only an artist but also an excellent publicist, convinced both creators and consumers of industrial products that the “massification” of goods leads to the vulgarization of tastes and the aesthetic and even moral degradation of society [1, 2].

At the same time, William Morris's ideas about the destructive influence of industrialization on culture contradicted his artistic and manufacturing practices. The principles of form creation applied by Morris in the mass production of furniture, tableware, and other interior elements were developed in the stylistic directions of early design–functionalism and constructivism—and were used in the construction of the educational concept at the Bauhaus school, the first higher educational institution to produce professional industrial designers [3].

Materials and Methods. The study of industrial tourism with an emphasis on its transformative role (artification, development of territories and corporations) is based on a strong theoretical foundation. The materials used were interdisciplinary theoretical studies that broaden the understanding of the significance of tourism in general and industrial tourism in particular for the development of the regional sociocultural situation. The basic method was a comparative analysis of the positive consequences and results of the excursion process for tourists, on the one hand, and enterprises, on the other. An empirical approach based on personal experience of visiting industrial enterprises for excursion purposes was also used. For a comprehensive study of the topic, semiotic and discourse analysis, content analysis, participant observation, and network analysis were used to study the communication and formal links between the departments involved in the tourist flow; the case study method was used for a multidimensional study of one or more specific production facilities that have implemented industrial tourism.

Results. The first Great Exhibition of the Works of Industry of All Nations, intended by its organizers to overcome consumer distrust of machine-made products, was organized and held in London in 1851 under the patronage of the British royal family (Fig. 1). The mission of the exhibition was made possible by the combined efforts of the Royal Society of Arts, representatives of industry and business, and support at the state level. More than thirty countries presented their exhibits, and alongside works of fine and decorative arts, samples of the latest industrial products were also on display. Thus, industrial goods, on a par with products of artistic activity, gained the status of an integral element of the aesthetic development of the spatial environment [3].

German architect and art theorist Gottfried Semper was commissioned to create the overall design concept for the exhibition. An important factor in popularizing industrial production was the so-called machine hall. Based on Semper's architectural design, a gallery was built to house the most advanced machines of the time, which produced goods right before the visitors' eyes. Turning the production process into a bright and exciting show attracted many viewers and changed their opinion about its unattractiveness, danger, and inhumanity: satisfied curiosity gave rise to acceptance of industrial production and its products.



Fig. 1. Machine hall at the First Great Exhibition of the Works of Industry of All Nations.
Architect: Gottfried Semper. 1851, London

The effect was so obvious that the creation of machine pavilions with the latest production equipment became traditional for all subsequent world industrial exhibitions at the end of the 19th century. Over the years, their design was entrusted to the most advanced and authoritative architects, in particular, at the 1867 World's Fair of Art and Industry in Paris, the author of the machine hall project was Gustave Eiffel, who later built his famous tower for the 1889 exhibition, which became an engineering and architectural marvel of its time [4].

The building itself, designed by architect Joseph Paxton specifically for this event, served to popularize the achievements of industrial production. The huge building was assembled from lightweight metal structures in record

time thanks to the use of advanced construction technologies. Paxton was the first to use continuous glazing in a public building, which made it look like a sun-filled greenhouse. It was so unexpected and impressive that journalists nicknamed the building the Crystal Palace. In a sense, the Crystal Palace itself became the main exhibit, attracting and delighting visitors from all over the world [5].

Thus, industrial exhibitions in the 19th century deliberately sought to give visitors aesthetic pleasure from contact with the production and technological processes involved in manufacturing a product. This goal later became the basis for industrial tourism, so exhibition events can be considered the prototype of a phenomenon that developed in the 20th and 21st centuries.

The first enterprise to open its doors to visitors was the Jack Daniel's distillery, producer of the world-famous whiskey brand in Tennessee, USA. The distillery's initial foray into tourism in 1866 was unsuccessful and was forgotten for a long time. However, it is believed that this was when industrial tourism began [6]. Its marketing function soon became apparent, which contributed to the active development of the industry. The main objects of industrial tourism were wineries, cheese factories, and fruit plantations, where the excursion program necessarily included tasting and advertising promotion of products.

The main concept of modern industrial tourism is the opportunity to visit operating production facilities, learn about technological processes, and sometimes even participate in them directly. For tourists, this is a unique chance to gain vivid impressions from visiting unusual places and learning about the manufacturing process of various goods. Satisfying consumers' natural curiosity is a key factor in the success of this business, because, like all other types of tourism, industrial tourism primarily serves an entertainment and leisure function [7, 8, 9].

For manufacturing organizations, excursion events are attractive because they are an effective way to advertise the company's activities. During the tour, the manufacturer demonstrates its advanced technologies, employee professionalism, high product standards, environmentally friendly policies, etc. in the most positive context. By using this convenient resource to communicate with consumers, the company positions itself as a market leader and a leading regional brand [10].

The result is the formation of trust in the company and the quality of its products. As a rule, tourists actively share their impressions in personal contacts and through social networks, ensuring effective promotion of the positive image of the manufacturing brand. An attractive image of the company, in turn, contributes to an increase in the number of potential customers. The costs of such highly effective advertising are successfully covered by the fees paid by tourists for the tour.

Thanks to the openness of technological processes to outside observers, the culture of production is improving and the corporate structure is developing. The workshops are kept clean and tidy, and employees pay attention to their appearance, behavior, and communication skills, which has a positive effect on working relationships and labor discipline. In addition, employees develop pride in their company and profession [11, 12].

Another important factor in the appeal of excursions for enterprises is career guidance activities aimed at attracting young employees. Large manufacturing organizations develop interesting tours for schoolchildren and students of higher and secondary educational institutions to inspire them with the perfection of technological processes and interest them in employment. In this way, the personnel system of manufacturing organizations is improved.

One of the Russian enterprises actively implementing a tourist program is the Novolipetsk Metallurgical Plant (Fig. 2). Here, one-and-a-half-hour tours are conducted in the blast furnace and rolling mills, where tourists witness the breathtaking beauty and power of technological processes, which, carried out in real time, turn into a spectacular show for tourists. To make the tour more attractive, Russia's only ecological park, Swan Lake, with a beautiful aviary, has been created on the territory of the plant. For visitors, this is a very vivid confirmation of the environmental friendliness and cleanliness of production (Fig. 3).

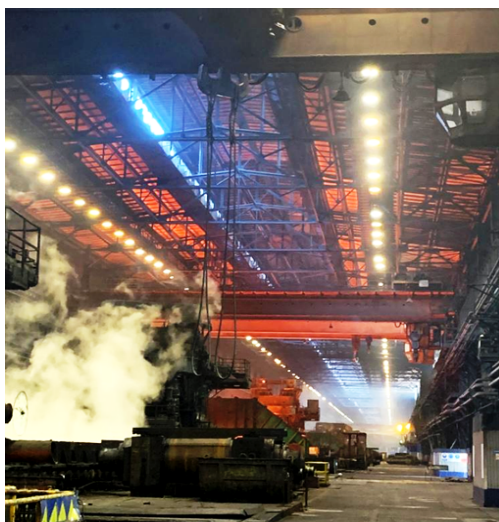


Fig. 2. Steel rolling shop at the Novolipetsk Metallurgical Plant(photo by the author)



Fig. 3. Swan Lake Ecological Park at the Novolipetsk Metallurgical Plant (photo by the author)

Benchmarking is becoming an effective form of industrial tourism. The essence of this phenomenon is that experts, representatives of partner companies, or production associations with similar activities act as tour guides. The purpose of such visits is to conduct a comparative analysis of various aspects of the enterprise's activities in order to study its advanced methods and further use them to improve one's own results [13].

The leading researcher of this phenomenon is British economist Anthony Barnes Atkinson. The scientist identified three types of benchmarking based on the comparison of certain characteristics:

- product benchmarking, when the final products are analyzed and the quality of one's own product is compared with that of competitors;
- functional, when technological functions and processes are compared, as well as the costs of their implementation;
- strategic, when global strategies and prospects for market development in the relevant industry are compared [13].

As a rule, for a comprehensive analysis, all three types of benchmarking are carried out in conjunction, which contributes to the development of best practices for improving the industry and minimizing associated problems and negative consequences [15, 16]. Often, after a tour of the enterprise, tourists are given the right to purchase manufactured products at a loyal price without trade markups. This opportunity is especially attractive for visitors to enterprises that manufacture souvenirs or food and beverages [17].

One such example is the Imperial Porcelain Factory in St. Petersburg founded in 1744 by Empress Elizabeth I. In addition to an exciting tour of the production workshops and information about the history of the enterprise, tourists can purchase unique products from the factory at affordable prices in a store that is closed to ordinary customers. Another example is the Massandra Production and Agricultural Association Joint Stock Company in southern Crimea, founded by Prince Lev Sergeyevich Golitsyn (Fig. 4). Visitors learn about its rich history, dating back to 1892, see all stages of production and storage of famous wines, taste the wine collection, and finally purchase their favorite samples in a specialized store at the enterprise.



Fig. 4. Massandra Agricultural Production Association in Crimea (photo by the author)

The Rostov Region, being the largest agro-industrial region, is actively involved in the development of industrial tourism. There are many successful manufacturing enterprises in the region that are happy to open their doors to visitors.

The leading manufacturing giant in the region is the Rostselmash Group of Companies, which produces high-tech agricultural machinery. The company is actively developing its excursion activities, revealing the main production processes in the context of modern innovative technologies to tourists. The most attractive part of the excursion program for visitors is the museum of technology, which displays samples of the company's products throughout its history. This retrospective overview provides a clear picture of the evolution of Rostselmash's technological achievements.

Since ancient times, the Rostov region has been the center of wine culture in the region. One of the largest enterprises continuing the traditions of winemaking in the Northern Black Sea region is the joint-stock company "Tsimlyansk Wines." This is a full-cycle wine-making enterprise engaged in the cultivation, processing, and production of unique sparkling wines with the protected geographical indication "Don Valley." The company's wines are popular with consumers and collectors. However, the success of the business is also facilitated by a competent excursion policy. To develop its tourism activities, the winery organizes exciting tours of the vineyards and production facilities, including tastings and the opportunity to purchase products at reasonable prices.

Semikarakorskaya Keramika Joint Stock Company, included in the list of Russian folk-art enterprises, produces souvenir products with original designs in mass and limited editions, as well as unique items made to individual orders. Semikarakorsk souvenirs are regular participants in international exhibitions of the highest level and are often awarded diplomas and medals.

The excursion program introduces visitors to the history and all stages of production of the famous souvenirs. But the highlight of the excursion is the master classes, which give visitors the opportunity to create their own version of a product within the artistic tradition and keep it as a souvenir. After gaining this experience, tourists are eager to purchase the company's products, which, due to their uniqueness, have become a real souvenir marker of the region [18].

Discussion and Conclusion. Over more than a century of industrial tourism development worldwide, a variety of technologies for interacting with consumers of tourism products have been developed. In the era of post-industrial society, when a fundamental change in the socio-cultural paradigm took place and the service sector became the main economic resource, tourism became an effective factor in social progress. Attention is being focused on a phenomenon known as the "experience economy." Customers of tourism services are now looking not only for passive recreation and entertainment, but also for new knowledge, new experiences, and the discovery of processes that were previously hidden from them. In these conditions, familiarity with production technologies is becoming an increasingly popular request among tourists.

Companies that open their doors to tourists benefit both directly from the payment for tour services and the sale of souvenirs, and indirectly from the effect of indirect advertising. By showing production processes in a positive light, manufacturing brands build a positive image in the minds of consumers, which has a marketing effect and also has a positive impact on human resources policy.

Thus, industrial tourism makes a significant contribution to the development of civilizational processes by promoting regional production culture in the context of its history, current state, and future prospects.

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Original Theoretical Research



Transformation of the National Style in the Architecture of Orthodox Churches of the mid-19th – early 20th Centuries in the Rostov Region

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Abstract

Introduction. The purpose of the article is a style classification of the architecture of Orthodox churches in the Rostov region of the period of romanticism, eclecticism and Art Nouveau. The object of research was the churches of the mid-19th – early 20th centuries, the subject of research is the style evolution of their architectural solutions. The relevance of the topic is due to insufficient study and the need to restore a number of churches of the studied period in the Rostov region.

Materials and Methods. In the course of art history research, stylistic and comparative analysis, bibliographic method, photofixation, synchronic and diachronic approaches were applied. The materials were historical and modern photographs of facades and interiors, plans, sections, design drawings of the studied objects of cultural heritage, as well as their prototypes and analogues.

Results. The article provides a holistic overview of the Don churches of the mid-19th – early 20th centuries. For a number of churches, architectural and artistic analysis was carried out for the first time, prototypes of compositional and decorative solutions were determined, and a style characteristic was given. It is shown that the style evolution of the Don church building of the period under consideration as a whole coincides with the all-Russian one. Monuments of Russian-Byzantine, Byzantine, Russian and Russian Revival styles are represented in the region. For the middle of the 19th century, borrowings from the architecture of the 15th century are characteristic, later the motifs of the “patterns” of the Moscow and Yaroslavl schools prevail, the motifs of Pskov and the Novgorod medieval architecture are less often used, in the Byzantine style – elements of the Middle Byzantine architecture.

Discussion and Conclusion. Along with all-Russian trends, there are also regional features due to the geographical, historical and political context and traditionalism of the mentality of the Cossacks. Firstly, there is the abundance of Byzantine-style churches. Secondly, the duration of the eclectic stage which left many characteristic monuments. Thirdly, chronological brevity and restraint in the manifestation of modernity. Churches chronologically related to the non-Russian stage are stylistically close to late eclecticism, the techniques of which remain dominant, only slightly transforming under the influence of Art Nouveau. Orthodox churches of the mid-19th – early 20th centuries in the Rostov region can and should become a source of inspiration for modern architects who turn to church building.

Keywords: Russian-Byzantine style, Russian style, Russian Revival style, Byzantine style, church architecture

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Трансформация национального стиля в архитектуре православных храмов середины XIX – начала XX века на территории Ростовской области

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Аннотация

Введение. Цель статьи – стилевая классификация архитектуры православных храмов Ростовской области периода романтизма, эклектики и модерна. Объектом исследования стали храмы середины XIX – начала XX в., предметом исследования является стилевая эволюция их архитектурных решений. Актуальность темы обусловлена недостаточной изученностью и необходимостью реставрации ряда храмов исследуемого периода на территории Ростовской области.

Материалы и методы. В ходе искусствоведческого исследования были применены стилистический и сравнительный анализ, библиографический метод, фотофиксация, синхронический и диахронический подходы. Материалами послужили исторические и современные фотографии фасадов и интерьеров, планы, разрезы, проектные чертежи исследуемых объектов культурного наследия, а также их прототипов и аналогов.

Результаты исследования. Представлен целостный обзор донских храмов середины XIX – начала XX в. Для ряда храмов впервые проведен архитектурно-художественный анализ, определены прототипы композиционных и декоративных решений, дана стилевая характеристика. Показано, что стилевая эволюция донского храмоостроения рассматриваемого периода в целом совпадает с общероссийской. В регионе представлены памятники русско-византийского, византийского, русского и неорусского стилей. Для середины XIX в. характерны заимствования из архитектуры XV в., позднее преобладают мотивы «узорочья» московской и ярославской школ, реже используются мотивы псковской и новгородского средневекового зодчества, в византийском стиле – элементы средневизантийской архитектуры.

Обсуждение и заключение. Наряду с общероссийскими тенденциями, имеются и региональные особенности, обусловленные географическим, историко-политическим контекстом и традиционализмом менталитета казачества. Во-первых, это обилие храмов византийского стиля. Во-вторых, продолжительность эклектического этапа, оставившего множество характерных памятников. В-третьих, хронологическая краткость и сдержанность в проявлении модерна. Храмы, хронологически относящиеся к нерусскому этапу, стилистически близки поздней эклектике, приемы которой остаются доминирующими, лишь незначительно трансформируясь под влиянием модерна. Православные храмы середины XIX – начала XX в. на территории Ростовской области могут и должны стать источником вдохновения для современных архитекторов, обращающихся к храмоостроению.

Ключевые слова: русско-византийский стиль, русский стиль, неорусский стиль, византийский стиль, храмовая архитектура

Для цитирования. Кишкинова Е.М. Трансформация национального стиля в архитектуре православных храмов середины XIX – начала XX века на территории Ростовской области. *Научный альманах стран Причерноморья*. 2025;11(4):61–68. <https://doi.org/10.23947/2414-1143-2025-11-4-61-68>

Introduction. An integral part of the architectural heritage of the Rostov region are Orthodox churches of the mid-19th – early 20th centuries. The architectural features of these churches are unevenly studied. The purpose of this publication is to characterize the style evolution of their architecture, the tasks are to identify the monuments that most fully reflect the stages of this evolution, to analyze their spatial compositions and decor, to determine prototypes of architectural and artistic solutions, to identify the regional specifics of Don churches in the context of the general line of evolution of the Russian church building of the studied period. The relevance of the study is due to insufficient study and the need to restore a number of churches of the studied period in the Rostov region. The most famous and large such as the cathedrals of the Nativity of the Virgin and Pokrovsky in Rostov-on-Don, the Ascension Cathedral and the Alexander Nevsky Church in Novocherkassk [1, 2] have been studied in sufficient detail, however, many monuments located in remote villages and farms were not analyzed from the point of view of their stylistics, respectively, the stylistic classification of churches was not carried out.

The theoretical basis of the study was the concept presented in the monograph by V. G. Lisovsky “National style in the architecture of Russia” [3], as well as the ideas presented in the monograph by E. I. Kirichenko “Russian style” [4]. In recent years, literature dedicated to the architectural monuments of the Southern region has become quite numerous. Thus,

the book of the head of the construction of the Novocherkassk Cathedral K. Kh. Limarenko [5] was reprinted. A general description of the evolution of the architecture of this region is presented in the book by G.V. Esaulov “Architecture of the South of Russia. From history to modernity” [6]. Churches built according to the projects of A.A. Yashchenko are considered in the study by M.G. Evenko and V.V. Pishchulina “Creativity of academician of architecture A.A. Yashchenko” [7]. The regional aspect of church building is disclosed in the monograph by V.V. Pishchulina “Church building in the spatial culture of the Don Cossacks of the 16th – 19th centuries. [8]. Historical information is scrupulously collected in the work of A.V. Shadrina “Churches of the Don and Novocherkassk diocese. The end of the 17th century – 1920” [9]. In order to identify prototypes, albums of exemplary projects were viewed [10, 11].

Materials and Methods. Stylistic and comparative analysis, bibliographic method, photofixation, synchronous and diachronic approaches are used. The materials were historical and modern photographs of facades and interiors, plans, sections, design drawings of the studied objects of cultural heritage, as well as their prototypes and analogues.

Results. As it is known, in the second quarter of the 19th century, in accordance with the ideas of romanticism, interest in the medieval heritage of national culture deepens. In architecture, the expression of this process was the formation of the Russian-Byzantine style, which was most fully reflected in the work of academician of architecture K.A. Ton. This style is characterized by symmetry of compositions coming from classicism, monumentality, accentuation of the center, as well as bulbous cupolas borrowed from the ancient Russian architecture, keeled arched gables and careen-shaped ogee gables, perspective portals, band of pilasters.

The largest monument of the Russian-Byzantine style in the Rostov region is the Cathedral of the Nativity of the Blessed Virgin Mary in Rostov-on-Don (1854–1860). It is based on the project of the Vvedenskaya Church in the Semenovskiy regiment compiled by K.A. Ton and revised by the Moscow architect A.S. Kutepov [3, p. 86]. The building is centric and symmetrical, refers to the type of cross-domed temples. The five-domed composition is dominated by the central dome, all cupolas are bulbous. The plan is square, with each side of the square complicated by a protruding risalit corresponding to the cross arm. Risalits are separated by faceted half-columns and above the cornice are completed with keeled arched gables. The arched windows are decorated with platbands with keeled archivolt, and the doors with perspective portals. Light faceted dome drums are decorated with small three-quarter Doric columns. The all-facade and symmetry of the building are associated with the classic tradition, while the details, narrow arched windows, keeled arched gables and platbands, go back to the architecture of the Moscow principality of the 14th century and Muscovite state of the late 15th century, in particular, to the Assumption Cathedral of the Moscow Kremlin of Aristotle Fioravanti.

According to the project given in the album compiled by K.A. Ton [10], even before the Rostov Cathedral, in 1844–1846 the Hodegetria Church of the settlement of Agrafenovka was built. The project was developed for the Epiphany Church in Saratov (1838, not preserved). The composition is designed on the principle of “ship”. Unlike the project, the church is cruciform, as it is complicated by vestibules from the North and South, with angular foundations, without separate toe-holds. Above the square middle cross the square dome drum rises, crowned with a closed vault. The bell tower is a tent-completed octagon over three tiers of quadrangles. The northern and southern arms of the cross, covered with cylindrical arches, on the facades are completed with triangular gables. The windows are arched, in the dome drum, the middle quadrangle and the octagon of the bell tower alternating with the same niches, and the archivolt rest on pilasters. The edges of the tent are cut through by round lucarnes. The corners of all volumes are fixed with pilaster-strips, in the lower tier of the building with rusticated. The second quadrangle of the bell tower under the eaves is decorated with a frieze of square decorative brickworks. The dome and tent of the bell tower were originally completed by miniature bulbous cupolas. Currently, the church needs to be restored.

Another example of the use of the exemplary project of K.A. Ton is the Church of St. Mary Magdalene (1852), built in the village of Novo-Maryinsky (now Krasniy Desant farm). The composition is also designed on the principle of “ship”. The tent bell tower includes a quadrangle and two octagons. The prayer hall is square in plan, with angular foundations, without separate toe-holds. An octagonal dome drum rises above it, raised on a pedestal and crowned with a bulbous cupola. The apse is semicircular in plan. The upper octagon of the bell tower is cut through by rectangular campanile embrasures, borders are decorated with flat obelisks superimposed on them. The borders of the lower octagon are decorated with panels, into which icon-cases are inscribed. The bell tower tent is completed by a miniature bulbous. Portals are perspective with keeled archivolt. The windows are arched with trapezoidal cornices. Dome drum borders are secured by semi-columns supporting architrave and resting on cantilevers. The dome drum windows are double arched with keeled archivolt supported by thin half columns. Thus, order elements borrowed from classicism are supplemented by recognizable motifs of the ancient Russian architecture (tent, keeled archivolt, trapezoidal cornices, bulbous cupola).

The beginning of the formation of the Byzantine style also dates back to the era of romanticism. However, this direction takes on mature forms during the eclectic period, by 1860, when academician of architecture D.I. Grimm developed the project of Vladimir Cathedral for Chersonesos. The Byzantine style was based on a careful study of the architectural heritage of the Byzantine Empire. During the reign of Alexander II, this style was widely used in the construction of

churches, clearly expressing the idea of kinship with Byzantium, the unity of the Slavic peoples and imperial greatness. These ideas led to the demand for style in the studied multinational and multiconfessional region close to the southern border. Characteristic features of the style were gentle domes, low dome drums completed with arcatures, “striped bond” imitating the Byzantine technique of “recessed row” and “opus mixtum”, semi-ring diaconicons around apses, double and triple arched windows. Compositions were also diverse, not only cross-domed, but also tetraconchal churches and basilicas. During its existence, the Byzantine style evolved from a romantic stage to an archaeologized one, then to an eclecticized one, and finally to the stage marked by modernist influences.

The most significant monument in the Byzantine style in the Rostov region is undoubtedly the Ascension Cathedral in Novochoerkassk (1891–1905). The author of its design is Aleksandr Aleksandrovich Yashchenko (1842–1893). The urban planning solution of the cathedral is very successful: it organically rises atop a hill crowning it and playing the dominant role in the ensemble of the surrounding Ermak Square. The cathedral is five-domed, three-aisled, four-pier, cross-in-square in plan, with blind side domes serving as campaniles. The square plan is complicated by a “ship”-like extension connecting the vestibule and the bell tower, which is supplemented by side porches. The apse is encircled by a semicircular sacristy. In addition to the apse, the Ascension Cathedral’s plan features projecting semicircular apsidioles in the North and South, characteristic of churches of the so-called “Athonite type”. The domes are helmet-shaped. The bell tower is executed in the “octagon-on-quadrangle” (octagonal drum over a quadrangular base) composition and it is relatively low. The dome drum of the central dome is decorated with a double arcade: the arches of the lower tier rest on paired semi-columns, while those of the upper tier on single columns. The arcades of the lateral domes are supported by pilasters rather than semi-columns. The belfry tier of the bell tower is ornamented similarly to the central drum but lacks the upper “crown”. The corners of the church volumes are accented with elongated columns having beveled “Byzantine” capitals. The same type of capitals decorates all the semi-columns of the cathedral, with their ornamentation including either acanthus or acanthus with crosses. The facades of the main volume are completed by monumental arched gables, adorned with broad friezes featuring lush vegetal ornamentation, while the lateral facades of the porch beneath the bell tower bear trilobed curves. The cornices, which separate the main volume of the cathedral into two tiers, as well as those completing the pedestals of the dome drums and arcades, and also the sections of cornices accentuating the truncated corners of the building, vary in design. They incorporate bands of dentils, chevron motifs, “porebrik” (traditional Russian brickwork ornament), acanthus, and string-of-beads in various combinations. The facades of the bell tower are especially richly decorated. The main entrance is designed as a perspective portal, akin to those found in the Vladimir-Suzdal architecture. Two arched windows flank the main entrance, above which, in niches, there are relief eight-pointed crosses. Above the portal there is a triforium window; in its elevated central opening, a clock is installed. The niche housing the triforium is stepped, terminating in a kiot (icon case) with the depiction of the Don Icon of the Mother of God. The lateral facades of the bell tower’s quadrangle, in addition to the triforium at the second tier, are pierced by a biforium window at the lower level. Above it, the archivolt is formed by the curve of the cornice, below there are vegetal ornamentation and bas-reliefs of six-winged Seraphim.

Almost simultaneously with Cathedral of the Ascension in Novochoerkassk the Alexander Nevski Church was built (1888–1902). The author of its design is Nikolay Evstigneevich Anokhin (1854–?). Anokhin based his project on a design created by V.A. Schreter for a now-lost church intended for the estate of F.A. Tereshchenko near Kyiv (before 1883). The church is a four-pillar, five-domed, cross-in-square church with small lateral domes above the campaniles and a dominant central dome. The main cubic volume is surrounded by four semi-domes adjoining the arched gables, giving the volumetric solution the character of a tetraconchal church. The cylindrical bell tower is connected to the church by a spacious refectory. The windows are semicircular; in the dome drums of the church and campanile are separated by wide piers and complemented by profiled archivolts with dentils. Dentils are also located under the cornices. The archivolts of the windows of the lower tier have a keel-shaped contour. Relief decorations include rings in the friezes, an oblique lattice at the level of the semi-domes, crosses on the corners under the campaniles, recessed into the piers and angles of the half-columns. The campaniles are lightweight, rectangular in plan, and open. The arches supporting their domes rest on four low columns. The portal is perspective and keel-shaped. The main hall, rectangular in plan with four pillars, is complemented in the West by a large refectory and a vestibule under the bell tower, and in the East by a semicircular sacristy surrounding the apse. The eastern corner cells of the church, where the side altars are located, have rounded inner corners and are covered by small hemispherical vaults not expressed on the facade, evoking associations with the interior solutions of Hagia Sophia in Constantinople: in the interior, the motif of the central dome, supported by four semi-domes, is supplemented by two small conches. The choir lofts were removed during renovations in 1912–1915. In the detail character of the Aleksandro-Nevskaya Church, Byzantine features combine with borrowings from Russian sources: these include keel-shaped archivolts of the niches and arches of the portals of the lower tier, as well as the two-tone coloration of the facades, reminiscent of the 17th-century constructions.

The Troitskaya Church of the Dyadin farmstead (1886–1894) was attributed by M.G. Evenko as related to the work of A.A. Yashchenko. The composition, as in the churches described above, is solved as a “ship” and includes a bell tower of

the type “octagon on a square base”, a small refectory, the church itself crowned with a single dome on a low drum, and an apse. However, the planning solution is original. The Russian tradition here is linked with the overall cruciform plan, symbolically significant and genetically tracing back to early Christian martyriums and baptisteries of the 5th century. At the same time, the main volume of the church has an octagonal plan. The combination of cruciform and octagonal plan is a very rare technique in the Byzantine-style architecture. The drums are crowned with an arcade, the domes above the main volume and the bell tower are hemispherical. In the piers of the drums there are miniature half-columns. The windows are arched, and triforia are located in the square base of the bell tower and above the portals, united by a common perspective archivolt. The corners of the square base of the bell tower and the portals are accented with paired half-columns. A similar church, the Odigitrievskaya Church, is located in the village of Gruzsko-Lomovka, town of Makiivka, Donetsk People’s Republic.

In relation to the second half of the 19th century, the direction focused on the medieval heritage of the ancient Russian architecture is usually called the Russian style. According to the classification of V.G. Lisovsky, in the Russian style there were two directions: eclectic (combining historical decor with the structure of modern buildings) and organic (striving for unity of decor and composition). Based on this classification, church buildings should be attributed to the second, organic direction.

One of the most interesting monuments of this direction in the Rostov region is the Church of the Archangel Michael of Sloboda Pozdneevka (1890). The church is composed in the form of a “ship”. The bell tower is of the tented type, classified as “a quadrangle on a quadrangle”, with the lateral parts of the bell tower in the North and South as well as the upper quadrangle crowned by pediments with keel-shaped endings. The vaulted refectory has a gable roof. The main two-level volume of the column-free prayer hall, complicated by vestibules on the North and South sides, is covered by a closed vault with vault sections shaped as three-lobed keel-shaped arched gables. The central dome is illuminated, while the side ones are blind. All drums are two-tiered, separated by profiled cornices and complemented at the pedestal level by flat stepped arched niches. The pediments of the vestibules, which incorporate icon shrines (kiots), are similar in shape to the pediments of the bell tower. The motif of the three-lobed keel-shaped arched gable is the leading decorative element on the facades, repeating in the design of the arch window pediment supported by pilasters. This three-lobed arched gable recalls medieval monuments, such as the Church of St. Tryphon in Naprudny, Moscow, and the pediments of window frames in 17th-century buildings. A significant role in the facade composition is played by the order arranged in tiers, represented by half-columns, either single or grouped in clusters at the corners, supporting the complex-profiled cornice reinforcements. The portals are perspective. Decorative details also include wall panels and two-color brickwork forming a chessboard pattern, crosses, and rhombuses. The vaulting system is particularly interesting and reminiscent of Baroque monuments. A close constructive analogue is the Annunciation Church on Vasilievsky Island in Saint Petersburg, from 1750–1765. While belonging to the Baroque period, it is nevertheless influenced by the pre-Petrine Moscow architecture.

The Odigitrievskaya Church in Aksay (then Aksayskaya stanitsa) dates from 1891 to 1897. The church has a cruciform plan and the traditional ship composition. The bell tower is a quadrangle crowned with a tent with chamfered corners and bell embrasures on a wider quadrangle. According to a historical photograph, it was originally much taller and multi-tiered. The main volume is topped by a closed four-vaulted vault, which from outside forms the shape of a hemispherical dome. There are small bulbous cupolas above the tent and dome. The apse is faceted. The facades are unplastered, and the decor is made of brickwork. The lower quadrangle of the bell tower and the buttresses of the main volume are emphasized by gables with cut upper corner. The gables are decorated with relief crosses, kneelers under the cornice and staggered kneelers resembling a geometrized Romanesque arcature. The crowning cornice of the main volume is adorned with two rows of triangular teeth, the frieze includes narrow panels, below which there are kneelers and gorodki. Relief crosses framed by miniature half-columns surround the portal of the main entrance. Small half-columns with cubic capitals with chamfered corners are embedded into the corners of the main volume. The same half-columns in two tiers flank the porches. The main volume lacks freestanding columns and is covered with a closed vault. The style of the church is Russian, with some Romanesque borrowings. This direction in the national style was called “Russo-Romanesque” by contemporaries [3, p. 120].

The Pyatnitskaya Church of Manichskaya stanitsa (1897–1904), designed by Ivan Petrovich Zlobin (1859–about 1930), has a complex and memorable look. The church is cross-in-square with a dome, in the ship composition, featuring four internal columns. The quadrangle of the bell tower, refectory, and the church are two-light, with tiers divided by a horizontal string way. The bell tower and all five bulbous cupolas of the church are tented roofs, with abundant verticals enhancing the silhouette’s pronounced dynamic. On the North and South sides, the main volume adjoins pentagonal apse-like projections, giving the church the character of an “Athonite-type” church. The quadrangle of the bell tower widens downward, acquiring the shape of a truncated pyramid. The main volume and refectory above the profiled cornice are finished with a parapet with balusters. The frieze includes a ribbon of running ornament and a broad band with triglyphs

and square decorative brickworks. The windows are arched, with semicircular and keel-shaped archivolt resting on half-columns and pilasters with Byzantine capitals. Above the quadrangle of the belltower, the upper part forms an arcade with columns decorated with baluster-shaped half-columns, fixed at the corners by clusters of three cylindrical half-columns, and is topped by a solid parapet also with baluster-shaped half-columns and relief crosses. Four tiers of octagonal bell tower cells with decreasing diameter rise above.

The first, adorned with small turrets, and the third, supplemented with square decorative brickworks, octagonal structures pierced by openings on every other facet, while the second and fourth represent openwork arcades. In the second octagon, topped with careen-shaped ogee gables bearing crosses aligned with the openings' axes, the arches rest on columns; in the third octagon, supplemented with square decorative brickworks, the arches rest on columns decorated with baluster-shaped half-columns; and in the fourth, which upper part is adorned with a running molding, these half-columns are doubled. The bell tower's tent roof is crowned with a ring featuring arched niches and a sheya (crowning part of church building usually of cylindrical or octahedral form) topped with a bulbous cupola. The corner tents of the main volume are octagons elevated on square bases with arched niches. The octagons themselves are supplemented with square decorative brickworks, pierced by arched windows, and capped with an arcade on consoles decorated with miniature embossed crosses aligned with the windows' axes. Above the tents there are rings with running moldings and «sheyas» crowned with bulbous cupolas. The facets of the main octagon of the central dome are crowned with three-lobed careen-shaped ogee gables with a central keel-shaped element; the windows here are also arched with keel-shaped archivolt supported by pilasters with crossbands and rolls. Below the window sill band course, square decorative brickworks are placed. Beneath the tent roof there is a smaller octagon adorned with an arcade resting on baluster-shaped half-columns and featuring a battlement termination. The tent is crowned with a ring with a similar but smaller-scale arcade in lower relief, and a dome on a slender drum – sheya. Apse-like projections are decorated with panels. The main entrance is framed by decagons, giving the portal a battlement character. The details trace back to the architecture of the mid-17th-century Russian patterned design (such as the Church of the Nativity of the Virgin in Putinki). At the same time, the facade decoration does not seem excessive. A comparison naturally arises with the church – in style, silhouette, and decoration – with the Peter and Paul Cathedral in Peterhof, built simultaneously and designed by N.V. Sultanov.

At the beginning of the 20th century, under the influence of new principles of form-making within the framework of a turn to the national architectural tradition of the Middle Ages, monuments were created that were interpreted particularly freely and expressively. The volumetric-spatial compositions became more plastic and cohesive, based on the correlation of deliberately enlarged masses; the plans became stricter and simpler, and the decorations were no longer so abundant, no longer covering the facades entirely but forming peculiar clusters that emphasized compositional centers. There was a shift from the stylization of eclecticism to the stylization of Art Nouveau, to the creative reinterpretation of medieval forms. This stage of heritage assimilation is commonly referred to as the Russian Revival. The main source of inspiration now became the earlier, more laconic architecture, primarily the monuments of Novgorod and Pskov. The emotionality, sometimes expressiveness, of the authors' approaches enhanced the romantic component. All this was the result of the influence of fin-de-siècle trends, although the features of Art Nouveau manifested to varying degrees in different monuments. Many churches were characterized by an increased focus on the expressiveness of volumes, accentuation, sometimes monumentalization of individual elements that sharpened habitual compositional solutions. However, in the church architecture of the Rostov region, these tendencies manifested rather moderately, with a preference, under the influence of Cossack traditionalism, given to established methods of late eclecticism. Its architect was Grigory Nikolaevich Vasilyev (1868–1932). The church is five-domed, traditionally designed as a “ship”. The vestibules and refectory are rectangular in plan, with the choir above the refectory occupying half its area. The prayer hall is square in plan, with powerful wall-mounted supports. The pentagonal apse adjoins the prothesis and diaconicon. The vestibules protruding from the North and South give the plan a cruciform shape. The bell tower includes two octagons over a quadrangle and a tented roof crowned by a dome on a slender drum-sheya. In the upper tier under the cornice there are battlements, an arcade, square decorative brickworks, archivolt of the arched openings. At the base of the drum there are careen-shaped ogee gables. In the lower tier, windows have battlement endings. Side windows of the quadrangle have rounded upper corners. The cornice crowning the entire building rests on stepped town-like brackets. The band of ornamental brickwork runs above the basement. The walls of the refectory are pierced by three arched windows decorated with squat half-columns. Vestibules have gable roofing. The cornice is supported by town-like brackets. The wall surface is divided by pilaster strips into bays finished with three-lobed central and two-lobed side curved shapes. Windows are arched with dripstones. In the niche under the central window there are square decorative brickworks and a carved stone flowering cross in a keel-shaped niche, with a running molding insert above the window. The central cubic volume, decorated with a cornice on dentals, an arcade and an arcade-column band, is covered with a four-slope roof and bears five domes – a luminous central one with a large bulbous cupola and solid side domes with slightly elongated teardrop-shaped domes. The main drum with arched windows is decorated with corbels, curb stones, running molding, and square decorative

brickworks; the side drums, with arched niches, have corbels and running molding. Entrances are arched and accessed by stairs. The archivolt of the western portal rests on thin half-columns with carved stone capitals. On the sides, the bell tower quadrangle windows have a three-lobed ending fitted into arched niches with dripstones. Decorative elements trace back to the architecture of the Russian patterned style of the mid-17th century. The powerful five-domed composition recalls the monuments of the Yaroslavl school. Elements of Russian Revival include windows with battlement endings and rounded corners, teardrop-shaped domes, and motifs of the medieval Novgorod architecture (gable ends, multi-lobed curves, dripstones).

The laconicism of the decorative solution and the opposition in the silhouette of the enlarged central dome and miniature chapels are close to the Russian Revival style Ascension Church of the Susat farm (1914).

Discussion and Conclusion. The architectural monuments examined allow us to conclude that the stylistic evolution of church building in the territory of the Rostov region in the mid-19th to early 20th century chronologically corresponds to the all-Russian transformation of the national style from Romanticism through Eclecticism to Art Nouveau, practically without the lag characteristic of the provincial architecture in earlier periods. The Russian-Byzantine, Byzantine, Russian and Russian Revival styles are represented by monuments forming the ecological framework of the region, all of the worthy architectural and artistic level, in which the features of these stages of heritage assimilation are fully and clearly manifested. While in the mid-19th century, construction was mainly based on exemplar designs, in the second half of the 19th and early 20th centuries, projects predominately were developed for particular churches.

The overwhelming majority of churches feature bell towers connected to the main volume of the building. Alongside the cross-in-square plans, including those of the “Athos type” and tetraconch forms, pillarless compositions, cross-shaped and single-nave, are widely used. The crowning parts of the churches vary: single-domed, five-domed, tent-roofed, with domes on closed vaults. Domes vary as well, onion-shaped, close to helmet-shaped, hemispherical. Decorative elements in the Russian-Byzantine style are mostly borrowed from the 15th-century architecture; in the Byzantine style from monuments of the middle Byzantine period with the addition of the Old Russian motifs; in the Russian Style mainly from the “carved decorations” (ornamental) styles of the Moscow and Yaroslavl schools; in the Russian Revival style, elements of the Pskov and Novgorod medieval architecture are added. A distinctive feature of the region, due to its originally borderland position, is the widespread distribution of churches in the Byzantine style, expressing the imperial idea. Another feature is the appeal within the Russian style to its “Russian-Romantic” variant. Traits of Art Nouveau in church building in the early 20th century often appear fairly restrained, while maintaining orientation towards the 17th-century “carved decorations”. Borrowings from earlier epochs become dominant only in rare cases.

Orthodox churches of the mid-19th to early 20th centuries in the Rostov region are not only testimonies of historical memory and cultural heritage objects deserving of in-depth study, preservation, and restoration including restoration of their original appearance but they can and should become a source of inspiration for contemporary architects engaged in church building.

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The Activities of Don Partisan Loners During the Great Patriotic War

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Abstract

Introduction. During the Great Patriotic War, one of the forms of struggle against the enemy was the activity of partisan loners. There were a lot of them on the territory of the Rostov region. In general, this issue is not covered in historiography both on an all-Russian and regional scale. It is important to analyze and characterize this phenomenon using the example of the Don partisan loners' exploits. The article is devoted to the study of the activities of partisan loners of the Rostov region during its temporary occupation by German troops. The purpose of the article is to identify specific facts of the struggle of Don partisan loners with the invaders, to analyze the nature, scale, various forms and significance of their heroic actions.

Methods and Materials. The sources of this work are the documents of the Center for Documentation of the Latest History of the Rostov Region, most of which are introduced into scientific use for the first time, and scientific research affecting this topic. The use of historical-systemic and problem-chronological methods made it possible to show the activities of partisan loners of the region during the war.

Results. The term "partisan loner" arose during the war years and was used both in official Soviet office work and in the public environment. This term determined those Soviet citizens who were not members of partisan detachments and underground groups, exclusively voluntarily, of their own free will, made an extremely difficult and literally deadly decision under enemy occupation to carry out various sabotage activities against the German authorities and various industrial, transport and other important objects used by the invaders. Concrete examples reveal the nature and forms of their struggle against the Nazi invaders, which included various types of combat, reconnaissance, propaganda, sabotage work and were exclusively voluntary.


Discussion and Conclusion. The activities of partisans during the war years in various regions of the country, in particular, in the Rostov region, are reflected in historiography. Some aspects of the struggle by the enemy of the Don partisans were touched upon in a number of general studies devoted to the consideration of the general history of the Rostov region, the military period, about the local volunteer movement and about participation in the partisan movement of the Don Cossacks. At the same time, the issue of the Don partisan loners' activities in historiography has not been considered and raised.

Keywords: Great Patriotic War, Rostov Region, partisan loners, partisan movement, German occupation

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Деятельность донских партизан-одиночек в период Великой Отечественной войны

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Аннотация

Введение. В период Великой Отечественной войны одной из форм борьбы с врагом являлась деятельность партизан-одиночек. Немало их было и на территории Ростовской области. В целом данный вопрос как в общероссийском, так и региональном масштабах в историографии не освещен. Важно проанализировать и охарактеризовать данное явление на примере подвигов донских партизан-одиночек. Статья посвящена исследованию деятельности партизан-одиночек Ростовской области в период ее временной оккупации немецкими войсками. Целью является выявление конкретных фактов борьбы донских партизан-одиночек с оккупантами, анализ характера, масштабов, различных форм и значения их героических действий.

Методы и материалы. Источниками данной работы являются документы Центра документации новейшей истории Ростовской области, большинство которых впервые вводится в научный оборот, и затрагивающие данную тему научные исследования. Задействование историко-системного и проблемно-хронологического методов позволило показать деятельность партизан-одиночек области во время войны.

Результаты исследования. Термин «партизаны-одиночки» возник ещё в годы войны и использовался как в официальном советском делопроизводстве, так и в общественной среде. Им определяли тех советских граждан, которые не являлись членами партизанских отрядов и подпольных групп, исключительно добровольно, по собственной воле принимали крайне непростое и в прямом смысле слова смертельно опасное в условиях вражеской оккупации решение об осуществлении различной диверсионной деятельности против немецких властей и различных промышленных, транспортных и иных важных объектов, использовавшихся оккупантами. На конкретных примерах раскрываются характер и формы их борьбы с немецко-фашистскими оккупантами, включавшей различные виды боевой, разведывательной, пропагандистской, диверсионной, вредительской работы и носившей исключительно добровольный характер.

Обсуждение и заключение. Деятельность партизан в годы войны в различных регионах страны, в частности, в Ростовской области, отражена в историографии. Так, некоторые аспекты борьбы врагом донских партизан затрагивались в ряде общих исследований, посвященных рассмотрению общей истории Ростовской области, военного периода, о местном добровольческом движении и об участии в партизанском движении донского казачества. В то же самое время вопрос деятельности донских партизан-одиночек в историографии вплоть до настоящего времени не только не рассмотрен, но даже и не ставился.

Ключевые слова: Великая Отечественная война, Ростовская область, партизаны-одиночки, партизанское движение, немецкая оккупация

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Introduction. In the history of the struggle of partisans and resistance fighters of the Rostov region with the German invaders during the Great Patriotic War, despite the previous rather significant work of researchers, there are insufficiently studied issues of significant scientific relevance. One of them, of course, is the activities of the so-called partisan loners. The term “partisan loners” arose during the war years and was used both in official Soviet office work and in the public environment. The term determined those Soviet citizens who were not members of partisan detachments and underground groups, who exclusively voluntarily, in the conditions of enemy occupation, made deadly decision to carry out various sabotage activities against the German authorities and various industrial, transport and other important objects used by the invaders.

In the work, on the basis of the studied representative archival source base, various forms of actions during the Great Patriotic War of partisan loners of the Rostov region are revealed [1, 2]. It is noted that the study of their activities in the context of regional research is of great importance, since it allows us to establish at least an approximate number of them and find out the scale of their contribution to the common cause of resistance to the invaders and to the common victory over the enemy.

Materials and Methods. The study was carried out on the basis of identified, systematized and analyzed documentary sources located in one of the main regional archival repositories, in the Center for Documentation of the Modern History of the Rostov Region. Most of them are introduced into scientific use for the first time. A comprehensive and thorough analysis of these documentary sources was based on the principles of scientificity, objectivity and historicism. The historical-systemic and problem-chronological research methods used in the preparation of this scientific work made it possible to analyze the activities of partisan loners of the region during the war years, to characterize the forms and methods of their active and passive resistance to the enemy and their activities during the occupation of the region. Based on these research methods in the analysis of specific actions of partisan loners, it was possible to establish and characterize both the general and special features of this movement, the content and specifics of the motives of their activities. Methods of data analysis and synthesis were also used, as well as general scientific and special scientific historical principles, such as objectivity, scientificity, historicism.

Results. The term “partisan loner” defined those Soviet citizens who were not part of partisan detachments and underground organizations in cities and other settlements, exclusively voluntarily, of their own free will, they made an extremely difficult and literally deadly decision in the conditions of enemy occupation to carry out various sabotage activities against the occupation authorities and various industrial, transport and other important objects used by the occupiers [3, 4].

As a rule, they were residents of rural settlements, villages. However, they were not resistance fighters in the full sense of the word, whereas, firstly, they were not members of clandestine organizations. Secondly, they acted exclusively on their own. Thirdly, elderly people prevailed among them. Fourthly, if among the partisans and resistance fighters there were a fairly large number of communists and Komsomol members, ideological supporters of communist ideology and the Soviet state-political system, then the overwhelming majority of partisan loners were not members of the party and the Komsomol and entered the fight against the enemy and, in the literal sense of the word, risked their lives based on personal not so much ideological and political, how many moral qualities, the dominant among which was a deeply conscious sense of true patriotism. It is important to note that this term “partisan loners” arose and was used in official Soviet office work, and in the public environment during the war.

The names of partisan loners and the exploits they accomplished often remained unknown. The only exceptions were those that, for a number of reasons, gained public fame during the war years or immediately after its end. Thus, for example, back in the war years, thanks to a coincidence of positive circumstances, the exploit of Matvey Kuzmich Kuzmin, an 83-year-old resident of the village of Kurakino, Pskov Region, became widely known. He deliberately ambushed the German detachment, repeating the famous exploit of Ivan Susanin. This fact was even noted in the summary of the Soviet information bureau on February 25, 1942 [5].

Among the Don followers of the exploits of Ivan Susanin and Matvey Kuzmich, Prokofy Serdyukov and Mikhail Cherednichenko can be called. In the Veselovsky district of the Rostov region, the Germans took a 55-year-old collective farmer of the “Pobeda” agricultural artel Prokofy Serdyukov as a guide to the Pozdeevka farm, where parts of the Red Army were located. But he deliberately led the Germans in the opposite direction. All night a detachment of Germans wandered across the steppe, never getting to the place they needed. The Germans beat the old man very severely and, believing that he had died, threw his bloody body into a ditch [6]. In the memorandum of the secretary of the Chertkovsky district party committee of Mizhiritsky to the secretary of the Rostov regional committee of the All-Union Communist Party Pyotr Ilyich Alexandryuk dated May 2, 1944, the following fact was cited: “During the retreat of the Germans on the night of December 25–26, 1943, they took comrade Cherednichenko M.N. as a guide so that he would lead the German unit with tanks to the city of Millerovo. Cherednichenko M.N. specially led the Germans through a bad bridge over the Kalitva River, as a result of which one tank completely drowned, and the rest got stuck. Tanks are still there to this day. Cherednichenko M.N. accidentally escaped” [7]. At the end of this memorandum, Mizhiritsky requested M.N. Cherednichenko to be awarded the honorary combat medal “For Courage” [8]. Although the names of these miraculously surviving heroes and their exploits have become known, they have not been awarded any government awards and at present, unfortunately, they are practically unknown to scientists or the general public. They are not mentioned either in historiography, or in art-documentary and other mass literature, or in educational publications on the history of the Rostov region.

As the occupied Soviet territory was liberated, the exploits and heroic struggles of many such surviving and deceased lone fighters became known. Thus, for example, the circumstances of the courageous actions and death of 18-year-old Evdokia Alexandrovna Kucherenko became widely known. She was not able to carry out any hostilities. E. Kucherenko fought the enemy as best she could, tearing down enemy leaflets and actively conducting Soviet agitation among fellow villagers. She was captured by the invaders and their accomplices, had been in prison for twenty days. She was constantly under examination, severely tortured and beaten. She was executed [9]. But the seemingly very modest exploit of Evdokia Kucherenko can rightfully be staged with the most heroic deeds of famous partisan loners, since it personally demonstrated to both the enemy and the locals its disobedience to the invaders, unbending fortitude, great courage, faith in victory.

This exploit of E.A. Kucherenko and the heroic deeds of many other brave fighters against the invaders were made public in many respects thanks to the practical implementation of the well-known decisions of the country's top party and state leadership on the preparation in each liberated area of detailed reports on the fight against the enemy of local partisans and underground workers during the occupation. These reports, as a rule, were prepared by the local regional leadership on the basis of repeatedly verified factual data presented by regional party bodies and double-checked by local and regional bodies of the NKVD and special commissions of regional party committees.

As a result, the regional party committee began to receive the first carefully verified and fully reliable information about the resistance of local residents to the enemy during the occupation of a particular district of the Rostov region. In particular, already on August 24, 1943 in the memorandum of the secretary of the Peschanokopsky district party committee Baranov to the regional committee of the All-Union Communist Party it was said: "For the entire time of the enemy occupation (6 months) there were not any partisan detachments or groups in the region. The fight against the German invaders was waged by *loners* (highlighted by us – Auth.), separately ... The old collective farmer Sterlev Andriyan Makarovich from the village of Zhukovka throughout the entire period of occupation hid the battle banner of the 43rd Guards Rifle Regiment left for him to preserve. According to denunciations, he was arrested six times by the Germans, beaten, tortured, sought to issue a banner, but he was silent. After the liberation of the region, he was awarded the Order of Red Combat Banner and was awarded the title of Guardsman" [10]. The secretary of the Razvilensky district party committee honestly reported that there were not any partisan detachments in the area, "only partisan *loners women* (highlighted by us – Auth.), Komsomol members Piskunenko, Polulyakh, Kravtsova and Yunosheva acted only, as was established by the NKVD after the liberation of the area" [11].

At the end of 1943 the first secretary of the Rostov regional committee of the All-Union Communist Party Pyotr Ilyich Alexandryuk sent a letter to the first secretaries of the regional party committees under the heading "Top Secret", demanding based on the decision of the All-Union headquarters of the partisan movement on the creation of the All-Union accounting of partisan participants in the Great Patriotic War, presentation of the most verified and complete lists of all partisans, as well as, as was directly indicated in this letter, persons who fought the invaders as partisan loners. In particular, on December 15, 1943, such a letter was received by the first secretary of the Belo-Kalitvensky district party committee [12]. On December 25, a similar letter No. 974 was received by the Bagaevsky District Committee of the All-Union Communist Party [13]. Later, similar letters were sent to all other districts of the Rostov region. Moreover, in March 1944 such letters from the Rostov Regional Party Committee were again sent to all district committees of the region.

Active work on the collection and provision of this information was carried out during the period of 1944 and the first half of 1945. The response letters of the secretaries of the district party committees received by the regional party committee contained detailed reports prepared by all district committees of the All-Union Communist Party of the Rostov region on the activities of partisans and underground workers during the occupation in the territory of the corresponding region.

They contained information of a very different nature, and with detailed descriptions of the actions of local partisans and underground workers, and the struggle of partisan loners, and direct honest answers that there were not any partisan detachments on the territory of a particular region, that only individual lone patriots fought the enemy or that there was no resistance to the invaders in the area. It is noteworthy that in almost each of these reports of a particular district of the region there is a separate section entitled "Partisan Loners".

Among the many of all these answers, some can be distinguished as the most indicative. Thus, in a letter from the secretary of the Dubovsky district committee of the party Gurov "Information on the people's avengers" dated May 15, 1944, numerous facts of sabotage to the occupation authorities, rescue of the Red Army from the prisoner of the war camp, anti-fascist agitation by the residents of the district were cited in the name of the secretary of the regional committee Alexandryuk. Among other things, the following fact was noted: "the former cleaning woman of the collective farm government, 63-year-old Bekurova Ksenia Semyonovna, told the population that the Nazis would not defeat her, for this she was arrested and brutally tortured, they cut off her breasts, cut off her nose, cut off her hands, she took death having said, "You cannot defeat Russians" [14]. In the letter from the secretary of the Yegorlytsky district committee of the All-Union Communist Party Berezin to the secretary of the regional party committee Alexandryuk, it was directly stated: "There were not any large partisan detachments in the region, but during the occupation alone and in small groups, collective farmers, workers and employees *in every possible way punished* the Germans (highlighted by us – Auth.), they did not follow their orders, they disrupted the planned activities of the Germans with all sorts and various methods" [15].

After considering and analyzing all reports received from the districts of the region on activities in their territories during the period of enemy occupation of partisan detachments, underground organizations, partisan loners, at the end of 1944 under the direct supervision of the first secretary of the Rostov regional committee of the All-Union Communist Party Pyotr Ilyich Alexandryuk, the consolidated, very extensive 238-page memorandum "On the activities of partisan detachments and groups in the Rostov region during the German occupation" was prepared and signed by him [16].

It contained, among other things, special chapters on the actions of partisan loners and, as stated in the document, the patriotic affairs of the population during the occupation [17].

This document cited numerous and diverse examples of the struggle of patriotic residents of the region with the German invaders and their accomplices from the local population. For example, in the Tarasovsky district, “comrades Garkushin, a party member, a former district policeman and Volodin, a party member, and a former head of the criminal investigation department, acted as partisan loners. Garkushin led Soviet intelligence officers to the rear of the Germans and participated with them in the attack on the German unit, personally shooting two enemy soldiers” [18]. After the Germans occupied the area, Volodin made his way to the village of Romanovskaya one night and set fire to a warehouse with grain, as a result of which more than 7 thousand tons of bread burned down [19]. In the Konstantinovsky district, it was noted in this document, “Komsomolets Popov cut off the telephone wire connecting the village of Konstantinovskaya with the city of Shakhty. The Germans caught Popov and brutally tortured him, chopped off all fingers, tortured, beat him, punched his head in three places, and threw the corpse. The old woman Borshchova (as in the text – Auth.), who lived in the area of lock No. 3, saved 18 Red Army soldiers breaking out of encirclement. For this, the Germans burned her house and wounded an elderly woman who was running away” [20]. The note also cited quite numerous facts of brutal reprisals of Germans against civilians who sheltered Soviet soldiers breaking out of encirclement or wounded. In particular, “in the Zimovnikovsky district, the family of a non-partisan brick factory worker Alexei Ivanovich Serdechniy was shot by the Germans for hiding a wounded Red Army commander. The mother of comrade Serdechniy was killed as well as his wife, teenage daughter, son of 9 years old and daughter-in-law Anastasia, pregnant in the seventh month” [21]. Examples were also noted when, risking their lives, civilians rescued captured Soviet soldiers. For example, in the Bokovsky district, “the collective farmer Alexandra Ivanovna Pshenichnaya managed to organize the escape from the prisoner of the war camp of 120 Red Army soldiers, and the collective farmer of the agricultural artel named after Krivoshlykov managed to withdraw about 100 captured Red Army soldiers from the camp” [22]. It is necessary, however, to take into account the fact that not all examples of the selfless struggle of the residents of the Rostov region with the German invaders during the war period became known and received public publicity. Even in such an extensive memorandum, thoroughly prepared by the regional committee of the party, many episodes of the activities of partisan loners, for a number of reasons, were not reflected. At the same time, the above facts are very indicative in terms of a truly nationwide struggle against the invaders, which was waged exclusively on their own initiative by representatives of various social and gender-and-age categories of our citizens.

Discussion and Conclusion. Thus, the analysis shows that the activities of partisan loners of the Rostov region, despite a number of objectively determined and purely subjective unfavorable factors, were important and exclusively voluntary. It was quite massive and expressed in various forms of combat, intelligence, propaganda, sabotage activities, as well as assistance to soldiers and commanders of the Red Army who broke out of encirclement and were in concentration camps.

The question of the motivation of citizens' activities who decided, based solely on their own motives, to enter into a truly deadly struggle with the enemy is special. Naturally, in each individual case, these motives of a person were purely subjective.

Patriotic feelings were defining in their minds. The fact of dominance among the partisan loners of the Rostov region of persons who were not also members of the party or the Komsomol is obvious.

The analysis of materials related to the activities of partisan loners raises another rather complex question of the correlation in the minds of partisan loners who fought with the enemy of the ideas of patriotism and ideological Soviet-communist views. Obviously, among them there were genuine patriots, for whom love for the Motherland and willingness to fight for its independence were the highest moral values, which they were ready to defend even at the cost of their own lives. Among the partisan loners there were ideological supporters of communist ideas and the Soviet state-political system. There were many of those, especially among the representatives of the younger generation who grew up under Soviet rule, who at the same time shared those and other views for whom patriotism, love for the Motherland, readiness for self-sacrifice for the sake of its freedom and independence, was identical to loyalty to the Soviet ideas. Far from accidental in the period under review was such a socio-political phenomenon as Soviet patriotism. This was the realities of the considered Soviet historical period in general and especially the period of the Great Patriotic War. Another thing is that at that time ideology was put in the first place, and after the collapse of the Soviet system, denial of this fact often began. At the same time, both approaches seem to us strongly ideologized and do not reflect the real historical picture of the period of time under consideration.

At the same time, the question of not only the relatively accurate, but even the approximate number of partisan loners in the Rostov region during the war remains open. This is explained both by the specific features of their position and activities, the death of a considerable number of fighters who remained unknown, and the actual scientific lack of development of this topic and the lack of special studies dedicated to it.

The diverse activity and heroic struggle of partisan loners was one of the constituent elements of the general partisan movement that existed in the Rostov region and played an important role in the fight against enemy military contingents,

representatives of the enemy army and members of the local occupation administration, a significant complication of its activities, disruption of many important military-economic events planned by it. The activity of partisan loners was also significant in terms of supporting the moral and political spirit of the population of the occupied Don territory, strengthening their faith in the nationwide character and rightness of the struggle against the enemy and the final victory over it.

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