

Vol. 12, no. 2, 2026

eISSN 2414-1143

PEER-REVIEWED THEORETICAL AND SCIENTIFIC-PRACTICAL JOURNAL

Science Almanac of Black Sea Region Countries

Social and Political Philosophy / Philosophical Anthropology, Philosophy
of Culture / Religious Studies / Theory and History of Culture /
Scientific Life / Heritage of the Past: Caucasus Study



www.science-almanac.ru

DOI: 10.23947/2414-1143



Science Almanac of Black Sea Region Countries

Peer-reviewed theoretical and scientific-practical journal

eISSN 2414–1143

Published since 2015

Periodicity – 4 issues per year

DOI: 10.23947/2414-1143

Founder and Publisher – Don State Technical University (DSTU), Rostov-on-Don, Russian Federation

The journal is included in the list of peer-reviewed scientific publications, in which the main scientific results of dissertations for the degree of Candidate of Science (Ph.D.), for the degree of Doctor of Science (Ph.D. (Advanced Doctorate)) (List of State Commission for Academic Degrees and Titles) in the following scientific specialties should be published:

- Social philosophy (philosophical sciences)
- Philosophical anthropology, philosophy of culture (philosophical sciences)
- Philosophy of religion and religious studies (philosophical sciences)
- Theory and history of culture (culturology)

Registration:

Mass media registration certificate ЭЛ № ФЦ 77 – 61316 dated April 7, 2015 issued by the Federal Service for Supervision of Communications, Information Technology and Mass Media

Indexing and Archiving:

RSCI, CyberLeninka, Indexed by international databases: EBSCO (Academic Search Ultimate Magazines and Journal, OAJI, ISI, ULRICHSWEB Global Serials Directory, Advanced Science Index (ASI), Turkish Education Index. Edition data available in scientific information catalogs: Google Scholar, OCLC WorldCat, Socionet, Bielefeld Academic Search Engine (BASE), Registry of Open Access Repositories (ROAR), Open Access Infrastructure for Research in Europe (OpenAIRE), Research Papers in Economics (RePEc), EBSCO A-to-Z

Website:

<http://science-almanac.ru>

Address

1, Gagarin sq., Rostov-on-Don, 344003, Russian Federation

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E-mail:

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Telephone:

+7 (863) 273–86–63

Date of publication

30.06.2026

No. 2, 2026:





Научный альманах стран Причерноморья

Рецензируемый теоретический и научно-практический журнал

eISSN 2414–1143

Издается с 2015 года

Периодичность – 4 выпуска в год

DOI: 10.23947/2414-1143

Учредитель и издатель – Федеральное государственное бюджетное образовательное учреждение высшего образования «Донской государственный технический университет» (ДГТУ), г. Ростов-на-Дону, Российская Федерация

Журнал включен в перечень рецензируемых научных изданий, в котором должны быть опубликованы основные научные результаты диссертаций на соискание ученой степени кандидата наук, на соискание ученой степени доктора наук (Перечень ВАК) по следующим научным специальностям:

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<i>Регистрация:</i>	Свидетельство о регистрации средства массовой информации ЭЛ № ФС 77 –61316 от 07 апреля 2015 г., выдано Федеральной службой по надзору в сфере связи, информационных технологий и массовых коммуникаций
<i>Индексация и архивация:</i>	РИНЦ, CyberLeninka, EBSCO (Academic Search Ultimate Magazines and Journal, OAJI, ISI, ULRICHSWEB Global Serials Directory, Advanced Science Index (ASI), Turkish Education Index. Данные об издании доступны в каталогах научной информации: Google Scholar, OCLC WorldCat, Socionet, Bielefeld Academic Search Engine (BASE), Registry of Open Access Repositories (ROAR), Open Access Infrastructure for Research in Europe (OpenAIRE), Research Papers in Economics (RePEc), EBSCO A-to-Z
<i>Сайт:</i>	http://science-almanac.ru
<i>Адрес редакции:</i>	344003, Российская Федерация, г. Ростов-на-Дону, пл. Гагарина, 1
<i>E-mail:</i>	science-almanac@mail.ru
<i>Телефон:</i>	+ 7 (908) 506–19–06
<i>Дата выхода</i>	30.06.2026
<i>№ 2, 2026 в свет:</i>	



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SOCIAL AND POLITICAL PHILOSOPHY



UDC 329.18



Original Theoretical Research

<https://doi.org/10.23947/2414-1143-2026-12-2-7-11>



Russian Monarchy: Nature, Character, and Stages of Development

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Abstract

Introduction. The current stage of political history is characterized by the fact that Russia is increasingly aware of itself as the core of another, not Western, Eurasian civilization. In this regard, an in-depth study of our country's identity, the specifics of its political culture and related political traditions that have a centuries-old history seems relevant.

Materials and Methods. The research material is historical information regarding the development of Russian statehood and its political institutions. Psychoanalytic, cultural anthropological, comparative-historical methods are used.

Results. Archetypes as content of the collective unconscious are the psychic imprints of centuries-old historical experience. The core role in the Russian political culture was played by the manifestation of the archetype of the father (Father the Tsar). This archetype became the basis of the myth of the “good tsar”. The myth, in turn, became the basis of the Russian monarchy as a political tradition. The Russian monarchy, at the beginning of its history, was characterized by patrimonial dynasticism, which was later replaced by family dynasticism involving the transfer of power from father to son. A characteristic feature of the autocracy was the presence of an advisory body under the tsar. Most often, the Boyar Duma acted as such a body. Periodically, the Boyar Duma was replenished with new members and, thus, transformed into the Zemsky Sobor. The transformation of autocratic power into the imperial power of an absolute monarch made it possible to build a large-scale multi-ethnic and multi-confessional state.

Discussion and Conclusion. Reliance on psychoanalytic and anthropological methods in the process of studying political traditions presupposes a deep comprehension of their essence. The archetype of the father of the people (Father the Tsar) expresses itself in the myth, with which the existence of a monarchical form of government is associated, as a tradition that was of great importance for the political history of Russia. The Russian monarchy was the most important element of statehood, which largely determined its character. Deliberation and practical use of historical experience can play a positive role in solving the problems facing the modern Russian state.

Keywords: collective unconscious, archetype, myth, political tradition, traditional society, autocracy, absolutism

For Citation. Likhotinsky V.A. Russian Monarchy: Nature, Character, and Stages of Development. *Science Almanac of Black Sea Region Countries*. 2026;12(2):7–11. <https://doi.org/10.23947/2414-1143-2026-12-2-7-11>

Оригинальное теоретическое исследование

Российская монархия: природа, характер, этапы развития

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Аннотация

Введение. Современный этап политической истории характеризуется тем, что Россия всё более осознаёт себя ядром иной, не западной, евразийской цивилизации. В этой связи представляется актуальным глубокое исследование идентичности нашей страны, специфики её политической культуры и связанных с ней политических традиций, имеющих многовековую историю.

Материалы и методы. Материалом исследования являются исторические сведения, касающиеся развития российской государственности и её политических институтов. Применяются психоаналитический, культурно-антропологический, сравнительно-исторический методы.

Результаты исследования. Архетипы как содержание коллективного бессознательного являются психическими отпечатками многовекового исторического опыта. Центральную роль в русской политической культуре играло проявление архетипа отца (царя-батюшки). Этот архетип стал основой мифа о «добром царе», миф в свою очередь – основой российской монархии как политической традиции. Российской монархии в начале её истории была присуща родовая династичность, которая позднее была заменена на семейную династичность предполагающую передачу власти от отца к сыну. Характерной чертой самодержавия было наличие при царе совещательного органа. Чаще всего в качестве такого органа выступала Боярская дума. Периодически Боярской думой пополнялись новыми членами и таким образом трансформировалась в Земский собор. Превращение самодержавной власти в имперскую власть абсолютного монарха сделало возможным строительство масштабного полиэтнического и поликонфессионального государства.

Обсуждение и заключение. Опора на психоаналитический и антропологический методы в процессе исследования политических традиций предполагает глубокое постижение их сущности. Архетип отца народа (царя-батюшки) выражает себя в мифе, с которым связано существование монархической формы правления как традиции, имевшей огромное значение для политической истории России. Российская монархия была важнейшим элементом государственности, во многом определившим её характер. Тщательное осмысление и использование на практике исторического опыта может сыграть положительную роль в деле решения задач, стоящих перед современным российским государством.

Ключевые слова: коллективное бессознательное, архетип, миф, политическая традиция, традиционное общество, самодержавие, абсолютизм

Для цитирования. Лихотинский В.А. Российская монархия: природа, характер, этапы развития. *Научный альманах стран Причерноморья*. 2026;12(2):7–11. <https://doi.org/10.23947/2414-1143-2026-12-2-7-11>

Introduction. The modern stage of political history is characterized by the final collapse of illusions about the possibility of Russia to integrate into Western civilization on equal terms with the countries of Western Europe and North America. The point here is not only that Russia is the core of another, not Western, Eurasian civilization, but also that the West, due to its inherent racism, is able to treat the rest of the world only from the standpoint of colonial policy. In this regard, a deep study of the civilizational identity of Russia, the specifics of its political culture and related political traditions with a centuries-old history seems relevant.

Materials and Methods. The research material is historical information regarding the development of Russian statehood and its political institutions. The following methods are used: psychoanalytic (C.G. Jung), cultural and anthropological (M. Eliade, B. Malinovsky), comparative historical.

Results. The founder of analytical psychology C.G. Jung put forward the idea of the existence of a deep layer of the human psyche, which has a collective character. This collective unconscious, in his opinion, consists of three levels: ethnic, racial and universal. As a deep mental system, the existence of which is not realized, it consists of the so-called “archetypes”. According to Jung, archetypes are the psychic imprints of centuries-old historical experience. They form the foundation of cultures, and returning peoples to the original, give meaning to modernity [1, p. 37]. In his works, Jung wrote about a special variety of archetypes, which he called “persona” [2, pp. 63–65]. This type of archetype, according to the researcher, is a collection of social roles. It is of particular interest for us due to the fact that it is the basic element of political myths.

In our opinion, the core role in the Russian political culture was played by the manifestation of the archetype of the father (Father the Tsar). The monarchical worldview of the Russian ethnic group has been forming for many centuries. Even after the liquidation of the monarchy, state power continued to maintain a personified character, which was greatly facilitated by the cult of Bolshevik leaders.

In the history of peoples, archetypes often manifest themselves as a basic element of myth. According to prominent Western anthropologists B. Malinovsky and M. Eliade, the myth is a sacred legend about the distant past. For a person of traditional society, myth as a sacred tradition performs the function of legitimizing any vital elements of culture, including political institutions [3, p. 27].

The historically established Russian political mythology carries, in our opinion, three fundamental myths. Firstly, it is the myth of the supreme, transcendent “kingdom”, the tsar of which is the Creator. It is the prototype of the earthly fatherland. It is considered as a “heavenly homeland”, in which good and the Truth triumph. Secondly, the myth of Holy Russia, the guardian of the religious truth. Thirdly, the myth of the “good tsar”, the defender of the Russian land, faith and guardian of the ideal of the Truth. The “good tsar”, in the popular consciousness, was regarded as the executor of the divine will, as the bearer of the highest Truth, that is, the truth given by God, the truth being the ethical basis of national existence.

The monarch appears to be not only a political or religious figure but also an important element of the universe in general (“one sun is shining in the sky, and the tsar is on the Russian land”). As a sacred figure, he has a special connection with the past. The tsar acts as the heir to the heroes of the past and fulfills their mission in the present, which is symbolized by special attributes (scepter, orb, crown of Monomakh).

Archetypes inherited from ancestors, as the content of the collective unconscious, manifest themselves in mythology. Mythology, on the other hand, becomes the ideological basis and means of legitimizing the tradition of the people. Myth in traditional society has a significant impact on people’s lives. It defines not only cult actions but also behavior, as well as activities in other areas of life, including in politics. The myth of the “good tsar”, the defender of the Russian land, faith and guardian of the ideal of the Truth, has become, in our opinion, the cultural basis of the Russian monarchy as a political tradition.

According to E. Shils, activity in line with tradition is actually improvisation on a topic inherited from ancestors. The interpretation of tradition always depends on its carriers. It is not something static due to the fact that its carriers strive to improve it [4, p. 27].

Tradition can be defined as an experience fixed in collective stereotypes, which is concentrated and repeated in human communities. A complex society that includes a number of subsystems can be considered as a system of traditions. The central, system-forming link of such a complex is a set of worldview attitudes regarding the fundamental problems of human existence, cultural and social order. Such a link determines the significance of various aspects of human existence and their role in the cultural and political identification of society. In agrarian societies, tradition acts as the main social connection between people. Production here is primitive and undeveloped. This is why tradition is decisive for all spheres of life. This is how traditionalism, a specific worldview and the corresponding way of life, arises.

According to V.P. Makarenko, it has the following characteristics:

- 1) The dominant form of worldview is religion. It performs a regulatory function (in parallel with secular law or independently).
- 2) The world in the traditionalist worldview is reflected as something homogeneous and undivided. Social order is a natural continuation of the divine world order.
- 3) The main property of the social order is its invariability.
- 4) There is no criticism of the social order, just as there is no individual freedom associated with the choice of activity’s type and behavior’s model.
- 5) The lifestyle of each generation is determined by patterns inherited from ancestors.

In such a society, the past is reflected in a multitude of traditions and sanctified. All traditions are considered to be equally important. This is why a change in any one of them is regarded as a threat to the entire social order. Power is considered a sacred matter, due to the fact that it maintains this order. Social control is carried out over all spheres of life. Conflicts are assessed as violations of the natural order. A return to the original state of society acts here as a means of resolving all possible contradictions.

This lifestyle is described in detail in writings by ethnographers and anthropologists of the 19th–20th centuries. The corresponding worldview is inherent in agrarian societies at different stages of their development. Traditionalist way of thinking can be inherent in both urban and rural populations. It is not recognized until an internal or external threat arises. A typical reaction of a representative of traditional society to the possibility of modernization is the following: “I must live as my fathers and grandfathers lived. We did not come up with this and not for us to cancel” [5, pp. 39–41]. The main political tradition of Russia, rooted in the depths of ethnic psychology and culture, in our opinion, is the monarchical form of government, which has undergone a long evolution but has retained its essence.

The principle of sole authority in domestic political culture began to form even under the tribal system, where elders acted as its bearers. Later, in the process of the centuries-old development of economic, political and religious institutions, oneman management is most fully embodied in the monarchy, partly in the activities of the heads of the Soviet state and the presidents of modern Russia.

In the distant past, the elders of the clans (some of them were even called princes) could not form a single and equidistant power from all clan communities. This is why it was decided to call the Rurikovich to reign. The important thing here is that the whole family received power. The contribution of the clan reign to the creation of autocracy was that it established the principle of the dynastic power, unusual for the consciousness of most people of that era. The family dynasty, in which power was transferred from older brother to younger, was later replaced by a family dynasty involving the transfer of power from father to son. Thus, the monarchy acquired an important quality: strong continuity, minimizing opportunities for political competition [6, pp. 206–209].

By the 15th century the authoritarian-monarchical way of organizing state power became dominant in the Russian principalities. It had an extremely important advantage in those days by making wars more successfully. This need was caused by the struggle with the remnants of the Golden Horde and had a serious impact on the development of the

Moscow kingdom. At the end of the 15th century, Moscow became the command center of a military camp based on the Russian North and operating on three “fronts”: western, southern and eastern [7, p. 116].

As a result of complex political processes associated with the cessation of competition among representatives of the Rurikovich clan, an autocratic form of monarchy was developed, the brightest embodiment of which was the reign of Ivan IV. Ivan the Terrible was the first to fully express the ideal of autocracy, which was developed by the Moscow princes after liberation from Horde dependence. The nature of royal power, in his opinion, is determined by the Christian idea of its divine origin. Such an idea involves unconditional obedience to the monarch, even if the tsar acts unfairly and cruelly. Ivan IV, comparing Russian autocracy with European monarchies, criticizes them for being to some extent carriers of the rudiments of democracy.

The most important thing here is the method of accession to the throne. The real monarchy, according to Ivan IV, should be hereditary, not elective [8, p. 107]. In addition, the power of the sovereign should be united and not even limited to the power of the holy. According to Grozny, the restriction of autocracy by the boyars is very dangerous, as they act as a source of rebellion and all kinds of political disasters. Subjects can refuse obedience in the only case, if the sovereign does anything against religion. At the same time, the tsar should not be responsible to anyone. The autocrat is responsible only to God.

A characteristic feature of the autocracy was the presence of an advisory body under the tsar. Most often, the Boyar Duma acted as such a body. Its members were дума clerks, дума nobles, boyars. The tsar received the boyars daily. In some cases, he trusted the Boyar Duma to independently develop political decisions, which were necessarily provided to him for approval. The Duma was not a full-fledged authority in the modern sense of the word. It did not have a permanent composition and regular meetings. In addition, the Boyar Duma did not have a clearly defined field of activity. We can say that the Boyar Duma was an obedient tool of the tsarist government and at the same time it made it possible for the aristocracy to take part in the development of political decisions. Periodically, the Boyar Duma was replenished with new members, and thus, transformed into the Zemsky Sobor, in which all classes of the state participated.

In addition to the usual composition of the Boyar Duma, the Zemsky Sobors included the episcopate and other “advisers”. It was also attended by representatives of the local elected authorities, nobles and merchants from cities, towns and settlements, representatives of “inhabitants of an uyezd”, i. e. free peasants. Any issues of national importance could constitute the competence of the Zemsky Sobors. Issues of new territories’ accession, war and peace, etc. could be among them. The Sobors of 1593 and 1613 even elected tsars.

Under the Tsar Alexei Mikhailovich, the most important decisions were made at Sobor meetings. In 1649, the Zemsky Sobor compiled the Zemsky Code, a set of laws that regulated state, administrative, civil and criminal law in Russia. In 1650, an uprising took place in Pskov. To decide what to do with the rebels, the tsar ordered: “Sobor would be at the Pskov thieves’ factory”. At the Zemsky Sobor in 1653, the decision was made to include Little Rus in Russia. Obviously, the competence of Sobors was very wide. At the same time, their decisions had only recommendatory significance, with the exception of interregnum situations, when the Zemsky Sobor became the bearer of supreme state power [6, pp. 247–250].

Absolute monarchy is different from autocratic. It has an extreme concentration of power in the hands of the supreme ruler. In world practice, absolutism, as a rule, arose in the process of transition from feudalism to capitalism. Its specific feature is the presence of a powerful bureaucratic apparatus in combination with the elimination of any estate-representative institutions. The transformation of the Russian autocracy into absolutism was accompanied by attempts by the state to control various sides of public and even private life. Absolutism carried out military expansion for the sake of expanding the territory and Russia’s access to the seas. In addition, there was a tightening of serfdom [9, pp. 83–84].

The formation of absolutism in Russia is usually associated with the era of Peter the Great. Quite fair is the opinion, according to which, the essence of Peter’s reforms is the transition of Russian statehood to absolutism [10, p. 433]. In 1721, after the victory of Russia in the Northern War, Peter I took the title of “Father of the Fatherland, Emperor of All-Russian”. Thus, Russia officially becomes an empire. After Russia established itself as an empire, i. e. a multi-ethnic state with a large territory, the Russian tsar ceases to be “only the Russian tsar”. He is equidistant from all the peoples of the empire, since it is impossible not to move away from his ethnic group to be the ruler of all the others. The emperor cannot identify himself only as a representative of the state-forming people [11, p. 109].

It can be said that the formation of the imperial power of the absolute monarch made it possible to build a large-scale multi-ethnic and multi-confessional state. In the future, such a state could no longer exist without an absolute monarchy and the unitary territorial structure associated with it.

Discussion and Conclusion. Reliance on psychoanalytic and anthropological, comparative historical methods in the process of studying the political traditions of Russia presupposes an understanding of their essence and cultural and historical features. Here it is important to keep in mind that one of the central archetypes of the collective unconscious, which has found expression in the Russian political culture, is the archetype of the father (Father the Tsar). This archetype found expression in the myth corresponding to it, with which, in turn, the existence of a monarchical form of government is associated, as a tradition that played a huge role in the political history of Russia.

The Russian monarchy has undergone a long evolution, closely related to the growth of the power of the state. In its process, there was a transition from the princely power of the first Rurikovich to the absolutist power of the last Romanovs. The main trend in the framework of such development was the gradual concentration of the maximum power in the hands of the tsar. An attempt to transition to constitutionalism at the beginning of the 20th century led to the collapse of the monarchical form of government.

The Russian monarchy as a tradition was the most important element of the country's political culture, which largely determined its features. Deliberation and practical use of the experience of this political institution can play a positive role in solving the problems facing the modern Russian state.

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Conflict of Interest Statement: the author declares no conflict of interest.

The author has read and approved the final version of manuscript.

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Конфликт интересов: автор заявляет об отсутствии конфликта интересов.

Автор прочитал и одобрил окончательный вариант рукописи.

Received / Поступила в редакцию 25.01.2026

Reviewed / Поступила после рецензирования 12.02.2026

Accepted / Принята к публикации 14.02.2026

SOCIAL AND POLITICAL PHILOSOPHY



UDC 304.5

<https://doi.org/10.23947/2414-1143-2026-12-2-12-17>



Original Theoretical Research



The Practice of Socio-Political Modernization in the Western Civilizational Sphere: Globalization, Models, and Stages of Modernity

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Abstract

Introduction. This paper examines the issue of socio-political modernization in the Western civilizational sphere in the context of globalization. The relevance of this study stems from the crisis of universalist models of Western modernity, the reevaluation of linear-progressive interpretations of historical development, and the need for a philosophical understanding of modernization practices in a multi-structured global world. The aim of the article is to examine and represent the practice of the West's socio-political modernization in correlation with globalization processes, models, and stages of modern development. Within the framework of this objective, the study addresses the analysis of the global context of modernization, historical examples and analogies of the modernization of states and societies, as well as the characteristics of theoretical modeling in the social sciences and humanities.

Materials and Methods. The methodological framework of this study is based on retrospective and comparative analysis, philosophical hermeneutics, and ideal-typical modeling methods.

Results. This study identifies the specific characteristics of the global context of modernization and analyzes the typology and waves of globalization, as well as their upward and downward trends, in relation to various “paths” of modernity. It is shown that globalization processes have a significant impact on the forms and models of sociopolitical modernization, as well as on the nature of philosophical interpretations of modernity.

Discussion and Conclusion. It is concluded that globalization functions not only as a process of integration and standardization of social practices, economies, and models of political governance, but also as a means of spreading Western liberal-capitalist modernity. The methodological significance of analyzing modernization practices and the limitations of universalist concepts of progress in the context of contemporary global development are substantiated.

Keywords: modernization models, modernization discourse, development, progress, globalization

For Citation. Kerimov O.Yu. The Practice of Socio-Political Modernization in the Western Civilizational Sphere: Globalization, Models, and Stages of Modernity. *Science Almanac of Black Sea Region Countries*. 2026;12(2):12–17. <https://doi.org/10.23947/2414-1143-2026-12-2-12-17>

Оригинальное теоретическое исследование

Практика социально-политической модернизации западного цивилизационного ареала: глобализация, модели и стадии модерна

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Аннотация

Введение. Рассматривается проблема социально-политической модернизации западного цивилизационного ареала в условиях глобализации. Актуальность исследования обусловлена кризисом универсалистских моделей западного

модерна, пересмотром линейно-прогрессистских интерпретаций исторического развития и необходимостью философского осмысления практик модернизации в условиях многоукладного глобального мира. Целью статьи является исследование и репрезентация практики социально-политической модернизации Запада в корреляции с глобализационными процессами, моделями и этапами развития модерна. В рамках поставленной цели решаются задачи анализа глобального контекста модернизации, исторических примеров и аналогий модернизационного развития государств и обществ, а также особенностей теоретического моделирования в социально-гуманитарных науках.

Материалы и методы. Методологическую основу исследования составляют ретроспективный и компаративный анализ, философская герменевтика и методы идеально-типического моделирования.

Результаты исследования. В ходе исследования выявлена специфика глобального контекста модернизации, проанализированы типология и волны глобализации, их восходящие и нисходящие тренды в корреляции с различными «путями» модерна. Показано, что процессы глобализации оказывают существенное влияние на формы и модели социально-политической модернизации, а также на характер философских интерпретаций модерна.

Обсуждение и заключение. Сделан вывод, что глобализация выступает не только как процесс интеграции и унификации социетальных практик, экономик и моделей политического управления, но и как форма распространения западного либерально-капиталистического модерна. Обоснована методологическая значимость анализа практик модернизации и ограниченность универсалистских концепций прогресса в условиях современного глобального развития.

Ключевые слова: модернизационные модели, модернизационный дискурс, развитие, прогресс, глобализация

Для цитирования. Керимов О.Ю. Практика социально-политической модернизации западного цивилизационного ареала: глобализация, модели и стадии модерна. *Научный альманах стран Причерноморья*. 2026;12(2):12–17. <https://doi.org/10.23947/2414-1143-2026-12-2-12-17>

Introduction. Against the backdrop of accelerating globalization, the issue of socio-political modernization has taken on particular relevance, as traditional interpretations of modernity – shaped by Western-centric concepts of progress – are encountering growing theoretical and practical contradictions. The current stage of global development is characterized by a crisis of universalist models of modernization, which for a long time were regarded as normative and applicable to various historical and cultural contexts. This necessitates a philosophical understanding of modernization not only as a theoretical construct but also as a set of historically realized socio-political practices.

The central issue of this study is that, in socio-political philosophy, modernity is often interpreted in isolation from the global context and the actual historical forms of its practical implementation, leading to the absolutization of certain models and the underestimation of alternative paths of development. In the context of the formation of a multi-structured global world-system, an analysis of the correlation between globalization processes and various models of modernization becomes methodologically significant. In this regard, the Western civilizational sphere requires special attention both as the source of dominant concepts of modernity and as the space for their historical testing.

The aim of this article is to examine and describe the practice of sociopolitical modernization in the Western civilizational sphere in relation to globalization processes, as well as to the models and stages of modern development. To achieve this goal, a number of research tasks are to be addressed. These include an analysis of the specific nature of the global context of modernization and its impact on the transformation of the socio-political structures of states and societies. Of significant importance is the examination of historical examples and analogies of modernization, which allow for the identification of both universal and contextually determined features of modernity. A separate task is the study of the practical implementation of various models of modernization and their philosophical interpretation. Furthermore, this article aims to analyze the theoretical and methodological foundations for modeling modernization processes in the social sciences and humanities. The achievement of these goals and objectives is aimed at clarifying the methodological boundaries and heuristic potential of the philosophical analysis of modernity in the context of contemporary global development.

Materials and Methods. The methodological framework of this study is based on retrospective and comparative analysis, philosophical hermeneutics, and ideal-typical modeling methods, which allow us to view modernity as a historically conditioned and theoretically constructed form of social development [1, p. 345; 2; 3, p. 84; 4–6].

Results. It should be noted that, in relation to the study of modernization models of development, the process of globalization is not merely a reflection of the integration and standardization of social practices, economies, and models of political governance on a global scale; rather, according to many scholars, it represents the development of these processes along the lines of the Western model of modernity. Globalization, therefore, constitutes a process of transformation and restructuring of societies, which may be incremental or revolutionary in nature.

Chronologically, this process is primarily marked by the beginning of the Age of Discovery, the Modern Era, industrialization, and so on, as it concerns the emergence of the modern Western chronotope of modernization and its

global impact on the world-system. For example, I. Wallerstein explains the process of modernization and globalization through the spread of the influence of the Western capitalist economy to other countries and the creation of a “center-periphery” system [7], the origins of which can be traced back to the mid-15th to early 16th centuries. R. Robertson [8] agrees with Wallerstein, also considering the 15th century to be the beginning of the five stages of globalization.

E. Giddens [9] and W. Robinson [10] consider globalization to be a specific contemporary phenomenon linked to the scientific and technological revolution, the development of information technology and communications on a global scale, the transition at the end of the 20th century to new economic systems, and capitalism in its imperialist phase and beyond.

G. Therborn [11, 12] identifies as the primary marker of globalization the intensity of the process of diffusion not only of technologies but also of religions, socio-political models, etc., which cross continental borders and acquire universal global significance in the organization of states and societies. In this interpretation, globalization chronologically begins well before the 15th century (in the 4th–8th centuries CE). At the same time, globalization acquired a truly global scale in connection with the European conquest of the Americas, which became a source of wealth for the colonial powers and predetermined their global dominance not only in the economy but also in politics, culture, science, and so on.

For our study, it is important to highlight the correlation between the essence of globalization as a transcontinental, interstate integration and unification, and the essence of Western modernity, which in this interpretation is equated by Western scholars with the processes of progressive societal development based on the principles of Eurocentrism, with its inherent attitudes and models of economy, culture, art, socio-political organization, etc.

G. Therborn, in identifying the stages and waves of globalization, points to the corresponding “paths of modernity” [12]:

- “Organic modernization,” initiated by the French Revolution of 1789, which marked the beginning and laid the groundwork for the triumph of modernity in Europe.

- The path of the New World, pioneered by American settlers. In many ways, this was a process of spreading Eurocentric values and models across the American continent.

- “The third path to modernity is the path of colonial trauma: identification with the aggressor or rebellion against him” [12].

- The fourth path: reactive modernization. “Under this path – reactive modernization – modernity was introduced by a segment of the domestic elite that perceived a strong external threat to its territory, and was imposed from above on a population that continued to adhere to traditional values” [12].

- The fifth path is hybrid, as it focuses on a combination of various development options and models of modernity, a path that has been tested, for example, by China.

If we attempt to identify certain phases or stages in the evolution of modernity as a practice of historical development, the following stages can be identified:

- Classical capitalism, classical Western modernity, based on the wealth that England, France, Portugal, Italy, and Spain plundered during the colonial era in the course of the Great and Little “Conquests”: an era characterized by the imposition of “progress” upon the “barbarians” whom they “civilized,” while extracting resources from the colonies that brought the metropolises profits unprecedented in history. Classical “first” modernity, thus, was based on industrialization in the economy, a linear-progressive approach in the social and political sciences, and the principles of Eurocentrism, with their inherent justification of the superiority of the Western path of development, the market, institutions, and practices of conquest, reshaping the world, and bringing ever-new territories under the control of capitalist powers. It is also significant that in the West’s self-narratives, the practices of early modernity were presented as the historical embodiment of concepts such as democracy, enlightenment, the market, justice, freedom, rationalization, and the emergence of the individual as a purpose-rational being, etc.

We can agree that, in practice, “Western strategies in the context of the collapse of the colonial system increasingly boil down to directly containing rising centers of power and halting their modern development” [13].

Late modernism, as a sociopolitical theory, faces the reality that technologies are spreading globally at a significantly faster pace than the collective West originally developed and mastered them, and countries that were positioned during the colonial era in economics and the social sciences as backward, pre-modern, barbaric, etc., are rapidly closing the technical-technological and socio-economic gap with European powers that have already moved beyond the stage of classical capitalism. Consequently, such criteria of progress in classical modernity as socio-economic superiority and the level of technological development cease to be sufficient grounds for dividing societies into progressive and backward ones, undermining the foundations of the West’s self-justification as the bearer of universal values on a global scale and its expansionist colonial and neocolonial policies.

- The imperialist phase of Western capitalism and modernist concepts, followed by the global phase, confirm in political terms that the capitalist world-system and the “center-periphery” model are undergoing a reevaluation, as non-Western societies demonstrate significant progress in terms of urbanization, labor productivity, the welfare state, sustainable growth, etc., while the capitalist West, on the contrary, is being shaken by crises and stagnation.

In philosophy, the downward trend in the development of the West is substantiated, on the one hand, by Spengler's concept of the "decline of the West" [14], which diagnoses the death of the Faustian "soul of culture" and the transition to a stage of dying civilization, and, on the other hand, by the philosophy of Marxism [15], which regards imperialism as the final stage of capitalism's development, inevitably and objectively followed by its destruction at the hands of the proletariat, which is forming and developing as a political subject.

The events of World War II and the Soviet Union's leading role in the victory over fascism effectively prevented yet another Western-style redivision of the world, whose neocolonial policy had changed in terms of the methods and technologies used to implement the idea of Western domination and superiority, but remained the same in substance: destructive and expansionist toward everything that did not align with the interests of the imperialist Western elites and the normative Western model of progress and development. The historical practice of the evolution of Western modern societies and non-Western states, some of which followed the socialist path, has shown that the ideals of freedom, choice, growth in socio-economic well-being, and a democratic political system have no real correlation with the ideas of Western economic, political, and cultural domination.

Some scholars, drawing on Marxist theory and methodology, rightly identify the following stages in the development of capitalism and modernity, based on its objective realities:

- The stage of initial capital accumulation.
- The stage of capital development and reproduction on its own terms, based on industrial production and the corresponding political economy of labor and capital.
- The "decline" and self-negation phase of the capitalist system, which can be divided into the following sub-phases: the expansion of capitalist markets and the globalization of the capitalist system of world restructuring; the self-restraint of capitalism and the introduction of state regulation of markets; the scientific and technological revolution against the backdrop of high growth rates in the service sector and the formation of a consumer society; the economic consequences of the "Great Depression"; the crisis of "state regulation and social reform of capitalism" [16], which coincides with the crisis of the world socialist system, "leading to the triumph of the global hegemony of capital (more commonly known as neoliberal globalization)." The material basis of this process is the expansion of information technologies, which provide an adequate foundation for the rapid growth of the sphere of transactions, financial speculation, and the like, leading to the global financial and economic crisis" [16]. It is also important to note that global "casino capitalism" and "economic imperialism" do not, however, abandon the glorification of Western modernity as the ideal of progressive development for states and societies within the context of a unipolar world order.

It should be noted that the crisis of global capitalism and the Western modernity based on it, in addition to the factors already mentioned, was accompanied by a massive environmental crisis, which also undermined the justification of Western modernity as a progressive model of society. We can agree that "the theory of ecological modernization, which emerged in the 1980s and is currently developing in Western academia within the socio-ecological tradition, plays a significant role in the study of modernization theory. In the post-Soviet space, this theory is represented by the works of O. Yanitsky and I. Kulyasov. One of the first to develop this theory was the Dutch sociologist A. Mol, who argues that this theory aims to understand and interpret how modernist industrial society copes with the ecological crisis" [17].

Drawing on U. Beck's theories of the risk society and reflexive modernization, as well as E. Giddens' theory of late modernity [18], the essence of the ecological aspect of modernization lies in highlighting the problematic dysfunctions of interaction within the "human-nature" system, which, on a global scale, give rise to a crisis of social development and global risks.

It should be noted that, on the one hand, the acceleration of socio-technical development and globalization generates global environmental problems and risks, and, on the other hand, – the understanding of environmental problems and the ecological paradigm of modernization also encompasses social and humanistic knowledge on a global scale, requiring scientific-philosophical and socio-political reflection on a corresponding scale, as well as adequate political decisions by state leaders to prevent an environmental catastrophe.

Discussion and Conclusion. Thus, from a doctrinal perspective, a comprehensive analysis reveals the following logic and sequence, which encapsulates the stages of development of Western modernity:

– the "Age of Enlightenment" and the "first-generation" modernity it gave rise to. Its advantages, both practical and ideological-cognitive, were demonstrated by the power of arms and the economy of expanded production during the first industrial cycle (according to N. Kondratiev, this is Cycle I and part of Cycle II: 1815–1920).

– This marks the beginning of a new phase of modernization. From a doctrinal perspective, it involves the establishment of a new understanding of the historical process, including its phase of modernization, based on Marxist and Weberian (as an antithesis) methodologies, as well as the formation of non-classical premises for humanistic modernity. In political and practical terms, this marked the first crisis of "colonial modernity," the formation of the premises for the imperialist phase of the economic platform of modernity, the onset of a global economic realignment and the "sliding" into World War I,

and the beginning of socialist modernization as alter-modernization. Accordingly, the doctrinal basis of modernization also changed, primarily in the form of a bifurcation. The trajectory of a different modernity was outlined – one that combined elements of Western industrialism and non-Western traditionalism.

For many decades, this kind of bifurcation was viewed either as the first phase in the transformation of the capitalist socio-economic formation or as a preparatory phase in the linear-progressive development of the technological paradigm: a step on the path from industrialism to post-industrialism. In reality, however, the political-economic and sociocultural developments in the second modernization cycle followed a synergistic scenario: a bifurcation into basic and alternative trends of modernization → proliferation (“replication of initial models”) within the framework of the “parent” modernization cluster and the cluster of “postcolonial and sovereign modernization.” With the formation of a multi-structured global-social world-system.

In the West, a non-classical modernist paradigm (technoglobalism; cyberglobalism, ecoglobalism; NBJCS-globalism, etc.) and a postmodernist paradigm evolving into the realm of postmodernism, metamodernism, and the like. However, these explorations have not yet yielded significant breakthroughs and remain exploratory in nature, with a short – to medium-term focus. Similarly, the long-standing research efforts of the “Club of Rome” researchers and experts, who over 50 years have concluded that a new philosophical, methodological, and worldview platform is necessary to model the dynamics of change in the modern global world [19].

The trend toward Westernization, which has dominated for over 200 years in various forms (pre-Marxist, Marxist, liberal, etc.), has been sidelined and is now being reevaluated.

The most sought-after variant of the economic-technological version in its latest forms, beginning in the 2000s, was based on an interdisciplinary innovation-technology platform (NBJCS technologies) and has taken on distinct project-management forms of socio-technological strategizing and practical implementation.

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Conflict of Interest Statement: the author declares no conflict of interest.

The author has read and approved the final version of manuscript.

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Конфликт интересов: автор заявляет об отсутствии конфликта интересов.

Автор прочитал и одобрил окончательный вариант рукописи.

Received / Поступила в редакцию 16.03.2026

Reviewed / Поступила после рецензирования 30.03.2026

Accepted / Принята к публикации 02.04.2026

SOCIAL AND POLITICAL PHILOSOPHY



UDC 101.1 : 316 : 355.01

Original Theoretical Research

<https://doi.org/10.23947/2414-1143-2026-12-2-18-23>



Information Warfare in Modern Conflicts

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Abstract

Introduction. The use of information as a tool of influence has ancient roots. The information wars of the first half of the 20th century served as a kind of prelude to the emergence of modern information wars. The destructive impact of information wars on both the collective public consciousness and the individual can be more significant than that of open armed conflicts. The purpose of this article is to analyze the modern information confrontation waged by adversaries, as well as to identify its specific characteristics and tools.

Materials and Methods. The theoretical and methodological foundation of this study is a set of general scientific and socio-philosophical methods. The methods employed include analysis and synthesis, the dialectical method, comparative and systemic analysis, and the historical-genetic approach.

Results. Modern information warfare arises in the context of a developed information space, since it is precisely within this space that the consciousness of the masses is shaped, emotional states are influenced, and the ideological framework for further aggressive actions is established. Information pressure in modern warfare includes the internalization of certain behavioral patterns into the mass consciousness, as well as the manipulation of information processes, information management systems, and enemy information.

Discussion and Conclusion. First-generation methods of information warfare were aimed at undermining the stability of an adversary's command-and-control systems, while second-generation methods are aimed at manipulating public opinion. Third-generation methods focus on the use of information networks. There are four main areas of research in information countermeasures: psychological, normative, conflict studies, and technological.

Keywords: information, information warfare, hybrid warfare, information confrontation

For Citation. Partyshev I.Yu. Information Warfare in Modern Conflicts. *Science Almanac of Black Sea Region Countries*. 2026;12(2):18–23. <https://doi.org/10.23947/2414-1143-2026-12-2-18-23>

Оригинальное теоретическое исследование

Информационное противостояние в современных войнах

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Аннотация

Введение. Использование информации в качестве инструмента воздействия имеет древние корни. Информационные войны первой половины XX в. являлись своеобразным прологом к возникновению современных информационных войн. Разрушительное воздействие, наносимое информационными войнами как массовому общественному сознанию, так и человеку в отдельности, могут быть значительнее, чем открытые вооруженные столкновения. Цель статьи – анализ современного информационного противостояния, осуществляемого антагонистами, а также выявления его специфики и инструментария.

Материалы и методы. Теоретической и методологической основой исследования является комплекс общенаучных и социально-философских методов. Применяются методы анализа и синтеза, диалектический метод, сравнительный и системный анализ, историко-генетический подход.

Результаты исследования. Современная информационная война возникает в условиях развитого информационного пространства, поскольку именно в нем формируется сознание масс населения, настраивается эмоциональное состояние, создается смысловая нагрузка дальнейших агрессивных действий. К информационному давлению в современной войне относится интериоризация в массовое сознание определенных паттернов поведения, а также воздействия на информационные процессы, информационно-управляющие системы, информацию противника.

Обсуждение и заключение. Средства первого поколения ведения информационной войны были направлены на уменьшение стабильности систем управления соперника, средства второго поколения направлены на манипулирование сознанием масс. Средства третьего поколения актуализируют использование информационных сетей. Существуют четыре основные направления исследования информационного противодействия: психологическое, нормативистское, конфликтологическое и технологическое.

Ключевые слова: информация, информационная война, гибридная война, информационное противостояние

Для цитирования. Партышев И.Ю. Информационное противостояние в современных войнах. *Научный альманах стран Причерноморья*. 2026;12(2):18–23. <https://doi.org/10.23947/2414-1143-2026-12-2-18-23>

Introduction. Every war begins with an information campaign. Every war continues with ongoing information support. Every war comes to an end, yet the victory reports continue to be broadcast for a long time afterward. War and information are always intertwined. This inseparable link between war and information is undeniable, even in the context of modern warfare. The goal of information warfare is to impose on the enemy a narrative that presents the situation in a favorable light. It is quite evident that the topic of information warfare is currently an extremely sensitive one for Russian society. Information warfare always affects the entire society, and in the case of the special military operation, this information war is still far from over.

The use of information as a tool of influence has ancient roots, and the practice of waging information warfare stretches back deep into history, hundreds and thousands of years ago. The most famous treatise on the “fog of war” is “The Art of War”, written two and a half thousand years ago by the Chinese military commander and strategist Sun Tzu [1]. The Trojan War, dating to the 13th century BC, can also be cited as an illustration. Another historical precedent demonstrates the tactics employed by Genghis Khan’s armies in the 13th century AD. To demoralize the enemy and persuade cities to surrender, the Mongol conquerors actively spread terrifying rumors of the total annihilation of the population if they refused to surrender. Such a psychological attack significantly reduced resistance and accelerated the process of territorial conquest, underscoring the importance of information warfare on the outcome of military campaigns

But it was in the 20th century that information warfare between adversaries grew exponentially. First, World War I demonstrated the unique potential of information to influence one another [2]. The opposing coalitions (both the Franco-Anglo-Russian and the Austro-German-Italian) employed the means and methods of information warfare in the form of “jingoism,” social and religious demagoguery, portraying their participation in military conflicts as a forced, purely defensive action. At the same time, despite the widespread use of propaganda, disinformation, and the printing of millions of leaflets, the official authorities were primarily concerned with anti-government sentiment within the troops (this applies to both Germany and the Russian Empire).

World War II demonstrated to the world the unprecedented nature of the information pressure exerted by opposing sides on one another, as well as the internal information pressure on the population. General Charles de Gaulle wrote the following about this period in his memoirs, “France at War”: “We are about to face a powerful enemy... We face difficulties of a moral and material nature... We will have to contend with a host of objections, accusations, and slanderous claims...” [3, p. 230]. The constant psychological manipulation of the population in the Third Reich yielded negative results – according to the memoirs of Soviet aircraft designer A.S. Yakovlev regarding his stay in prewar Germany, all the Germans he met, regardless of social status, exuded a sense of “immeasurable superiority” over representatives of other nations. A state of social schizophrenia and constant paranoia became commonplace in Nazi Germany. Any form of critical reflection or attempt to rationally comprehend reality was suppressed by the repressive apparatus. In 1927, Harold Lasswell, analyzing the prevailing situation, asserted the primacy of propaganda in influencing people during wartime [4]; he emphasized that its use entails the systematic dissemination of certain ideas, doctrines, or information with the aim of shaping public opinion or manipulating the actions of individuals or groups.

Overall, this brief historical overview shows us that the information warfare of the first half of the 20th century, in the context of the world wars, was one of the components of ideological confrontation and, by employing various technologies of information influence to achieve its primary objective, served as a kind of precursor to the emergence of modern information warfare.

In discussing the intensification of information wars in the 21st century, it should be noted that the information society serves as the primary environment for their emergence and development. Indeed, the information society, as a new type of society, gives rise to new forms of conflict: information wars. Since the second half of the 20th century, information has become a powerful, tangible resource that is even more valuable than natural, financial, labor, and other resources. Information has become a commodity that is bought and sold. Information has turned into a weapon; information wars arise and end. Theorists of the information society concept have actively discussed this, in this context, it is necessary to highlight the work of Canadian professor Marshall McLuhan, who argued that under the influence of electronic mass media, the world is transforming from a “global village” into a “global theater,” where everyone plays roles assigned to them by the structures of audiovisual teleculture. Moreover, according to M. McLuhan, these structures can be regarded as universal laws of existence and consciousness that regulate the lifestyle, activities, and thinking of people living in different countries but in the same historical eras [5, p. 199]. And it was M. McLuhan who was among the first to apply the concept of “information warfare,” proposing the innovative thesis: “true total war is war by means of information.” He demonstrated that modern military conflicts are primarily waged in the information sphere.

In traditional warfare, psychological warfare (as the experience of the two world wars has shown) merely accompanies military operations, providing motivation to fight and justifying the necessity of war. In modern wars, however, psychological confrontation takes on a dominant role. This involves a significant shift in the focus of confrontation and conflict from its physically intense component to the psychological and informational, to processes in the realm of consciousness and human emotions.

In modern warfare, the information component plays a leading role. At its core, the information conflict is an integral part of the ideological struggle. A distinctive feature of this conflict (often referred to in academic literature, as well as in popular and political discourse, as “information warfare”) is that it does not directly lead to bloodshed, destruction, and the like. However, the damage inflicted by information wars on both the individual psyche and the collective public consciousness is, in terms of scale and significance, fully comparable to that of armed conflicts, and at times even exceeds their consequences.

The purpose of this article is to analyze the contemporary information warfare waged by adversaries in the context of modern warfare, as well as to identify its specific characteristics and tools.

Materials and Methods. The theoretical and methodological foundation of this study is a set of general scientific and socio-philosophical methods, as well as the achievements of global and domestic scholarship in this field. Methods of analysis and synthesis were applied at all stages of the research, as they ensured the internal consistency of the whole and its parts.

In our study of information conflicts, we employed a dialectical method that allows us to analyze information wars as they unfold, driven by internal contradictions. Systematic and comparative analysis made it possible to identify patterns in the unfolding of modern information confrontation, as well as the interrelationship and ambivalence of the processes occurring in society that predetermine the development of information wars.

The structural-functional approach has made it possible to identify patterns of information warfare by focusing on the interconnection between information security and modern information warfare. The historical-genetic approach has made it possible to identify the essence of the phenomenon of information warfare from a historical perspective.

Results. A distinctive feature of modern warfare is that it is waged in a globalized world, where the world has been brought closer together by intensive communication, and the increasingly close nature of interactions between nations also contributes to the growth of conflicts between them. Russian scholars I.V. Goncharova, V.F. Nicevich, O.A. Sudorgin note that “the causes of the transition to a new type of warfare were the collapse of the bipolar world, the growing threat of international terrorism, and the erosion of ethnocultural identity within the United States itself and a number of countries following in the wake of its policies” [6, p. 20]. It is difficult to disagree with this view, since the unfolding of modern information conflicts takes place amid social turbulence, constant social and political transformation, and the metamorphosis of cyberspace, which serves as a key arena for information conflict.

Modern information warfare arises as a result of the exponential development of the information space. Therefore, a number of contemporary scholars (S.I. Samygin, A.M. Rudenko, V.V. Kotlyarova) emphasize that “at present, information-psychological wars are becoming the foundation of all other wars, preceding them or proceeding in parallel, determining the success or failure of their outcome” [7, p. 49]. Without social media, outside the global communication space, modern

information warfare would be meaningless, since it is precisely within this space that the consciousness of the masses is shaped, emotional states are set, and the semantic context for further aggressive actions is created.

In today's world, information technology is an integral part of warfare, notes I.N. Panarin. Information warfare is a key component of the modern globalization process, and without an understanding of its nature, it is impossible to fully assess the consequences of globalization pressures [8, p. 18]. I.N. Panarin identifies the main areas of information pressure, which scholars have identified as the political and financial-economic spheres, the innovative development of the economy and society, as well as the diplomatic and military spheres. It is quite possible that virtually all spheres of society are affected by information warfare, and the advantage lies with those who are informationally powerful, due to the availability of new technologies, creativity, technical means, and speed of response.

Modern information technology not only provides access to information relevant to the recipient but also offers opportunities for interactive communication, including with those who disseminate that information. This makes it possible to adjust the information based on the socio-psychological reaction it elicits. The interactive nature of information exchange is most clearly evident in the functioning of social media, which often contributes to the growth of terrorist threats (cyberterrorism), mass hysteria, xenophobia, and other negative social phenomena.

One of the key features of the information society is "network logic", which explains the concept of the "network society" [9, pp. 42–43]. Networks connect people, institutions, and even entire states through numerous links. They form the foundation of the global network society, as they permeate the entire social and economic structure. In conducting a philosophical analysis of the problem of cyberterrorism in social networks within the context of modern hybrid threats, representatives of the Rostov philosophical school (E.E. Nesmeyanov, A.M. Rudenko, and V.V. Kotlyarova) emphasize that "information, by exerting a regulatory influence on human behavior through the formation of worldview attitudes, can distort true goals, interests, and needs" [10]. Modern technologies have the ability to influence information; modern technologies are characterized by the effect of "ubiquitous influence"; all systems that use information technologies are subject to "network logic," which allows them to influence a multitude of processes and organizations.

Dorothy Denning, an expert at the U.S. Center for the Study of Terrorism, believes that information warfare is primarily directed at technical resources [11]. According to D. Denning, the internet is now considered a powerful lever of informational pressure for altering the domestic and foreign policy courses of any state, and she identifies three types of activity in this regard: social activism, hacktivism, and cyberterrorism. The scholar derives her typology of information wars, classifying them as defensive and offensive, each of which has its own mechanisms, technologies, methods of conduct, and so on. Thus, defensive information warfare is characterized by the presence of a series of filters located along the "lines of attack," while offensive information warfare is characterized by the presence of these very "lines of attack."

The following two fairly broad categories of measures can be attributed to information pressure in modern warfare:

- influencing military personnel and the civilian population with the aim of instilling certain behavioral patterns in the collective consciousness;
- opportunities for technical and technological influence on information and control systems and on the information transmitted by the enemy, regardless of the means employed.

Modern warfare has a number of fundamental characteristics: the formation of a vast socio-informational and cultural space as a powerful mechanism for shaping reality (what is presented in a certain way is considered real, while true facts are rejected or ignored; a peculiar construction of an illusory pseudo-reality); the contradictory stance of state structures and/or their inability to recognize the scale of real threats; the absence of a reliable and effective international security system; the ability to frame information warfare as a conflict between value-based models of order and to influence the understanding of the current state of the world as a shift in paradigms of strategic thinking.

The "information noise" accompanying military operations, whether through suppression, the creation of deliberately contradictory interpretations, or simply a cover-up, significantly hinders the formation of a clear perspective on military events. A prime example of such information pressure is the bombing of the RTS television center in 1999. [12]. At that time, a representative of the North Atlantic Alliance announced that they had struck the "brain" of President Slobodan Milošević's military apparatus, despite the fact that sixteen employees of the television center had been killed. In modern information warfare during the conduct of special military operations, as T.N. Rastorgueva notes, "The methods used by Russia's geopolitical opponents on the Maidan are effective precisely because they are based on a deep understanding of human nature and sensory perception" [13, p. 60]. It should be noted that in modern information warfare, the initiative for offensive information influence tactics is taken by the opponents of the Russian Federation. Consequently, a critically important aspect in this regard is the improvement of information security policy.

Discussion and Conclusion. In today’s world, as the role of information and the means of transmitting it in people’s lives continues to grow, so too does the number of methods and techniques used to wage information warfare. The evolution of such methods points to a gradual shift in the generations of information warfare tools. First-generation tools were aimed at undermining the stability of the adversary’s command and control systems, while second-generation tools are aimed at manipulating public opinion. In recent years, third-generation information warfare tools have become widespread, characterized by the effect of “rapid decisive actions.” It is precisely among these third-generation information warfare tools that cyber warfare is on the rise.

The current stage of research into information warfare is characterized by a reevaluation of existing concepts, a search for new ones, and the development of innovative methodological approaches. In total, four established approaches can be identified. The normative school of thought, one of the earliest methodological approaches in American scholarship on the conduct of information warfare, interprets information warfare specifically as an information confrontation between antagonistic parties in the context of armed conflict.

The second approach is the psychological approach, according to whose methodological framework information warfare is defined as a comprehensive, open, or targeted, implicit informational influence exerted by opposing sides, encompassing a system of forms, means, and methods of influencing adversaries.

The third school of thought is the conflict studies approach, whose proponents view information warfare through the lens of military and political confrontation. Representatives of the fourth, technological, school have focused their research on a meticulous examination of the technical component, as they believe that in information warfare, the enemy’s technical capabilities will become the primary arena of engagement and the key target.

The foregoing leads to the conclusion that it is necessary to modernize information security policy, which serves as a fundamental factor capable of effectively countering the challenges of information influence.

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Conflict of Interest Statement: the author declares no conflict of interest.

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Конфликт интересов: автор заявляет об отсутствии конфликта интересов.

Автор прочитал и одобрил окончательный вариант рукописи.

Received / Поступила в редакцию 16.01.2026

Reviewed / Поступила после рецензирования 30.01.2026

Accepted / Принята к публикации 02.02.2026

PHILOSOPHICAL ANTHROPOLOGY, PHILOSOPHY OF CULTURE



UDC 37.018.43:004

<https://doi.org/10.23947/2414-1143-2026-12-2-24-28>



Original Theoretical Research



Information Technology as a Catalyst for Developing and Nurturing Students' Creative Potential

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Abstract

Introduction. In today's environment, the educational paradigm is undergoing a transformation driven by information technology, shifting the focus from the rote acquisition of knowledge to the development of students' creative potential. Key technological trends, methods for integrating them into the educational process, and the associated challenges and risks are coming to the fore. The aim of this study is to identify and characterize effective mechanisms for developing an individual's creative potential through the use of information technology in education.

Materials and Methods. The research methodology is based on the analysis and synthesis of existing academic knowledge with the aim of constructing a structured, well-reasoned, and critical review of the issue of developing students' creative abilities in the digital age. To form a comprehensive picture of the work, a conceptual synthesis of theories from various disciplines is applied. A critical analysis was conducted to identify the risks and limitations, rather than just the benefits, of the influence of information technologies on students' creative processes.

Results. In the digital age, which is overflowing with information noise and demands constant adaptation, openness to new experiences, a willingness to take risks, and tolerance for uncertainty have come to the forefront in defining a student's creative potential. The engine of economic growth in modern cities and countries is not industrial giants, but communities of scientists, engineers, designers, entrepreneurs, and representatives of the media and the arts. At the same time, the digital environment is actively shaping new cognitive patterns that have a dual impact on creative potential: on the one hand, there is concern regarding the emergence of clip-based thinking; on the other, the cultivation of a more productive form of nonlinear, hypertextual thinking. Despite the boundless potential of information technologies to unlock creativity, its integration into the educational context is fraught with a number of challenges and risks – digital inequality, the replacement of the creative process with the use of ready-made templates, cognitive overload, and the tension between the potential of artificial intelligence as a human partner and the threat of losing authorship.

Discussion and Conclusion. In the digital age, an individual's creative potential is a multifaceted and dynamic construct. It has evolved from a narrowly defined talent into a universal competency essential for success in science, engineering, and business. Developing creative potential today is not an optional task, but a central vector for human adaptation and fulfillment in a rapidly changing world. A key role here is assigned to the educator, who must act not only as a transmitter of technical skills but also as a mentor, helping students preserve their uniqueness, critical thinking, and ability to deeply comprehend information.

Keywords: information technology, the digital environment, the educational process, creative potential


For Citation. Ivushkina E.B., Morozova N.I., Kushnir I.B. Information Technology as a Catalyst for Developing and Nurturing Students' Creative Potential. *Science Almanac of Black Sea Region Countries*. 2026;12(2):24–28. <https://doi.org/10.23947/2414-1143-2026-12-2-24-28>

Информационные технологии как катализатор развития и поддержки творческого потенциала личности обучающегося

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Аннотация

Введение. В современных условиях происходит трансформация образовательной парадигмы под влиянием информационных технологий, смещающая фокус с репродуктивного усвоения знаний на раскрытие творческого потенциала обучающегося. Актуализируются ключевые технологические тренды, методы их интеграции в учебный процесс и связанные с этим вызовы и риски. Цель работы – выявить и охарактеризовать эффективные механизмы развития творческого потенциала личности через применение информационных технологий в обучении.

Материалы и методы. Методология исследования основана на анализе и синтезе существующих академических знаний с целью построения структурированного, аргументированного и критического обзора проблемы развития творческих способностей обучающихся в цифровую эпоху. Для формирования целостной картины работы применяется концептуальный синтез теорий из разных дисциплин. Проведен критический анализ с целью выявления рисков и ограничений, а не только преимуществ влияния информационных технологий на творческие процессы обучающихся.

Результаты исследования. В цифровую эпоху, переполненную информационным шумом и требующую постоянной адаптации, на первый план в понятии творческого потенциала личности обучающегося выходят открытость новому опыту, готовность к риску и толерантность к неопределенности. Двигателем экономического роста современных городов и стран являются не промышленные гиганты, а сообщества учёных, инженеров, дизайнеров, предпринимателей, представителей медиа и искусства. При этом цифровая среда активно формирует новые когнитивные паттерны, оказывающие двойственное влияние на творческий потенциал: с одной стороны, это тревога относительно формирования клипового мышления, с другой – культивация более продуктивной формы нелинейного, гипертекстового мышления. Несмотря на безграничный потенциал информационных технологий для раскрытия креативности, их внедрение в образовательный контекст сопряжено с рядом вызовов и рисков – цифровое неравенство, замещение творческого процесса работой с готовыми шаблонами, когнитивные перегрузки, противоречие между потенциалом искусственного интеллекта как партнера человека и угрозой потери авторства.

Обсуждение и заключение. Творческий потенциал личности в цифровую эпоху предстает как многогранный и динамический конструкт. Он эволюционировал от узко понимаемого дара к универсальной компетенции, необходимой для успеха в науке, инженерии и бизнесе. Развитие творческого потенциала сегодня – это не факультативная задача, а центральный вектор адаптации и реализации человека в стремительно меняющемся мире. Ключевая роль здесь отводится педагогу, который должен выступать не только как транслятор технических навыков, но и как наставник, помогающий обучающемуся сохранить свою уникальность, критическое мышление и способность к глубокому осмыслению информации.

Ключевые слова: информационные технологии, цифровая среда, образовательный процесс, творческий потенциал

Для цитирования. Ивушкина Е.Б., Морозова Н.И., Кушнир И.Б. Информационные технологии как катализатор развития и поддержки творческого потенциала личности. *Научный альманах стран Причерноморья*. 2026;12(2):24–28. <https://doi.org/10.23947/2414-1143-2026-12-2-24-28>

Introduction. The relevance of this study stems from the crisis in the traditional education system, which is focused on standardization, and from the exploration of the creative aspect of the individual as a key competency of the 21st century in an environment marked by instability, uncertainty, complexity, and ambiguity. Hypothesis: Information technologies are not a tool for automating routine tasks, but rather a catalyst for creativity, providing new means for research and collaboration on the results obtained. The aim of our work is to identify and characterize effective mechanisms for developing an individual's creative potential through the application of information technologies in education.

The modern era, defined by the rapid digitization of all spheres of life, is radically transforming every aspect of human activity. The industrial paradigm, which valued efficiency and standardization, is being replaced by a creative paradigm, where an individual's creative potential becomes the key resource for development. However, the very nature of creativity, its manifestations, and the conditions for its flourishing are undergoing a transformation under the influence

of information technology [1]. Understanding these changes is the foundation for building effective systems of human learning and development in the 21st century.

Materials and Methods. As part of the study, an analytical review of the literature was conducted to establish a theoretical foundation. Comparative analysis was used to contrast key concepts (for example, comparing clip-based and hypertext-based thinking). To form a comprehensive picture of the work, a conceptual synthesis of theories from various disciplines (pedagogy, sociology, computer science) was applied. Finally, a critical analysis was conducted to identify the risks and limitations, rather than just the advantages, of the influence of information technologies on students' creative processes.

Results. Creative potential has traditionally been viewed through the lens of cognitive processes, the most important of which are divergent thinking (the ability to generate a wide variety of ideas in response to a problem) and imagination (the ability to create mental images that go beyond immediate experience).

However, modern pedagogy shifts the focus to personal characteristics, without which cognitive abilities cannot be fully realized. In the digital age, overflowing with information noise and demanding constant adaptation, openness to new experiences, a willingness to take risks, and tolerance for uncertainty come to the fore.

Openness to new experiences allows individuals to take an interest in new technologies, unfamiliar coding languages, and unconventional ideas. In the context of learning, this means a willingness to master new software, experiment with digital tools, and view failure as a valuable learning experience. The digital environment encourages experimentation: posting your digital art, launching a startup, creating a channel – all of this involves the risk of criticism and failure. A creative person must possess sufficient psychological resilience to accept this risk. In a rapidly changing world, the creative process is often chaotic and nonlinear, and digital technologies only amplify this chaos. The ability to act in the absence of clear instructions and algorithms becomes critically important [2].

Thus, creativity in the digital age is a fusion of “hard” cognitive skills (thinking, imagination) and “soft” personal qualities (openness, willingness to take risks), which reinforce one another.

Historically, creativity has been associated with the arts – painting, music, and literature. The 20th century significantly expanded these boundaries by recognizing the creative nature of scientific discovery and engineering invention. In the digital age, creativity manifests itself in writing code (creating an effective algorithm), in user interface design (designing intuitive human interaction with a digital product), and in the creation of educational courses (using digital tools to present and explain complex material).

In his work [3], R. Florida took this idea to its logical conclusion. He demonstrated that the driving force behind economic growth in modern cities and countries is not industrial giants, but rather communities of scientists, engineers, designers, entrepreneurs, and representatives of the media and the arts – all those whose work consists of creating new, meaningful forms. In our work [4], we also discussed how digital technologies serve as both a habitat and the primary tool of modern humans. Creativity is no longer the preserve of the select few but has become a widespread professional competency.

The digital environment is actively shaping new cognitive patterns, which has a dual effect on creative potential.

On the one hand, there is legitimate concern regarding the emergence of “clip-based thinking.” This term, popularized by philosopher F.I. Girenko [5], describes a mode of thinking characterized by fragmentation and rapid shifts of attention between short pieces of information (memes, stories, short videos). The danger lies in the fact that clip-based thinking can undermine the ability to sustain concentration, engage in deep analysis, and reflect.

On the other hand, this same digital environment also fosters a form of thinking that is more conducive to creativity: nonlinear, or hypertextual, thinking. The Internet, by its very structure, is a gigantic hypertext where information is linked by a multitude of associative connections. Navigating it requires and simultaneously develops the ability to scan large volumes of data, quickly find the necessary information, establish connections between disparate concepts, and piece together a coherent picture from a multitude of facts.

This type of thinking is very similar to divergent and associative thinking. By freely navigating through articles, academic databases, and videos in search of a solution to a problem, users are effectively training the very neural networks responsible for generating new ideas. The goal of modern education is not to combat clip-based thinking, but to teach people to consciously switch between it and nonlinear thinking depending on the task at hand.

In the past, being literate meant being able to read and write. Today, that is not enough. Creative self-realization in a digital society requires mastering a new triad of literacies: digital, media, and visual. Digital literacy is the basic ability to use digital devices and platforms. But at an advanced level, it is the skill of creating, not just consuming, content [6]. It is the ability to work with data, understand the basics of algorithms, and create simple scripts to automate routine tasks.

Media literacy is a critical understanding of the nature of media, the ability to analyze messages and assess the reliability of sources; it is an understanding of the audience, distribution channels, and the ethical implications of the content being created [7].

Visual literacy – in the digital age, this is the ability to interpret and create visual images [8]. It is not only a skill in using graphic design software, but also an understanding of composition, color, typography, and editing.

In this context, creativity and communication become one and the same. A digital art project, an interactive infographic, an edited vlog, or a well-crafted social media post – all of these are both acts of creative self-expression and acts of communication with an audience.

Despite the boundless potential of information technology to unlock creativity, its integration into the educational context presents a number of challenges and risks. The first and most fundamental challenge is the digital divide: the gap in access to technology and the gap in digital skills needed to use it effectively [9]. While some students are creating 3D models in VR headsets and training neural networks, others lack stable internet access or a modern computer. This inequality reproduces and exacerbates existing social disparities. The creative potential that technology is meant to unlock turns out to be a privilege for the select few, rather than a universal right. Research [10] also shows that even when basic access to technical tools is provided, the key issue becomes the specific set of skills and competencies. A student whose parents help them master a complex software product is initially in a privileged position compared to one who learns technology on their own.

The second risk is that creativity may be reduced to the manipulation of ready-made digital templates. Modern platforms and software (such as Canva, website builders, and libraries of ready-made 3D models) are often based on a template-driven approach and produce quick and acceptable results. However, experts [11] warn that the constant use of templates leads to a decline in cognitive activity. Instead of solving a creative problem, the learner solves the problem of selecting the most suitable template. This creates the illusion of creativity, while in reality it is merely a simulation. The process of deep exploration, trial and error, is replaced by a superficial selection of a ready-made solution. As a result, a generation of “digital artisans” is formed – individuals who are masters of the tool but incapable of creating fundamentally new forms.

With the advent of generative artificial intelligence (ChatGPT, Midjourney, DALL-E), the risks have reached a new level. A fundamental contradiction has emerged between the potential of AI as a human partner and the threat of losing authorship. Generative models, trained on anonymized datasets, are by their very nature prone to averaging and producing stereotypical solutions [12]. A student using AI to write an essay or create a visual concept ends up with a banal, unoriginal product.

The main danger is not plagiarism in the traditional sense, but the devaluation of the author’s creative vision and unique personal experience. In this new reality, the educator’s task is to shift the focus from banning AI to teaching students to engage in critical dialogue with it, where the final decision remains with the human.

Finally, there is a risk of cognitive overload caused by the sheer abundance of choices. The multifunctionality of professional software products (such as Adobe After Effects or Blender), the constant stream of updates, and the emergence of new tools demand enormous amounts of attention and memory. A learner may find themselves in a situation where all their cognitive energy is spent on mastering the interface, palettes, and functions, leaving no energy or time to solve the task at hand. The substantive task takes a back seat, giving way to technical perfectionism and “a fascination with the tool for the tool’s sake.”

Discussion and Conclusion. Thus, an individual’s creative potential in the digital age emerges as a multifaceted and dynamic construct. It has evolved from a narrowly defined gift into a universal competency essential for success in science, engineering, and business. Developing creative potential today is not an optional task, but a central driver of human adaptation and fulfillment in a rapidly changing world.

The digital environment presents both challenges – such as “clip-based” thinking and information overload, digital inequality, and a crisis of authorship in the face of AI – and unprecedented opportunities, fostering nonlinear thinking and providing powerful tools for self-expression. Overcoming these risks lies not in rejecting technology, but in understanding it from a humanistic perspective and building an educational system where technology serves people, rather than people serving technology. A key role here is assigned to the educator, who must act not only as a transmitter of technical skills but also as a mentor, helping students preserve their uniqueness, critical thinking, and ability to deeply comprehend information.

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Conflict of Interest Statement: the authors declare no conflict of interest.

All authors have read and approved the final manuscript.

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Конфликт интересов: авторы заявляют об отсутствии конфликта интересов.

Все авторы прочитали и одобрили окончательный вариант рукописи.

Received / Поступила в редакцию 30.01.2026

Reviewed / Поступила после рецензирования 14.02.2026

Accepted / Принята к публикации 15.02.2026

PHILOSOPHICAL ANTHROPOLOGY, PHILOSOPHY OF CULTURE



UDC 316.42



Original Theoretical Research

<https://doi.org/10.23947/2414-1143-2026-12-2-29-33>



Global Digital Signs and Semiotic Culture of Youth in Black Sea Region in Conditions of Glocalization

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Abstract

Introduction. This study is devoted to the peculiarities of global digital signs' functioning in the culture of young people in the Black Sea region (the Krasnodar Territory and the Republic of Crimea) in conditions of glocalization. The interaction of global and local cultural forms through the prism of glocalization and the high activity of young people in the digital environment made it possible to identify features of global digital signs' functioning in the semiotic culture of young people in the Krasnodar Territory and the Republic of Crimea. Young people in the Black Sea region are actively adapting global digital signs to local cultural contexts, forming unique semiotic patterns that reflect localization processes in the digital environment.

Materials and Methods. Semiotic approach and empirical data on the digital activity of young people were used (Rosstat statistics, data from Levada-center, regional research). The methodology combines analysis of the digital environment, glocalization processes and identification of ways to adapt global signs to local cultural contexts.

Results. The results of the study show that the digital environment in the Black Sea region functions not just as a set of technologies but as a space for the formation and transformation of sign systems that reflect social and cultural changes. The analysis of the digital activity of young people in the Krasnodar Territory and Crimea revealed differences in media preferences and communication patterns, which forms unique local codes and symbolic practices. The application of glocalization and semiotic approach allows linking global processes with local cultural practices, revealing the relationship between digital technologies, youth culture and global semiotic dynamics.

Discussion and Conclusion. The study shows that the digital environment of the youth of the Black Sea region forms unique local interpretations of global signs, influencing value guidelines, behavioral models and regional identity. The results of the work open up prospects for further study of the processes of glocalization and transformation of cultural practices of young people in the context of digital communication.

Keywords: global digital signs, semiotic culture, youth of the Black Sea region, glocalization, digital environment, local identity

For Citation. Petrova Yu.A. Global Digital Signs and Semiotic Culture of Youth in Black Sea Region in Conditions of Glocalization. *Science Almanac of Black Sea Region Countries*. 2026;12(2):29–33. <https://doi.org/10.23947/2414-1143-2026-12-2-29-33>

Оригинальное теоретическое исследование

Глобальные цифровые знаки и семиотическая культура молодежи Черноморского региона в условиях глокализации

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Аннотация

Введение. Данное исследование посвящено особенностям функционирования глобальных цифровых знаков в культуре молодежи Черноморского региона (Краснодарский край и Республика Крым) в условиях глокализации.

Взаимодействие глобальных и локальных культурных форм через призму глокализации и высокая активность молодежи в цифровой среде позволили выявить особенности функционирования глобальных цифровых знаков в семиотической культуре молодежи Краснодарского края и Республики Крым. Молодежь Черноморского региона активно адаптирует глобальные цифровые знаки под локальные культурные контексты, формируя уникальные семиотические паттерны, отражающие процессы локализации в цифровой среде.

Материалы и методы. Использован семиотический подход и эмпирические данные о цифровой активности молодежи (статистика Росстата, данные Центра «Левада», региональные исследования). Методология сочетает анализ цифровой среды, процессы глокализации и выявление способов адаптации глобальных знаков к локальным культурным контекстам.

Результаты исследования. Результаты исследования показывают, что цифровая среда в Черноморском регионе функционирует не просто как набор технологий, а как пространство формирования и трансформации знаковых систем, отражающих социальные и культурные изменения. Анализ цифровой активности молодежи Краснодарского края и Крыма выявил различия в медиапредпочтениях и паттернах коммуникации, что формирует уникальные локальные коды и символические практики. Применение глокализации и семиотического подхода позволяет связать глобальные процессы с локальными культурными практиками, раскрывая взаимосвязь между цифровыми технологиями, молодежной культурой и глобальной семиотической динамикой.

Обсуждение и заключение. Исследование показывает, что цифровая среда молодежи Черноморского региона формирует уникальные локальные интерпретации глобальных знаков, влияя на ценностные ориентиры, поведенческие модели и региональную идентичность. Результаты работы открывают перспективы для дальнейшего изучения процессов глокализации и трансформации культурных практик молодежи в условиях цифровой коммуникации.

Ключевые слова: глобальные цифровые знаки, семиотическая культура, молодежь Черноморского региона, глокализация, цифровая среда, локальная идентичность

Для цитирования. Петрова Ю.А. Глобальные цифровые знаки и семиотическая культура молодежи Черноморского региона в условиях глокализации. *Научный альманах стран Причерноморья*. 2026;12(2):29–33. <https://doi.org/10.23947/2414-1143-2026-12-2-29-33>

Introduction. In the context of globalization, digital communication forms new sign systems of youth culture. It is especially interesting to trace how global symbols are transformed in the regional context of the Black Sea. Semiotics is not just about studying materials regardless of human involvement. It deals with meaning, and whenever meaning comes into play, reason is involved [1, p. 13]. According to this point of view, the identity of everything that exists in the world is understood from a human point of view. Signs are formed and perceived in consciousness, and the world consists of things and concepts that people see, know or understand by them.

From this point of view, the world is a code consisting of signs and rules. Signs are all “things” and “concepts” that people know or use. Rules explain functions, position, and meaning of signs, and determine their relationship to other signs. This part of the study is aimed at identifying changes related to globalization, based on the wording “peace is a code”. It does not consider the causes and tools of globalization, such as the growth of international trade or technological innovation but the final results of these processes.

In the general scientific sense, semiotics includes “language units of value-semantic categories of culture”, i. e. a system of significant signs of the youth subculture [2, p. 160]. The consideration is carried out on the example of the language of digital culture. Traits, skills and behavior of young people are determined based on cognitive processes and sign-symbolic systems. The sign system has become a tool that allows young people to function both online and offline.

The relevance of the study is determined by the fact that the Black Sea region is characterized by high digital involvement of young people, intensive migration and transformation of local cultural practices under the influence of global digital signs.

The purpose of the study is to identify features of global digital signs` functioning in the semiotic culture of young people in the Krasnodar Territory and the Republic of Crimea in conditions of glocalization. The youth of the Black Sea region of the Russian Federation is considered as an object of the study. The subject of the study is sign systems and communicative practices of the digital environment that form the semiotic culture of youth.

The scientific novelty of the study is to consider the digital communication of the youth of the region through the prism of global semiotics and analyze the relationship between global information processes and local cultural environment.

Materials and Methods. The study of youth culture allows us to consider the digital environment not just as a set of technologies but as a space in which sign systems are formed and transformed. Youth actively interact with internet memes, messaging formats, videos, and face-to-face communication, creating and interpreting shared texts of communicative practice, reflecting both everyday exchanges and cultural patterns of digital interaction.

The application of semiotics requires an appeal to cognitive and social aspects, since signs exist not only in material form but also as constructions in the minds of communication participants. In the study, this manifests itself through analyzing how young people perceive, use and transform digital symbols in their daily practice, and through identifying patterns in their cognitive and behavioral patterns.

The analysis includes the study of the frequency of the Internet use, the activity in social networks and instant messengers, as well as the involvement of young people in multimedia and interactive formats. The deterministic aspect of the study takes into account the conditions created by technological environments and their impact on the communication behavior of young people. The analysis is carried out in the context of local cultural features of the Krasnodar Territory and the Republic of Crimea, which makes it possible to identify unique patterns of digital symbols's use and sense-making practices.

Thus, the research methodology combines semiotic analysis with reliance on the empirical Russian data and the study of the digital environment. Data on the demographic structure of the region are provided by the Federal State Statistics Service [3], and studies of digital activity and media preferences are based on regional empirical studies [4, 5]. This creates a comprehensive understanding of how global signs adapt to local conditions and how young people use digital technologies to express their individual and regional identities.

Results. This work is aimed at studying globalization in the research of youth culture, which makes it possible to consider the digital environment not just as a set of technologies but as a space in which sign systems are formed and transformed, which makes it possible to better study social and cultural transformations in the Black Sea region.

The figure shows digital activity and media preferences of youth in the Krasnodar Territory and the Republic of Crimea according to Rosstat [3] and Levada-center [6].

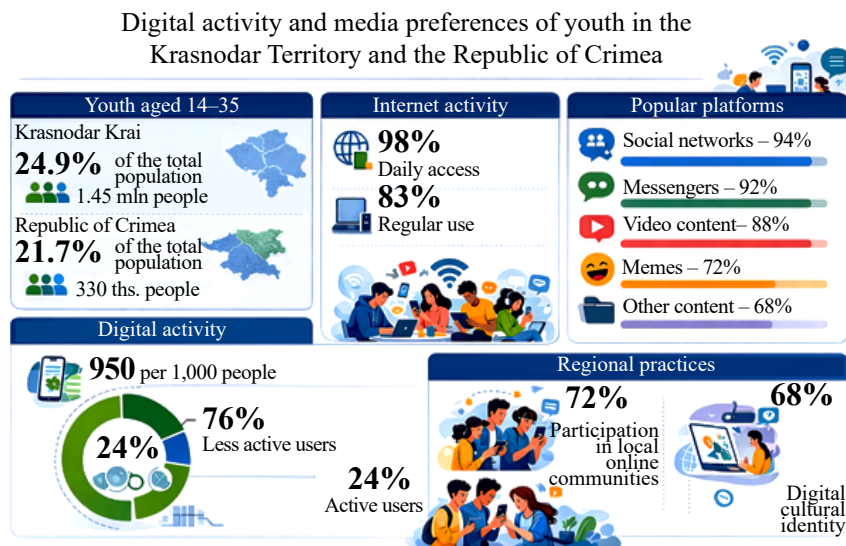


Fig. 1. Digital activity and media preferences of youth in the Krasnodar Territory and the Republic of Crimea

This figure was created by the author using AI. The image reflects Internet culture as an integrated part of modern culture, where interfaces, algorithms and platforms become carriers of diversity, inclusiveness and general accessibility in the context of local cultural features of the Black Sea region territories. Analysis of the data showed that the youth of Krasnodar mainly use social networks to exchange multimedia content, while the youth of Crimea demonstrate more active involvement in online communities and gaming platforms, forming unique patterns of digital communication.

Semiotic analysis shows that the youth of Krasnodar and Crimea actively interpret and integrate global digital signs into everyday communication, forming their own local codes and symbolic patterns. The processes of localized globalization in the study are defined as consisting of “globalization in terms of form and localization in terms of content” [7]. Our study does not aim to summarize the main global processes. Globalization in terms of form is substantially simpler than glocalization in terms of content. For an object or concept to be glocalized in terms of form, it is necessary that they become visible to people around the world. Then people might want to import, produce or use them. Seeing other parts of the world and importing things and concepts are two characteristics of our global world today. Changes

caused by globalization are reflected at cognitive and behavioral levels, affecting the perception and use of signs, which are regulated by rules in social and cultural practice [8], [9].

Therefore, glocalization and semiotic approach allow the integration of digital technology analysis and social practices, revealing the interconnection between sign systems, youth culture and global processes through the lens of the digital world.

Discussion and Conclusion. The nature of the world in terms of semiotics is very different from the nature of the world of physics or chemistry. When the world is defined as a sequence of signs, both objects and concepts should be taken into account. The signs that form the world are both observable symbols and/or signs and symbols and/or signs formed in the mind. Changes in the world defined in terms of intellectual audience can be both cognitive and/or behavioral. In other words, existing objects and concepts in society that can be studied from two perspectives.

Cognitive level is related to what people think, know or understand. Based on the above, the world can be considered as a complex combination of perceptions and behaviors regarding various objects and concepts. Therefore, any changes taking place in the world (including changes caused by globalization) will necessarily be associated with changes in these factors. Internet culture is described as an internal part of culture connected with search engine technologies or as an interface part with its characteristic diversity [10]. In order to analyze the problem, which was identified by a random audience that formed on a voluntary basis through the Internet, which provided both data for research and became a tool for quantitative analysis based on a social survey. The deterministic approach of the study of youth culture in the digital environment made it possible to omit the conditions, both created by technology and through which they work.

According to this point of view, changes in any part of the world can be caused by the following rule changes associated with these signs. The way we use things, the way we think about different concepts, and the way things and concepts are understood or perceived in connection with other signs, are constantly changing. Every person on the planet shares cultural products with symbols recognizable everywhere. The speed and intensity of the global network, interconnection and integration over the past twenty years has sparked a major debate about cultural and social implications. The current trend of globalization goes much further than just the relationship between national economies and global markets. Indeed, globalization of production, largely through inter-firm trade, is widespread and deeply entrenched. In addition, this process at its current stage is both cultural and semiotic, which has important social aspects for further study of this issue.

The theoretical approach combines signs' analysis with the study of social and cultural practices of young people. This allows us to show how digital technologies form communication patterns, influence value orientations and behavior patterns, and contribute to the development of regional identity. Internet culture is seen as an integrated part of modern culture, where interfaces, algorithms, and platforms become carriers of diversity, inclusion, and general accessibility.

The article includes empirical data and literature analysis on the topic of research on youth practices, globalization, glocalization, digital engagement and media preferences of young people. This study is aimed at studying the semiotic significance of globalization in the context of globalization, where digital communication forms new sign systems of youth Internet culture. Global symbols, that are transformed in the regional context of the Black Sea, in the Krasnodar Territory and the Republic of Crimea, are of particular interest.

Models of digital communication and media preferences reflect precisely those features of global signs' functioning, which were the purpose of the study, opening up opportunities for further study of glocalization, transformation of values and methods of interpreting global digital signs in the local context using the example of the Black Sea regions.

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Conflict of Interest Statement: the author declares no conflict of interest.

The author has read and approved the final version of manuscript.

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Конфликт интересов: автор заявляет об отсутствии конфликта интересов.

Автор прочитал и одобрил окончательный вариант рукописи.

Received / Поступила в редакцию 30.04.2026

Reviewed / Поступила после рецензирования 12.05.2026

Accepted / Принята к публикации 13.05.2026

PHILOSOPHICAL ANTHROPOLOGY, PHILOSOPHY OF CULTURE



UDC 159.923:378



Original Theoretical Research

<https://doi.org/10.23947/2414-1143-2026-12-2-34-41>



Structure of Teachers' Professional and Personal Training for the Formation of the Educational Process's Dialogization

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Abstract

Introduction. The urgent task of modern higher pedagogical education is to ensure the educational process's dialogization of future specialists, the need to prepare teachers who could introduce an educational dialogue in practice. Attention is focused not only on the importance of the assimilation of theoretical knowledge by future teachers, mastering skills during vocational training but also on the formation of the necessary personality traits that would contribute to the creation of an atmosphere of trust, mutual understanding and co-creation in the educational environment. The purpose of the article is to determine and substantiate the components and criteria of the personal readiness of future teachers to dialogize the educational process.

Materials and Methods. The main research methods, the use of which involves the development of a structure of personal readiness of future teachers to dialogize the educational process, are theoretical analysis, synthesis, generalization, comparison, systematization, content analysis.

Results. The concept of personal readiness of future teachers to dialogize the educational process, which is defined as a complex dynamic education, is outlined. The structure of the personal readiness of future teachers to dialogize the educational process is developed. Particular attention is paid to such personality traits as professional orientation, emotional intelligence, empathy, congruence, unconditional acceptance, reflexivity and the need for self-development. The complexity of the structure of personal readiness of future teachers before the dialogization of the educational process is ensured by covering all stages of professional activity: indicative, executive and control.

Discussion and Conclusion. The developed structure can be used as the basis of empirical research. The results of theoretical analysis will be useful for the development of training programs for future teachers aimed at establishing the necessary personality traits for the effective implementation of the dialogical approach in the educational process.

Keywords: dialogization, educational process, concept of education, emotional intelligence, empathy, reflexivity

For Citation. Kuzubov A.A. Structure of Teachers' Professional and Personal Training for the Formation of the Educational Process's Dialogization. *Science Almanac of Black Sea Region Countries*. 2026;12(2):34–41. <https://doi.org/10.23947/2414-1143-2026-12-2-34-41>

Структура профессионально-личностной подготовки педагогов к формированию диалогизации образовательного процесса

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Аннотация

Введение. Актуальной задачей современного высшего педагогического образования является обеспечение диалогизации образовательного процесса будущих специалистов, необходимости подготовки педагогов, которые могли бы внедрять на практике образовательный диалог. Акцентировано внимание не только на важности усвоения будущими педагогами теоретических знаний, овладении навыками во время профессионального обучения, но и на становлении необходимых личностных качеств, которые бы способствовали созданию атмосферы доверия, взаимопонимания и сотворчества в образовательной среде. Целью статьи является определение и обоснование компонентов и критериев личностной готовности будущих педагогов к диалогизации образовательного процесса.

Материалы и методы. Основными методами исследования, использование которых предполагает разработку структуры личностной готовности будущих педагогов к диалогизации образовательного процесса, являются теоретический анализ, синтез, обобщение, сравнение, систематизация, контент-анализ.

Результаты исследования. Очерчено понятие личностной готовности будущих педагогов к диалогизации образовательного процесса, которое определено как сложное динамическое образование. Разработана структура личностной готовности будущих педагогов к диалогизации образовательного процесса. Особое внимание обращено на такие качества и личностные черты, как профессиональная направленность, эмоциональный интеллект, эмпатия, конгруэнтность, безусловное принятие, рефлексивность и потребность в саморазвитии. Комплексность структуры личностной готовности будущих педагогов до диалогизации образовательного процесса обеспечивается охватом всех этапов профессиональной деятельности: ориентировочного, исполнительного и контрольного.

Обсуждение и заключение. Разработанная структура может быть использована в качестве основы эмпирического исследования, результаты теоретического анализа будут полезны для разработки программ подготовки будущих педагогов, направленных на становление необходимых личностных качеств для эффективной реализации диалогического подхода в образовательном процессе.

Ключевые слова: диалогизация, образовательный процесс, концепция образования, эмоциональный интеллект, эмпатия, рефлексивность

Для цитирования. Кузубов А.А. Структура профессионально-личностной подготовки педагогов к формированию диалогизации образовательного процесса. *Научный альманах стран Причерноморья*. 2026;12(2):34–41. <https://doi.org/10.23947/2414-1143-2026-12-2-34-41>

Introduction. Modern trends in education are increasingly tending to humanistic values, humanitarian essence of the school. This goal can be achieved due to a dialogue-peculiar tool that contributes to the deep assimilation of knowledge and the development of personality. At the same time, for the successful dialogization of education, pedagogical personnel are needed, who have not only theoretical knowledge but also the corresponding personality traits, which is the basis of readiness for professional activity. Despite the significant interest of researchers in the professional training of teachers, the issue of personal readiness remains insufficiently studied, and in the context of the introduction of educational dialogue, this problem has not been considered at all yet. It is important not only to define the concept of readiness but also to operationalize it in order to clear it of excessive abstractness and ephemerality.

Materials and Methods. Theoretical basis of research is competently oriented learning, concepts of educational dialogue used as the methodological basis of scientific research, determined by the purpose of learning in an educational environment. The main research methods are theoretical analysis, synthesis, generalization, comparison, systematization, content analysis.

Results. Dialogization of education is a process of rethinking the educational paradigm aimed at humanizing learning, where the interaction between participants (Teacher-Student, Student-Student) is based on the principles of equality, mutual respect, reflection and personal development.

This concept is actively developed in the context of humanistic pedagogy and psychology. A.Ju. Chistobaeva made a significant contribution to the study of the dialogization of the educational process [1]. The issues of dialogization of the educational process are also investigated by A.A. Somkin (forms of dialogical skills), L.S. Znikin, D.V. Sedykh (dialogue as a linguodidactic category) [2; 3]. Therefore, this question has long been of interest to scientists but does not lose its relevance even now. The study of the personal readiness of future teachers to introduce educational dialogue is a continuation of the sphere of scientific interest and at the same time a new and little researched aspect.

The origins of educational dialogue reach ancient times, one of the first such examples is the Maeutic conversations of Socrates. The thinker compared a person's achievements of wisdom, true knowledge with a second birth, but now not biological but spiritual, worldview, intellectual and moral in essence. The task of the mentor in this process is to create favorable conditions, just like the midwife does. According to Socrates, the truth cannot be conveyed, it must be born within a person through a dialogue in which there are not any concrete answers, but there are equal minds with their own questions. It is commonly known that the philosopher did not leave behind a single written work and considered any text limited and even harmful, because it is unchanged and all the answers are the same.

In the modern world of Internet dominance and constant improvement of electronics, it is difficult to imagine maeutic conversations in their original form, but the very concept of Socrates' dialogical approach is more relevant than ever.

Continuing the consideration of dialogue (broadly) as an ontological characteristic of an individual, it is advisable to recall the views of representatives of humanistic psychology (A. Maslow, C. Rogers, V. Frankl, etc.). In their opinion, the main goal of dialogical interaction is to achieve a level of self-actualization and authentic existence by increasing the boundaries of self-awareness of the person. The logical consequence of this is good psychological well-being. S. Kaufmann notes that this is not necessarily a pleasant experience, but those associated with the emergence in life of a new meaning, involvement and growth – the basic concepts of humanistic psychology [4].

If the educational dialogue is in the mode of being, in accordance with the concept of E. Fromm, then traditional education is an example of the mode of possession. The psychologist compares exemplary excellent students with well-informed guides in the museum who can reproduce a large amount of memorable information, but they do not know what goes beyond such knowledge-property. They do not learn to ask questions, understand internal contradictions, distinguish the true thoughts of the author from those attributed to him and much more [5].

This idea continues in the works of M. Csikszentmihalyi. The creator of the flow concept notes that many people stop learning as soon as they finish school, because thirteen or even twenty years of coercion to knowledge carries too many negative emotions for them. Their attention has been managed by teachers and textbooks for too long, therefore they perceive the end of education as liberation [6, p. 147].

Thus, unlike the traditional teaching model, where knowledge is transferred unilaterally by the teacher, educational dialogue is a much more complicated process.

As N. Pavelko notes, for an effective dialogue, only a formal act of communication is not enough, because it “is based on manipulating the consciousness of another person, impersonally addressed to everyone, and practically reduces training to learning”. The scientist considers educational dialogue as such an intentional act of communication, which “is addressed to everyone individually, provides an opportunity for the student to independently and freely build their own value system in the process of experiencing value positions, emotional and reflective attitude to the values of another and their own, which turns the value attitude into a holistic spiritual, and not one-sided – emotional or rational” [7, p. 5].

Readiness for any type of activity is the key to its successful implementation and a painless process of activity. Educational dialogue is not an exception, in particular, the personal component of the specialist's readiness.

We consider the personal readiness of the future teacher to dialogize the educational process as a complex dynamic education of the personality of the future teacher, represented by internal attitudes towards congruent, benevolent and meaningful relationships in the educational environment in order to form a holistic student personality [8].

To analyze the components of personal readiness, we identified 4 criteria that correspond to the 4 generalized components (Fig. 1).

Among the criteria, it is primarily important to consider professional orientation. According to A. Kandaurov, broadly, professional orientation is a system of emotional relationships, a hierarchical structure of motives that prevail and encourage the individual to embody them in professional activity. Narrowly, this is a professionally important property that occupies a central place in the personality structure of a specialist and determines their individual typological identity [9, p. 76]. In turn, S. Lushnikova draws attention to the professional orientation as a person has a steady interest in a certain, separate type of activity and a tendency to engage in it [10].

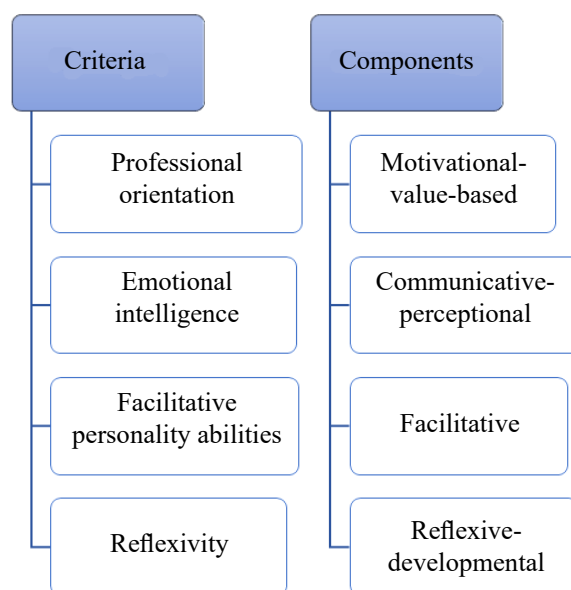


Fig. 1. Components of personal readiness to dialogize the educational process

Such interpretations lead to an analysis of the value-semantic orientations of the individual. O. Berezkina draws attention to the fact that they appear, are fixed and adjusted in the professional activities of the individual. At the same time, the process of formation of value-semantic orientations and professional activity are mutually determined [11].

According to this statement, future teachers already during their studies, at the time of the first contact with their profession, begin to weave the professional "I" into the structure of their own personality on the basis of a steady interest in the profession, and begin their professional self-existence.

Professional self-existence is one of the most important forms of life self-existence. For students, the intraprofessional form of this phenomenon is relevant (professional self-improvement aimed at increasing professional competence and developing professional qualities).

On the way to dialogizing education, the first steps are deep motivation in vocational training, interest in their own personal improvement for the ability in the future to put the ideas of a humanistic approach to training into practice. Therefore, the first criterion analyzed corresponds to the motivational-value-based component.

Let us pay more attention directly to pedagogical communication, which is based on subject-subject relations mediated by the initial subject.

Experts in the field of socio-emotional learning argue that the socio-emotional competence and positive well-being of teachers significantly affect the educational context. The personality traits of teachers shape the nature of their relationship with students. Groups with warm relationships between teachers and students contribute to the deep assimilation of knowledge by students: children who feel comfortable with their teachers and peers master difficult material with great zeal and persistently complete educational tasks. Conversely, when teachers do not cope well with the social and emotional demands of teaching, students show poor performance and behavior while completing tasks [12].

This thesis, which is guided by SEL, confirms the importance of the personal development of teachers, the development of their traits, which are a natural part of the personality, and not imposed introjects, which from the inside will destroy both teachers and those to whom they will transmit these "alien" postulates. Therefore, considering the following 2 criteria for readiness for dialogizing education, we focus on the concept of a teacher-facilitator.

Emotional intelligence is the basis of the communicative-perceptual component of personal readiness for the dialogization of the educational process (Fig. 1). S. Sharafutdinova defines this concept as an integral property of a person, reflecting the cognitive ability of a person to understand and manage emotions through cognitive processing of emotional information and ensures the psychological well-being of the person and the success of social interaction [13].

The type of social interaction in the context of our study is the subject-subject communication between teacher and student. The teacher can communicate with students on the topic of the subject, interact with them on a personal level, correctly interpret their reactions using social perception mechanisms precisely due to emotional intelligence.

Appeal to the emotional world of personality allows you to revive the educational process, add dynamism to it. In the structure of emotional intelligence, special attention is drawn to empathy, which is simultaneously one of the facilitative attitudes identified by C. Rogers [14]. The ability to penetrate the emotional state of another person, touch experiences, significantly improves the quality of communication, allows you to build stable relationships. In education, empathy is

especially important, since not only interpersonal relationships are saturated with emotions but also the very knowledge, that is built in these relationships.

S. Kaufmann notes that despite the obvious benefits of empathy, it can also manifest itself in an unhealthy form, when it sets up to help only those people with whom we have common emotional experiences. To avoid this, empathy must combine cognitive and affective components. Cognitive empathy is the ability to perceive the feelings of others, that is, to put oneself in someone's shoes and "understand someone else's consciousness". Affective empathy is the ability to share people's emotional experiences and really feel what they do [1, p. 53].

In domestic research, we find a similar and even broader structure of empathy, considered directly on the example of a teacher. Scientists identify cognitive, behavioral and emotional components. Thus, the cognitive component of the teacher's empathy helps to analyze behavior, facial expressions, gestures, intonations of students, feel their condition, mood, and predict further development of events. The behavioral component ensures the adoption of the student's position, develops the ability to self-regulate, helps to protect personal equality in establishing and maintaining contacts, contributes to the adjustment of their own actions at the level of interaction, supports activity, responsibility for their own actions and decision-making. The emotional component of empathy helps the teacher to maintain emotional contacts, promotes a positive emotional attitude to the feelings of students, improves the ability to feel their condition, creates the possibility of empathy [15].

Empathic ability is an extremely important property of the teacher's personality but insufficient. It is advisable to single out the facilitative abilities of the personality generalized by us in the facilitative component as a separate criterion for personal readiness to dialogize the educational process.

Pedagogical facilitation is a specific type of teacher's pedagogical activity, which aims to help the children in awareness of themselves as self-worth, support their desire for self-development, self-realization, self-improvement, contribute to their personal growth, disclosure of abilities, cognitive capabilities, actualize value attitude towards people, nature, national culture, based on the organization of auxiliary, humanistic, dialogical, subject-subject communication, atmosphere of unconditional acceptance, understanding and trust [16].

The teacher should become a guide for the children on their way to knowledge. The notion of facilitation includes guiding, supporting, encouraging, facilitating.

Scientists, analyzing the parallels between the approach of C. Rogers in therapy and education, delineate congruence as a correspondence between the therapist's (teacher's) internal awareness of their own emotions and their external expression. In an educational context, congruent teachers are those who show students who they really are, while students perceive their teachers as real, alive, and therefore feel affection for them. This attitude helps to strengthen their relationship and makes students believe their mentor [17].

Transparency, reality, truthfulness or authenticity are synonymous with congruence. There are two levels of it: internal and external. C. Rogers emphasizes the importance of congruence between the self and experience. In some cases, experiences that do not correspond to the self and seem incompatible are denied; they are not allowed to become part of self-awareness, resulting in a lack of synchrony called intrinsic incongruence. The state of internal incongruence is a block between the "I" and experience, accelerates its external form. Internally incongruent people bring this property to relationships with other people. This is why, a large amount of experience is excluded from intrapersonal and interpersonal communication. Thus, people around them often perceive such people as inauthentic, fake. In addition, one more important question should be emphasized: it is not enough to be internally congruent, it should be transferred to interpersonal contact [18, p. 36].

The teacher's confidence in the capabilities of each student is the foundation for unconditional acceptance and a positive attitude towards them, for the next installation of a facilitator with deep roots in humanistic psychology and is confirmed in modern research.

Thus, S. Kaufmann considers this concept in the context of high-quality connections, for which mutual awareness and social interaction between participants in communication are inherent. This is possible, in particular, due to an unconditional positive attitude, when all participants in the relationship feel that they are noticed and appreciated, that they can express their experiences and thoughts in the full range without fear [1].

When developing facilitative abilities, it is important to remember the need not only to improve your communication skills but also to work on self-knowledge. As A. Langle notes, effective facilitators are those who not only understand others but also have a deep understanding of themselves. It is this relationship with oneself that is the basis for building strong and trusting relationships with the environment [19].

Therefore, the last but no least important criterion of personal readiness for the dialogization of education, in our opinion, is reflexivity and the need for self-development, which corresponds to the reflexive-developing component of our concept.

In the analysis of the concept of "reflection", we turn to the interpretation of A.N. Panfilov, V.M. Panfilov. These scientists define it as the productive mental activity of an individual aimed at their own consciousness, behavior, thoughts,

position, acquired knowledge, perfect or conceived actions, etc. for the purpose of comprehension, self-knowledge, introspection of internal mental acts, states, qualities, processes. The authors also note that a reflective approach to teaching is an important factor in the teacher's innovative activities aimed at developing a person's readiness for dynamic social changes, the ability to perceive and implement innovations, and interact in society constructively [20].

G.V. Lobastov points out that reflexivity includes the following aspects: introspection (a person is able to critically analyze their actions, thoughts, motivations and interaction with the environment); self-reflection (the ability of a person to focus on their inner thoughts and feelings); critical thinking (a reflective personality is able to recognize and overcome subconscious biases); self-awareness (a reflective person understands their strengths and weaknesses, their values); ability to change (a reflective person is ready to adapt to new circumstances, learn from experience and make changes in their life based on their analysis) [21].

We adhere to the approach of distinguishing between the concepts of "reflection – process" and "reflexivity" – a property of a person (a necessary condition for the expedient application of a certain reflexive strategy in a particular situation). We agree with the opinion of the researchers that "reflexivity as a property means understanding the premises, patterns and mechanisms of one's own activity, appealing to one's inner world, experience, vital activity, constant analysis of ideas about one's self in conjunction with assimilation of the professional's position" [22].

Justifying the reflexive-developing component of personal readiness for dialogization of education, we emphasize that the approaches considered earlier draw attention to the connection between reflexivity and readiness for change, adaptability to new conditions and circumstances. This is certainly a condition for self-development. At the same time, this is closely related to the concept of positive psychological capital of the individual.

Psychological capital unites four positive psychological resources: Hope, efficacy, resilience, optimism (HERO). F. Luthans demonstrates the action of psychological capital in the unity of all four components in the following example. Optimistic people will consider their chances of success high. Being confident (that is, having high efficiency), they will consciously choose challenging goals and be motivated to achieve them. Hope will contribute to the creation and use of different paths to these goals, and sustainability (resilience) will allow recovery from failures when the paths are blocked. Together, these resources will help maintain an internal sense of control and purpose in achieving goals [23].

People with higher psychological capital are more open to learning, perceive problems as opportunities for growth, and actively seek opportunities for self-development. They also exhibit greater resilience. This encourages them to pursue continuous learning, growth, and personal realization.

Additionally, in order to operationalize the subject of the study, we identified indicators in which each of the described criteria manifests itself. This made it possible to create a detailed structure of the personal readiness of future teachers to dialogize the educational process.

The results are shown in Table 1.

Table 1

Structure of personal readiness of future teachers to dialogize the educational process

Criteria	Components	Indicators
Professional orientation	Motivational-value-based	– humanistic orientation, – need for self-actualization, – focus on pedagogical process
Emotional intelligence	Communicative-perceptual	– sociability, flexibility in communication, – the ability to understand emotions and be able to manage them, empathy, – tendency to social interaction, interest in others
Facilitative personality abilities	Facilitative	– the desire and ability to provide support to another person, – focus on useless care
Reflexivity	Reflexive-developmental	– positive self-relation, – capacity for self-reflection, – focus on improvement, – openness to new experiences

Discussion and Conclusion. Dialogization of the educational process is an important component of the humanitarian paradigm of education aimed at the holistic development of the individual. To implement the approach in practice, there is a need for appropriate training of future teachers, in particular, understanding of the personality traits of their readiness.

The study made it possible to identify four components in the structure of the personal readiness of future teachers to dialogize the educational process. The motivational-value-based component is determined by the professional orientation, suggests that the readiness for dialogue is characterized by a steady interest in the profession, high motivation for self-development and the desire to embody humanistic principles in pedagogical activity. The communicative-perceptual component assumes developed emotional intelligence and communication skills, since the ability to understand the emotions of other people, establish trusting relationships and build effective interaction is a prerequisite for successful dialogical interaction. The facilitative component is focused on helping others develop by creating favorable conditions for self-realization and includes such facilitative attitudes as congruence, unconditional acceptance and a positive attitude towards the student's personality. The reflexive-developmental component is related to the capacity for introspection and self-improvement to find new developmental pathways.

We see the prospects for scientific research in an empirical study of the personal readiness of future teachers to introduce educational dialogue based on the selected components and research criteria.

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Conflict of Interest Statement: the author declares no conflict of interest.

The author has read and approved the final version of manuscript.

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Конфликт интересов: автор заявляет об отсутствии конфликта интересов.

Автор прочитал и одобрил окончательный вариант рукописи.

Received / Поступила в редакцию 16.04.2026

Reviewed / Поступила после рецензирования 30.04.2026

Accepted / Принята к публикации 04.05.2026

PHILOSOPHICAL ANTHROPOLOGY, PHILOSOPHY OF CULTURE



UDC 343.6



Original Theoretical Research

<https://doi.org/10.23947/2414-1143-2026-12-2-42-46>



Formation of a Legal Culture Through a Modern Education System

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Abstract

Introduction. Today, the development of legal awareness, both in individuals and in society as a whole, has taken on particular significance and is the subject of much debate. The law permeates every aspect of human activity, and the ability to navigate legislation has become an essential skill. It is not only future lawyers who need to understand legal nuances – a grasp of the fundamentals of the law will also be useful for those who choose a different career path. The aim of this study is to examine the content of currently applied approaches to fostering a legal culture, the ultimate goal of which is to develop students' understanding of and respect for legal norms and principles.

Materials and Methods. The methodological framework is based on research methods that are widely used in the academic community. Their application involves the use of a comprehensive set of approaches to conduct a detailed analysis of the issue at hand: systemic, activity-based, functional, and interdisciplinary.

Results. An analysis of the academic literature in the fields of cultural studies, education, and law has revealed that, to date, there is no established model for fostering a legal culture in today's educational environment that educational institutions adhere to. This is explained by the fact that the development of legal consciousness as an element of legal culture is closely linked to legal ideology, in the formation of which the state plays a key role. At the same time, efforts must be made to develop an appropriate model, not only by the state, but also by educational institutions and social institutions of society. The legal culture of students is defined as a complex phenomenon aimed at fostering proper legal behavior among students of higher education institutions, as well as developing a deep understanding of a sense of responsibility and the ability for self-analysis and self-criticism. A direct correlation has been established between the quality of legal education that students receive in educational institutions and the level of development of their legal culture.

Discussion and Conclusion. The modern higher education system currently has enormous potential to positively influence students: fostering personal qualities, developing public speaking skills, and so on. To effectively enhance students' legal literacy, faculty members at law schools employ a comprehensive approach, utilizing both traditional and specialized teaching methods. However, regarding non-law schools, it is worth noting the positive experience of engaging practicing lawyers to conduct thematic lectures.

Keywords: legal culture, legal awareness, legal education, educational institutions, social norms, students, the Constitution of the Russian Federation, legal ideology

For Citation. Kazantseva O.G., Sementsova I.A. Formation of a Legal Culture Through a Modern Education System. *Science Almanac of Black Sea Region Countries*. 2026;12(2):42–46. <https://doi.org/10.23947/2414-1143-2026-12-2-42-46>

Формирование правовой культуры через современную систему образования

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Аннотация

Введение. В наши дни вопросы формирования правового сознания у отдельной личности и в обществе в целом обретают особую значимость и вызывают немало дискуссий. Право пронизывает все аспекты человеческой деятельности, и умение ориентироваться в законодательстве становится неотъемлемым навыком. Не только будущие юристы должны разбираться в правовых нюансах, владение основами законодательства будет полезным и для тех, кто выберет иной профессиональный путь. Цель исследования – рассмотреть содержание применяемых в настоящее время подходов для формирования правовой культуры, конечной целью которых является развитие у студентов понимания и уважения к правовым нормам и принципам.

Материалы и методы. В качестве методологической базы выступают широко распространённые в научной среде исследовательские методы. Их использование предполагает применение комплексного набора подходов – системного, деятельностного, функционального и междисциплинарного – для детального анализа рассматриваемого вопроса.

Результаты исследования. Анализ научной литературы в области культурологии, педагогики и права позволил выявить тот факт, что на сегодняшний день не существует готовой модели формирования правовой культуры в современных условиях образовательной среды, которой бы придерживались учебные заведения. Это объясняется тем, что становление правосознания как элемента правовой культуры тесно связано с правовой идеологией, ключевую роль в формировании которой играет государство. Вместе с тем необходимо прикладывать усилия для разработки соответствующей модели не только со стороны государства, но и образовательных учреждений, а также социальных институтов общества. Правовая культура студентов определена как комплексное явление, преследующее своей целью формирование у учащихся высших учебных заведений надлежащего правового поведения, развитие глубинного понимания чувства ответственности, способности к самоанализу и самокритике. Установлена прямая зависимость между качеством правового образования, которое студенты получают в учебных заведениях, и уровнем сформированности их правовой культуры.

Обсуждение и заключение. Современная система получения высшего образования в настоящее время имеет огромный потенциал воздействия на студентов в положительном контексте: раскрытие личностных качеств, развитие навыков ораторского искусства и пр. В целях эффективного повышения правовой культуры учащихся преподаватели в юридических вузах используют комплексный подход, то есть используют как классические методы обучения, так и специальные. Однако относительно неюридических учебных заведений стоит отметить положительный опыт привлечения практикующих юристов к проведению тематических лекционных занятий.

Ключевые слова: правовая культура, правосознание, правовое воспитание, образовательные учреждения, социальные нормы, студенты, Конституция Российской Федерации, правовая идеология

Для цитирования. Казанцева О.Г., Семенцова И.А. Формирование правовой культуры через современную систему образования. *Научный альманах стран Причерноморья*. 2026;12(2):42–46. <https://doi.org/10.23947/2414-1143-2026-12-2-42-46>

Introduction. Today, legal culture is firmly woven into the fabric of universal human culture. Within the framework of modern educational reforms, a key outcome of education is considered to be the development – including among high school graduates – of the ability and willingness to take responsibility not only for one’s own life but also for the state of society as a whole. The educational process is aimed at helping students develop a conscious attitude toward legal norms, cultivate skills in understanding and applying legislation, foster respect for the laws of the state, and acquire the ability to defend their own rights in various life situations. The need to foster a legal culture from the fact that “a high level of legal culture is a factor in achieving real guarantees of human rights and freedoms as the highest value” [1, p. 228].

The development of a legal culture is a comprehensive process based on three key elements: cognitive, value-emotional, and practical [2, p. 282]. Legal culture is a set of ideas, competencies, and value orientations related to the functioning of the legal system in society, as well as the ability to competently apply and defend legal norms. Fostering a

high level of legal awareness among students will enable them to understand their legal rights and obligations, effectively defend them, and prevent the commission of unlawful acts.

The purpose of this study is to analyze how legal culture is formed among students within the framework of the continuing education system at universities. To achieve this goal, the following tasks must be addressed: to examine the relevance and effectiveness of contemporary theoretical concepts regarding the influence of legal culture on the formation of civil society as a whole; to examine both external and internal factors that influence the development of legal culture among university students.

Materials and Methods. The authors chose a comprehensive approach as the methodological foundation for their study, combining a universal method with a wide range of general scientific tools (synthesis and generalization) as well as specialized methods (sociological, statistical, and psychological). Particular emphasis is placed on an interdisciplinary approach. Among the discipline-specific methods, the psychological method plays a leading role, which is indirectly reflected in the focus on a specific group – students of higher education institutions.

Results. Currently, the approach to education and upbringing in higher education institutions is focused on the comprehensive development of students' personalities, including the cultivation of their professional qualities, as well as their awareness of and acceptance of legal norms and values. To achieve these goals, large-scale efforts should be undertaken to broaden the legal horizons and enhance the cultural literacy not only of students but also of faculty members and students' parents [3, p. 279].

A review of literature in the fields of education, law, cultural studies, and psychology, as well as an analysis of current legal norms and documents, did not reveal a ready-made model for fostering a legal culture among students in today's educational environment. No comprehensive solution has been found that would simultaneously provide a set of methods for influencing students' legal consciousness and worldview and enable the assessment of the degree to which their legal culture has been formed.

Today's universities offer students unprecedented opportunities to actively participate in their professional development, self-organization, and the realization of their creative potential. It is the educational environment of the institution that plays a paramount role in fostering a culture of legal awareness among students from the very first days of their studies. After all, it is precisely thanks to well-organized educational and developmental work that a university becomes a space where first-year students can successfully adapt to their studies and integrate into the student community [4, p. 207].

Legal culture is inextricably linked to a well-developed understanding of the law – that is, to the extent to which an individual has internalized and embraced legal values. This is reflected in their way of thinking – that is, in how they perceive the law – as well as in their experience and practical activities within the legal sphere. Thus, legal culture is a multifaceted phenomenon that encompasses various aspects of legal life: relationships governed by law, compliance with laws, the maintenance of law and order, and society's awareness of legal norms.

Discussion and Conclusion. After examining a variety of theoretical approaches, it becomes clear that, regardless of differences in perspective, experts in this field are unanimous in their view that society and the state play a key role in the formation and development of legal culture. In this context, legal culture is generally understood as a body of legal knowledge, a certain attitude toward legislation, and compliance with laws in one's conduct [5, p. 188].

It should be noted that the level of legal knowledge among students in law and other departments often varies significantly. The process of training future lawyers has specific characteristics, including the need to master a substantial amount of legal information. Consequently, even at the initial stage of higher education, first-year law students possess a certain foundation of legal knowledge, although the level of their understanding and retention can vary significantly among students. Therefore, in the process of higher education, it is extremely important to systematically work on developing and deepening legal literacy among students [5, pp. 191–192].

In literary discourse, considerable attention is paid to the development of one of the cornerstones of legal culture: respect for the Constitution of the Russian Federation [6]. The fundamentals of constitutional law form the foundation upon which all other areas of jurisprudence are built. In this regard, it is of the utmost importance, in the process of fostering a legal culture, to pay due attention to instilling in the younger generation a deep understanding and awareness of the significance of constitutional norms. Understanding the fundamentals of constitutional law will help every student realize their role and place in Russian society, develop respect for the country's historical heritage, and feel a personal responsibility for its future. In modern society, patriotic education has come to the forefront, and the development of constitutional legal consciousness will become an effective tool for integrating patriotic ideals into the value system of the younger generation [7, p. 83].

Today, society faces a serious problem: the spread of legal nihilism and infantilism. Many minors demonstrate an insufficient understanding of legal norms and even a dismissive attitude toward the law, which leads to an increase in the number of offenses and crimes in this age group. In this regard, there is an urgent need to intensify efforts to develop legal awareness and culture among young people. Although the school curriculum includes the study of legal aspects, it often

remains confined to theory. Legal culture is primarily formed in school through the “Social Studies” course [8, p. 142]. As a result, graduates are unable to effectively use the knowledge they have acquired in real life and apply it in practice.

The development of a legal culture among students is impossible without the cultivation of legal consciousness, which encompasses legal ideology and legal psychology. The emergence of legal ideology is by no means an instantaneous process. In the modern world, ideology represents a complex interweaving of various ideological currents, associations, and parties. The state, acting as a key ideological institution, plays an important role in shaping ideology through legislative activity. The question of how to instill legal ideology in students has no single answer. Ideology is an integral element of young people’s spiritual life and a significant part of the general culture. A prerequisite for the emergence of a mature and stable ideology is the state’s willingness to support a diversity of views. It is necessary not only to reinforce generally accepted ideological attitudes but also to create conditions for the development of less widespread ideas and concepts.

Legal education is a multifaceted and highly complex process that requires coordinated efforts from various institutions and organizations. One of the main objectives of legal education is generally considered to be enhancing citizens’ awareness of their rights and responsibilities, as well as fostering a respectful attitude toward the law at the level of each individual, various civic organizations, and society as a whole [9, p. 112]. Key participants in this process include the family, educational institutions, qualified professionals and specialized organizations in the field of law, as well as government institutions. Only by establishing a continuous and consistent system for instilling legal knowledge and values, spanning a long period of time, can we speak of achieving a high level of legal education for the individual.

Legal culture is a dynamic system that is constantly evolving in response to shifts in public sentiment and the value system. The degree of its development determines which social norms and value orientations will dominate in society. In communities with rich cultural traditions, awareness of the legal aspects of life is significantly deeper and more comprehensive, which, in turn, facilitates the understanding and application of legal norms. The educational level of the population has a significant impact on the formation of legal consciousness. In societies where due attention is paid to legal literacy and legal education, awareness of the importance of law and the rule of law reaches a higher level, which fosters a respectful attitude toward legislation and legal institutions [10, p. 41].

A review of current practices in higher education reveals that instructors consistently employ a comprehensive approach to effectively enhance students’ legal literacy. They seamlessly integrate traditional teaching methods and academic assignments with a variety of extracurricular activities. The arsenal of pedagogical tools includes interactive activities: mock trials, role-playing games, and debates. In addition, inviting practicing lawyers to give lectures plays a significant role.

Thus, the level of legal literacy serves as an indicator of the health of a country’s legal system. The focus of educational institutions on fostering legal literacy among students should be one of the key priorities for the coming decades.

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Conflict of Interest Statement: the authors declare no conflict of interest.

All authors have read and approved the final manuscript.

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Конфликт интересов: авторы заявляют об отсутствии конфликта интересов.

Все авторы прочитали и одобрили окончательный вариант рукописи.

Received / Поступила в редакцию 22.04.2026

Reviewed / Поступила после рецензирования 07.05.2026

Accepted / Принята к публикации 08.05.2026

SOCIAL AND POLITICAL PHILOSOPHY



UDC 349.6

<https://doi.org/10.23947/2414-1143-2026-12-2-47-52>



Original Theoretical Research



Complementarity of Environmental Rights of Human and Nature: Conceptual Measurement of Environmental Law within the Framework of the International System and Environmental Policy of the Russian Federation

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Abstract

Introduction. The concept of “rights of nature” is gaining popularity and being accentuated in the legal systems of various states. Analysis of foreign experience in the recognition and consolidation of the rights of nature creates a synergistic relationship between human rights to a safe environment and environmental rights of the Earth, which acts as a catalyst for practical actions on the part of mankind aimed at maintaining and protecting nature. In this regard, the purpose of the study is to find the optimal model of synergistic coordination of human rights and nature, taking into account the environmental, anthropological and axiological differences of society.

Materials and Methods. The methodological framework of the research is based on the data of the International Monitoring of Environmental Jurisprudence, the European project Horizon H2020, the European Green Pact, legislative documents of the countries of Europe, South and North America. Assessment of domestic and foreign environmental solutions reveals advantages and disadvantages of the studied approach in the field of environmental management. Modeling and forecasting allow us to systematize successful foreign experience and identify ways to improve the environmental policy of the Russian Federation.

Results. Analysis of specific normative approaches to the definition and implementation of environmental law in the environmental policy of different countries makes it possible to determine the value of the concept under study, as well as a number of practical grounds (methods of implementation, recognition of responsible parties, determination of the legal standing of nature) that regulate human and environmental relations. The study of environmental approaches to the legal protection of nature, implemented on the territory of the Russian Federation, makes it possible to redefine the concept of Earth’s rights and highlight sustainable legal solutions to pressing environmental problems.

Discussion and Conclusion. Having carried out the comparative analysis of the effectiveness of foreign experience in implementing environmental policy, taking into account numerous manifestations of nature rights: at the level of constitutional and legislative changes, regulatory decisions, court decisions, private environmental projects, etc., it was concluded that it is necessary to develop the concept of environmental jurisprudence in Russia with the development of provisions on the legal standing of nature.

Keywords: environmental law, legal standing of nature, environmental management, ecocentrism, anthropocentrism

For Citation. Kovtun N.A. Complementarity of Environmental Rights of Human and Nature: Conceptual Measurement of Environmental Law within the Framework of the International System and Environmental Policy of the Russian Federation. *Science Almanac of Black Sea Region Countries*. 2026;12(2):47–52. <https://doi.org/10.23947/2414-1143-2026-12-2-47-52>

Комплементарность экологических прав человека и природы: концептуальное измерение прав окружающей среды в рамках международной системы и экологической политики РФ

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Аннотация

Введение. Концепция «прав природы» приобретает все большую популярность и акцентуализируется в правовых системах различных государств. Анализ зарубежного опыта признания и закрепления прав природы посредством конституционных, законодательных и муниципальных инициатив обуславливает синергетическую взаимосвязь прав человека на безопасную окружающую среду с экологическими правами Земли, что выступает катализатором практических действий со стороны человечества, направленных на поддержание и защиту природы. Целью исследования является изучение зарубежного опыта легитимизации субъектных прав природы и эффективность экологической политики разных стран в синергетическом согласовании прав человека и природы.

Материалы и методы. Методологическая база исследования основывается на данных международного Мониторинга Экологической Юриспруденции, Европейского проекта Horizon H2020, Европейского Зеленого пакта, законодательных документов стран Европы, Южной и Северной Америки. Оценка отечественных и зарубежных экологических решений выявляет преимущества и недостатки изучаемого подхода в области экологического менеджмента. Моделирование и прогнозирование позволяет систематизировать успешный зарубежный опыт и выявить пути совершенствования экологической политики РФ.

Результаты исследования. Анализ специфических нормативных подходов к определению и имплементации прав окружающей среды в экологическую политику разных стран позволяет определить ценность изучаемой концепции, а также ряд практических оснований (способы реализации, признание ответственных сторон, определение правосубъектности природы), регламентирующих отношения человека и окружающей среды. Исследование экологических подходов правовой защиты природы, реализуемых на территории Российской Федерации, позволяет переосмыслить концепцию прав Земли и выделить устойчивые правовые решения актуальных экологических проблем.

Обсуждение и заключение. Проведя сравнительный анализ эффективности зарубежного опыта реализации экологической политики с учетом многочисленных проявления прав природы: на уровне конституционных и законодательных изменений, нормативных постановлений, судебных решений, частных экологических проектов и т. д., сделан вывод о необходимости развития концепции экологической юриспруденции в России с разработкой положений о правосубъектности природы.

Ключевые слова: экологические права, правосубъектность природы, экологическое управление, экоцентризм, антропоцентризм

Для цитирования. Ковтун Н.А. Комплементарность экологических прав человека и природы: концептуальное измерение прав окружающей среды в рамках международной системы и экологической политики РФ. *Научный альманах стран Причерноморья*. 2026;12(2):47–52. <https://doi.org/10.23947/2414-1143-2026-12-2-47-52>

Introduction. The issue of environmental law and human obligations, as well as their socio-political reinforcement, has been at the head of scientific discussions for several decades, but the concept of nature and environmental law is virtually absent in the system of domestic legal protection.

On the global stage, the legislative consolidation of the rights of nature was carried out in 24 countries [1], including the participation of 23 states in the conclusion of international agreements in this area [2]. The total number of countries considering environmental rights as a separate legal category is 29 states [2]. The recognition of the rights of nature, based on the Universal Declaration of Human Rights and the Earth Charter [3], defines the deep relationship of man with the environment as “an indivisible community of diverse and interdependent beings with whom we share a common destiny and whom we must treat in such a way as to benefit our planet” [4].

The allocation of environmental law as a separate legal category raises the question of the possibility of applying the concept of legal standing to nature [5] and planet Earth. The differentiation of nature as a separate subject of legal relations causes many disputes in the modern scientific community. Adherents of anthropocentrism, which develops the ideas of scientific objectivism, reject this approach, arguing that it is impossible to implement partnerships between man and nature [5]. This is opposed by supporters of naturocentrism, “equalizing man with natural phenomena and denying the subjectivity of man” [5, p. 75].

In relation to the legal system of the Russian Federation, today nature is not distinguished as a separate legal entity and does not have its own set of rights, which is determined by a pragmatic approach to protecting the environment, which forms resources for human life.

Within the framework of cultural and socio-philosophical sciences, the assertion of natural environmental rights is a reinforcement of the idea of nature's perfection in its original manifestations, which is justified by the principles of environmental ethics [6]. However, this raises a logical question about the ratio of anthropological values of human society and inalienable rights of the ecosystem, which are transforming in the light of constantly updated civilizational achievements.

In this research, we are trying to assess the legitimacy of recognizing nature's rights as a factor in maintaining a sustainable development of society and ecosystem, as well as to identify the socio-philosophical and cultural context of the heterogeneous process of improving the environmental policy of different countries. In this regard, the purpose of the study is to find the optimal model of synergistic coordination of human rights and nature, taking into account the environmental, anthropological and axiological differences of society.

Materials and Methods. This study was carried out on the basis of methodological data of the international monitoring of environmental jurisprudence (Eco Jurisprudence Monitor) [7], the European project Horizon H2020 [8], as well as targeted planning of the European Green Deal in the field of sustainable development and ecology [9]. To understand the extent of the dissemination of the concept of environmental law, existing legal provisions from various documentary lists in the USA, Latin America and Europe were studied.

Analysis of legislative developments and innovative measures used to implement a set of rights inherent in nature and man in need of favorable environmental conditions is carried out through comparison and structuring of factors that determine the approaches of different countries to the representation of nature as a subject of legal relations and the description of a set of inherent rights in legislation, environmental policy and sociocultural perception.

Applying an ethical approach to the justification and solution of environmental gaps is aimed at overcoming sociocultural, ethnic and environmental-economic barriers to the establishment of philosophical and value-based principles of sustainable development. The philosophical method of substantiating environmental ethics seeks to solve the following research problems:

1. Determining the ratio of the degree of impact of man and society on nature and vice versa;
2. Recognition of the value of nature and life of all elements of the biosystem [6];
3. Identification of "the limits of the application of ethics and the boundaries of the spread of moral norms" [6, p. 33–34] within the framework of the philosophical justification of the significance of the rights of nature.

Results. The idea that the inalienable right of every man is the right to a favorable environment implies the maintenance of the ecological safety of natural resources, biological diversity and various ecosystem's components. Such an approach cannot be implemented without fulfilling the corresponding responsibilities of people in relation to the environment, which is reflected in various international and domestic documents: Convention on Biological Diversity of 1992, Convention on the Protection of Wild Fauna and Flora and Natural Habitats in Europe of 1979, Federal Law of the Russian Federation "On Environmental Expertise" of 1995, Political Strategies in the Field of Environmental Development of Russia and Other Countries, etc.

These and other regulatory prescriptions agree on the definition of the basic task – "the preservation of biological diversity is a common concern of all mankind" [9, p. 5]. Since biological diversity constitutes a natural value not created by man, the question arises of the existence of specific rights of nature inherent in a legal entity that does not have its own will and ability to fulfill legal obligations but at the same time distinguished by the individuality of various components that need legal protection from destructive external influences.

In this direction, it is advisable to consider the complex of rights inherent in every living creature, including human and representatives of flora and fauna: 1) the right to existence and reproduction; 2) the right to the necessary habitat; 3) the right to participate in the constantly updated processes of nature; 4) the right to maintain their identity and integrity as a separate self-regulating species; 5) the right to be protected from destruction, pollution, genetic modifications of the structure or methods of functioning that threaten its integrity or healthy existence; 6) the ability to interact with other beings and realize biological needs [10], etc.

Adopting the concept of the realization of the rights of nature, the scientific community a priori agrees with the postulate that nature is not responsible for what it has done (loss of life and destruction of property in cases of natural disasters), does not participate in bilateral relations with humans, and does not support equality between participants in their own ecosystem. This concept applies only in the context of human interaction with nature and assigns responsibilities only to people [10].

Taking into account the specifics of the legal categories applied to the environment, it becomes obvious that the most appropriate legal approach in this case is to protect nature's own rights, which is defined as "requirements correlating with the duties of others" [11, p. 18]. In other words, the rights of nature motivate humanity to take actions that can contribute to the maintenance and protection of the environment. Let's consider examples of how various states implement this approach in practical jurisprudence.

According to the results of Environmental Jurisprudence Monitoring, 64% of the provisions for the implementation of nature rights are implemented in the United States at the local (subnational) level through the work of organizations such as Community Environmental Legal Defense Fund (CELDF) and the Earth Rights Center; as well as the legal provisions of the Earth appear in a number of European countries (Belgium, France, the Netherlands) and Latin America (Colombia, Brazil, Ecuador, Peru, Mexico) and other territories [1].

Since 2015, at least 57 environmental initiatives have been implemented in the United States to legitimize environmental rights [12]. Unlike other Western countries, in the USA this direction developed at the level of individual

states (Pennsylvania, Wisconsin, etc.), municipal regulations (which are subject to state and federal legislation), charters of internal rules and tribal laws, some of which are adopted at the level of national legislation, others are canceled over time or challenged in court [12]. Subsequently, two states introduced the category of nature rights at the legislative level and several state political parties included nature rights in their official platform, in addition, several US-based NGOs are currently focusing their work on advocating for environmental rights.

Such legal regulations imply a transition from an abstract declaration of ecosystem rights to a more tangible approach, which provides for the proclamation of the possibilities of individual natural entities (such as specific lakes, rivers, plants and animals) to possess specific rights. This legal move focuses on specific natural features that matter to local communities. The effectiveness of tribal rights under US environmental initiatives is illustrated by the practical cases of litigation won in favor of nature: in 2022, the Sauk-Suiattle Indian tribe filed a lawsuit against the city of Seattle in a tribal court in order to declare, based on tribal law, that salmon living in water bodies in this territory “have inalienable rights to existence, reproduction and development, as well as inalienable rights to restore their own species” [12, p. 161].

Summarizing, we can say that in the United States there is no single legislative adoption and regulation of the rights of the Earth. Many researchers consider this concept to be a losing one in comparison with the systematization of national legislation towards ecologization, adopted, for example, in Panama in 2022 as a consolidation of nature rights in order to ensure their state protection. However, sustained initiative in cases of assertion of tribal environmental rights confirms the practical effectiveness of this approach.

In Latin America, most of the legal provisions at the national level are in Ecuador, reflecting the stable legal consolidation of nature rights over the past decade. The Constitution of Ecuador in the field of protecting the rights of nature is by far the most extensive. The definition of the legal status of the Earth in the preamble of the Constitution is reduced to a subject that reproduces and supports life [13]. Such an extended explanation, without offering any legal clarifications, is designed consciously and purposefully to show the magnitude of the rights of nature inherent in all ecosystems of the Earth, including those outside the borders of Ecuador [13]. At the moment, Ecuador remains the only Latin American country that has constitutionally fully approved environmental rights.

Chilean voters rejected a proposed initiative to introduce the rights of nature into the national Constitution in September 2022 [2]. In Colombia, the recognition of the rights of nature is reduced to one of the necessary conditions for the protection of environmental human rights. A practical case of protecting the environmental rights of the Earth was the trial of citizens against Colombian government bodies in 2018 in the case of Amazon deforestation which contributed to climate change [14]. The plaintiffs argued that deforestation violated their right to a healthy environment; The Supreme Court of Colombia declared Amazonia a legal entity and ordered the government to develop an action plan for reforestation [15].

In 2019, the President of Panama adopted legislation proclaiming the rights of nature and the responsibilities of the government to protect the national ecosystem [12]. In Europe, issues of adoption and development of the legal status of the Earth are raised in many states (France, Great Britain, Switzerland, Estonia, Hungary, Italy, Spain, etc.). For example, in 2021, several members of the Swiss National Council submitted to the Swiss parliament an initiative to amend the constitution recognizing the rights of nature [2], but this process continues to this day and the question remains open.

Spain has a Law on Natural Heritage and Biodiversity, which defines the concept of natural resources, which are any component of nature that is subject to human use to meet their needs and has current or potential value such as natural landscape, water bodies, soil, subsoil and land for their effective use [9]. In France, back in 2004, the environmental charter was adopted, providing the obligations of every citizen to preserve and improve the environment (Article 2), which implies the prevention of destructive actions by humans and/or limiting the consequences of such actions, as well as compensation for damage caused to nature (Article 3–4) [16]. In Italy, until 2022, the legal system did not directly provide legal protection in relation to nature and environment. Until the revision of the Italian Constitution in 2022, nature protection had been considered exclusively in the context of human rights to a healthy environment [17], but due to legislative changes, nature was given autonomous rights to the necessary protection of ecosystem biodiversity [9], which led to an improvement in the environmental situation in a number of regions.

Within the framework of the study, the Dutch approach to legitimizing the rights of nature is of particular interest. Despite the fact that at the level of federal legislation the legal standing of nature is not recognized by the state, several large campaigns are currently being carried out based on legislative mechanisms of legal regulation, which contributes to the development of the environmental organization Zoöconomic Foundation, which actually integrates nature rights into the internal decision-making processes of various organizations (private or public, commercial or non-commercial) that agree to represent the interests of the environment [18]. Such a governance model is based on private law and aims to integrate environmental interests into the organizational system, which contains significant potential that can be transferred to other legal systems and used as an alternative in political contexts of consideration of nature rights at the national level [18].

In our opinion, the main factor that determines the differences in the environmental policy of the noted states is the heterogeneity of national cultures and the originality of social settings. “It is safe to say that laws “do not work” primarily because they do not meet the needs of each person, and the level of environmental knowledge and the resulting attitude towards nature do not contribute to increasing the environmental orientation of economic activity” [19, p. 118]. Therefore, the implementation of the sustainable development concept should be based on the development of worldview, value, cultural and competence principles in the context of the prevention and resolution of variable environmental problems.

With regard to the environmental policy of the Russian Federation, which does not recognize the legal standing of nature, the main issue that requires urgent solution is the development of fundamental personal forms of environmental ethics: environmentally oriented thinking, environmental culture, environmental competence [19, p. 117]. As a basic tool for environmental regulation in Russia, the Federal Law “On Specially Protected Natural Areas” is applied, however, even in the domestic scientific community, various methods of public administration regulate primarily the categories of “nature management”, which contradicts the global trend of treating nature as an equal partner. The allocation of specially protected natural zones (reserves, national parks, natural complexes, etc.) does not give absolute legal protection to local representatives of flora and fauna, small natural objects and other ecosystem components that directly affect the maintenance of a healthy environment.

According to A.A. Akhtyrsky, today in Russia there are socio-anthropological problems of the ecological culture formation, including: the insufficient level of public confidence in relation to authorities, institutions and organizations responsible for environmental activities, the lack of development of environmental values system, the negative impact of the information environment, etc. [20, p. 16].

From this point of view, we come to the need to improve environmental education as the foundation for building an ecological culture. However, it should be noted that here we are not speaking about formalized training but about the sociocultural formation of a “nature-loving personality” [19, p. 120], that is, education, “which is designed to form environmentally oriented thinking as a central motivational and meaning-forming component of environmental consciousness and behavior” [19, p. 120].

In relation to professional activities, as well as to the system of legal regulation, the implementation of this approach should be expressed not only in the formation of relevant knowledge, skills and competencies of the specialist, but also in public administration and monitoring measures, in particular, monitoring educational structures at all levels promoting environmental education, media, and digital platforms involving citizens in various environmental activities, as well as instruments of legislative stimulation of the population and organizations to the manifestation of an active environmental position.

From the point of view of philosophical scientific understanding, environmental gnosiology and epistemology require special attention as ecologically reasonable knowledge, understanding and human attitude to the environment. This section also examines the personal (objective and subjective) motives and needs of individuals, combined with the interests of the natural world, which leads us to non-anthropological singularity (“the singularity of man as a subject of thinking oriented towards the protection of the environment, characterized by such life values and beliefs that are based on the inherent importance of nature and the planet as a whole, as well as on the belief that, being homo sapiens, man is responsible for their preservation and sustainable development” [19, p. 120–121]).

Considering man as part of the surrounding world, nature seems to be the primary subject of global environmental processes, which confirms the existence of inalienable rights of the Earth, the responsibility for the implementation of which is transferred to man in the general system of law as the bearer of actual subjectivity. Thus, the partnership between man and nature is a reinforcement of the basic right to life and a safe environment for all participants in the ecosystem, which in the future will allow a transition to a non-anthropocentric approach to the development of society and science.

Discussion and Conclusion. At the current stage of the civilizational society development, humanity is on the verge of a global anthropocentric catastrophe [21]. Studying the causes, consequences and possible solutions to this problem, researchers around the world are calling on government leaders to form a transnational legal framework that assigns legal status to planet Earth and its ecosystems. The protection of natural objects in court is gaining international strength as a tool to combat environmental threats. Giving the environment a special legal status contributes to the development of conscious interaction between man and nature aimed at building partnerships and strengthening the environmental positions of vulnerable groups.

Environmental jurisprudence and judicial practice to protect the rights of the Earth affects many areas of human life: social, cultural, economic, political, philosophical and scientific. Accordingly, the study of such concepts makes it possible to compare the effectiveness of foreign experience taking into account the numerous differences in the manifestation of nature rights around the world [22], whether these are constitutional and legislative changes (as in Ecuador), regulatory decisions (USA), court decisions (Colombia) or private environmental projects (Netherlands).

However, having conducted a comparative analysis of the variable principles for the implementation of the system of environmental rights of nature by different states, we come to the conclusion that the unevenness of this process is explained by differences in the cultural, historical, socio-economic and territorial characteristics of state policy. This statement allows us to say that the primary task of the sustainable development system is to improve environmental education, upbringing and culture aimed at cultivating conscious and responsible subjects of environmental law.

Existing ideas about a legal system that functions exclusively for people are unrealistic, due to the fact that all earthly beings need protection and inviolability. The interdisciplinarity of environmental law, based on the idea that a person is only part of a larger community, supports the well-being of each component of this system, that is aimed at the well-being of all mankind and the Earth as a whole [22].

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Conflict of Interest Statement: the author declares no conflict of interest.

The author has read and approved the final version of manuscript.

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Конфликт интересов: автор заявляет об отсутствии конфликта интересов.

Автор прочитал и одобрил окончательный вариант рукописи.

Received / Поступила в редакцию 06.03.2026

Reviewed / Поступила после рецензирования 20.03.2026

Accepted / Принята к публикации 22.03.2026

THEORY AND HISTORY OF CULTURE



UDC 75.01

<https://doi.org/10.23947/2414-1143-2026-12-2-53-62>



Original Theoretical Research



Cultural Significance of Animalier Art of Soviet Painting Masters on the Example of the Unique Exhibition of DSTU

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Abstract

Introduction. The article is devoted to the analysis of animalier art of Soviet artists of the 20th century, presented at the exhibition of the Institute of Living Systems of DSTU. The scientific problem of the study is caused by the lack of comprehensive work on cultural analysis of works that reveal the theme of the unity of man and animals in Soviet art of the second half of the 20th century. The purpose of the article is to identify the historical, cultural, artistic and ethical value of these works. Tasks include attributing previously unknown canvases and determining their role in the context of the realistic tradition of the academic school, represented by the names of L.V. Turzhansky, A.A. Plastova, V.S. Tsigal and others. The relevance of the work is justified, on the one hand, by the lack of research publications on this topic, and on the other, by the increasing status of the animal vector in the modern cultural space.

Materials and Methods. The study is based on the analysis of paintings from the exhibition of DSTU, including the work of graduates and teachers of the Moscow State Art Institute named after V.I. Surikov. Descriptive, historical, cultural, iconographic and stylistic analytical methods were used as scientific methods. This approach made it possible for the first time to introduce previously unknown samples of fine art into scientific circulation and systematize them according to their artistic and thematic significance.

Results. It was revealed that the presented paintings of the Soviet animalier art masters reveal a little-studied cultural layer in the history of Russian art. It was determined that the key value guidelines in the work of artists were the unity of man with animals, the development and preservation of wildlife as an integral part of the biosphere. It was established that the reflection of the integrity of the natural world in the period under study formed a new ethical and aesthetic understanding of spiritual values in the creative worldview of Soviet painters.

Discussion and Conclusion. It was concluded that the studied works have not only high artistic value but also significant historical and cultural potential. The practical significance of the work lies in the possibility of using materials to further comprehend the role of animalism in the context of Soviet realism. Research prospects are connected with a deeper study of the relationship of artistic images and ethical ideals of the era, as well as with the integration of these materials into museum and educational programs.

Keywords: animalier art, Soviet painting, realism, DSTU exhibition, ethical values, academic school, cultural heritage, and artistic image

For Citation. Gurzhieva I.P., Ermakov A.M. Cultural Significance of Animalier Art of Soviet Painting Masters on the Example of the Unique Exhibition of DSTU. *Science Almanac of Black Sea Region Countries*. 2026;12(2):53–62. <https://doi.org/10.23947/2414-1143-2026-12-2-53-62>

Культурологическое значение анималистики советских мастеров живописи на примере уникальной экспозиции ДГТУ

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Аннотация

Введение. Статья посвящена анализу анималистической живописи советских художников XX в., представленной в экспозиции Института живых систем ДГТУ. Научная проблема исследования обусловлена отсутствием комплексных работ по культурологическому анализу произведений, раскрывающих тему единства человека и животных в советском искусстве второй половины XX в. Целью статьи является выявление историко-культурной, художественной и этической ценности данных произведений. Задачи включают атрибуцию неизвестных ранее полотен и определение их роли в контексте реалистической традиции академической школы, представленной именами Л.В. Туржанского, А.А. Пластова, В.С. Цигала и др. Актуальность работы обоснована, с одной стороны, отсутствием исследовательских публикаций по данной теме, а с другой – возрастающим статусом анималистического вектора в современном культурном пространстве.

Материалы и методы. Исследование базируется на анализе живописных произведений из экспозиции ДГТУ, включающей работы выпускников и педагогов МГХИ им. В.И. Сурикова. В качестве научных методов применены описательный, историко-культурный, иконографический и стилистический аналитические методы. Такой подход позволил впервые ввести в научный оборот неизвестные ранее образцы изобразительного искусства и систематизировать их по художественной и тематической значимости.

Результаты исследования. Выявлено, что представленное живописное наследие советских мастеров анималистического направления раскрывает малоизученный культурный пласт в истории отечественного искусства. Определено, что ключевыми ценностными ориентирами в творчестве художников являлись единение человека с животными, развитие и сохранение живой природы как неотъемлемой части биосферы. Установлено, что отражение целостности природного мира в исследуемый период формировало новое этическое и эстетическое понимание духовных ценностей в творческом мировосприятии советских живописцев.

Обсуждение и заключение. Сделан вывод, что исследуемые произведения обладают не только высокой художественной ценностью, но и значительным историко-культурным потенциалом. Практическая значимость работы заключается в возможности использования материалов для дальнейшего осмысления роли анималистики в контексте советского реализма. Перспективы исследования связаны с более глубоким изучением взаимосвязи художественных образов и этических идеалов эпохи, а также с интеграцией данных материалов в музейные и образовательные программы.

Ключевые слова: анималистика, советская живопись, реализм, экспозиция ДГТУ, этические ценности, академическая школа, культурное наследие, художественный образ

Для цитирования. Гуржиева И.П., Ермаков А.М. Культурологическое значение анималистики советских мастеров живописи на примере уникальной экспозиции ДГТУ. *Научный альманах стран Причерноморья*. 2026;12(2):53–62. <https://doi.org/10.23947/2414-1143-2026-12-2-53-62>

Introduction. The unique exhibition “Life of Soviet Animals”, created at the site of the Institute of Living Systems of DSTU, is devoted not only to animalier art in the work of masters of socialist realism but above all in genre painting which reflects the work of Soviet livestock breeders, milkmaids, pig-tenders, shepherds and veterinarians who determined the well-being and growth of the post-war national economy of the USSR. However, behind this external, production layer, a deep philosophical content opens up: the artists captured not just labor processes but a special type of being in which man and animal exist in indissoluble unity. This symbiosis, rooted in a thousand-year-old peasant culture, in the 20th century underwent tremendous transformations under the influence of wars, industrialization and urbanization. Painting became a way to preserve the memory of this disappearing world where the relationship between man and animal was built not on the principles of exploitation but on mutual service and joint survival. In essence, we have a unique visual archive that captures one of the fundamental forms of human presence in the world, a form based on a dialogue with a different, unhuman being.

If we turn to the history of the genre, it is important to imagine that fifteen thousand years separate the rock carvings of bison in the caves of Altamira from the bulls close in realistic performance by Pablo Picasso, who was inspired by the great heritage of his native Spain. This huge time gap testifies to the archetypal nature of the animalistic image: the animal

was the first Other with whom man entered into dialogue, the first object of knowledge and the first mirror in which they tried to see themselves. Cave painting is not just a hunt, it is a magical act, an attempt to establish a connection with the forces of nature, curb them, tame them. In this sense, Soviet animalier art inherits this ancient magical function of art: it also tries to establish, restore the connection of man with natural space, disrupted by war and technological progress.

Animalier art as the first act of creativity in the era of primitive art, presented humanity with amazing embodiments of aesthetic experience in the powerful realism of animal forms and movement. This experience was syncretic in nature: it merged utilitarian (success on the hunt), sacred (reverence for the totem) and aesthetic (joy from the exact reproduction of the form). Soviet artists, perhaps without realizing it, reproduced this archaic model: their interest in animals was far from cold academism, it felt the same ancient surprise at the perfection of natural forms, the same attempt through the image to master the essence of a living being [1, 2].

Masters of ancient Greece created magnificent images of horses, that were revived in all their greatness during the Renaissance in monumental sculpture, mosaics and painting. Remarkable images of animals in the works of great Renaissance artists: Leonardo da Vinci, Michelangelo, Titian, Dürer, Brueghel are the pinnacle of the genre, since the images were based on painstaking studies of anatomy, which made it possible to accurately reflect the beauty and habits of animals even in paintings, where they became staffage, bearing a symbol of human relations. In Renaissance culture, the animal had a complex semiotic function: it could be a symbol of vice (for example, a hare by Titian) or virtue (a lamb by Jan van Eyck), but it always retained its material, bodily specificity. This balance between symbol and reality, between idea and flesh, was inherited by the Russian academic school. However, in Soviet art, especially post-war, the symbolic layer often gave way to the existential: the artist was interested in the animal not so much as in a carrier of abstract meaning but as in a living, suffering and rejoicing creature that shares the historical fate with a person.

In the art of modern Russia, the training of Russian artists at the Academy of All Noble Arts based on European artistic traditions played a decisive role in the formation of the school of the animalistic genre. The first Russian artists were taught by foreigners who came to Russia, J.F. Grooth, K.F. Knappe, engraver I.S. Klauber, in the class “Animals and Birds” in the last third of the 18th century. The very separation of animalism into a separate educational discipline was deeply symbolic: it meant that the image of an animal had independent artistic value, and was not just auxiliary material for historical or battle painting. In the 19th century in Russian painting, the themes of hunting, the equestrian art and the “breed portrait” acquired a professional academic level [1].

The founder of the genre of animalistic sculpture, Peter Clodt von Jürgensburg, determined the method of depicting horses based on the work from life, which became the fundamental principle of academic art. His horses on the Anichkov Bridge are not just a sculptural decoration of St. Petersburg, they are a philosophical reflection on the nature of power, on the conquest of the elements, on the relationship between the ancient ideal and Russian reality. The rich legacy of the battle academicians Nikolai Egorovich Sverchkov, Pavel Osipovich Kovalevsky and Nikolai Semenovich Samokish had a decisive influence on the development of battle painting and the animalier art genre in Russia and the USSR, presenting examples of a deep understanding of nature in the equestrian genre. In their work, the horse ceased to be just a “vehicle” of the warrior, it became a full-fledged participant in the historical action bearing the brunt of the Russian military history.

In the presented exhibition, the atmosphere of the post-war years of the last century lives in paintings and small plastic arts, when animalier art took an equal place among other genres of Russian fine art. It was a time of profound existential fracture: the war with its total dehumanization, with treating man and animal as “cannon fodder” or “beasts of burden”, produced a powerful compensatory response. Artists sought to return to the world its lost integrity, and the animal in this coordinate system acted as a carrier of authenticity, as a creature that did not lose its organic connection with being. In this sense, post-war animalier art can be understood as a form of existential art: it captures the moment when a person who has survived the horror of nothingness tries to rebuild relations with the world, starting with the simplest and most fundamental, with an attitude to a living being. In the second half of the 20th century painters, organically revealing images of animals in everyday and landscape paintings, first of all painted sketches from life for both battle and genre work. Captured by painting horses and cows from life, revealing their role in human life, Soviet masters succinctly conveyed real plots and themes that we saw anew today, through comprehension of a distant and difficult but happy time. The time of the post-war decades, when artists yearning for a peaceful life painted what they knew and loved, their native nature and its inhabitants [3].

The Soviet school of fine art in the animalier art genre represents the richest legacy of the works of Mitrofan Grekov, Vasily Vatagin, Konstantin Flerov, Valentin Belyshev, Leonard Turzhansky, Sergei Gerasimov, Vladimir Stozharov, Alexei Gritsai, Arkady Plastov. The relevance of the article is that for the first time it explores unknown samples of fine art in the context of a unique exposition material. The paintings of famous and forgotten Soviet masters reveal to the viewer artistic presentations of those human values that must be re-understood in their enduring aesthetic and ethical significance. In the era of total digitalization and virtualization of reality, these canvases return us to the tactile, bodily, living experience of interacting with the world, recalling that a man is only part of a huge, complex space, and their well-being directly depends on the state of this space. They raise a critical question: what does it mean to be alive among the living? Is it possible to preserve the human in man without dialogue with other forms of life?

Materials and Methods. The study is based on the material of Soviet paintings of domestic and landscape genres, including an animalistic theme which are presented at the exhibition “Life of Soviet Animals”, created at the site of the Institute of Living Systems of the Don State Technical University. The investigated corpus of materials covers the period from the second third to the end of the 20th century and includes works created in different regions of the USSR. Descriptive, historical, iconographic, iconological and stylistic analytical methods for the study of works of art were used as scientific methods. However, to achieve the goals of the study, it was also necessary to turn to the methods of philosophical hermeneutics and phenomenology of art, allowing us to consider the work of art not just as an object but as an event when the artist’s consciousness meets the world.

The descriptive method made it possible to fix the external characteristics of the works: plot, composition, color, techniques. The historical method made it possible to fit these works into the context of the era of their creation, to correlate with the social, economic and political processes that took place in Soviet society. Iconographic and iconological analysis, dating back to the traditions of the school of Aby Warburg and Erwin Panofsky, was applied to identify hidden symbolic meanings that may be behind the images of animals. This method made it possible to see echoes of ancient mythologies, archetypal ideas about fertility, sacrifice, resurrection in seemingly everyday scenes. Stylistic analysis made it possible to determine the belonging of works to one or another artistic movement (socialist realism, “Severe Style”, impressionistic tendencies) and trace the evolution of the creative manner of individual masters.

The use of the phenomenological approach developed in the works of Edmund Husserl and Maurice Merleau-Ponty was of particular importance for this study. From a phenomenological point of view, the image of an animal is not a copy of the external form but an attempt to penetrate the way of animal’s being, to understand its “inner world”, its otherness. Merleau-Ponty in his later works reflected on the “flesh of the world”, uniting all living things, and that an animal is not just an object among objects but a different mode of sensuality, a different way to feel and react to the world. Soviet animalists, working from life, intuitively approached this understanding: their task was not just to draw a cow or a horse but to catch that elusive, special rhythm of existence, special physicality, special attitude to space and time.

Results. The article for the first time explores unknown works of Soviet artists in the context of a unique exposition material. Paintings of both famous and unjustly forgotten Soviet masters reveal to the viewer artistic embodiments of those human values that must be reinterpreted today in their enduring aesthetic and ethical significance [4].

The rarest example of the work of the outstanding painter People’s Artist of the USSR Arkady Alexandrovich Plastov is a monochrome pictorial sketch (using umber) for the painting “Milk Mug”, created in 1942, presented at the exhibition. The composition is filled with warmth of kindness, despite the harsh flavor of a winter day in a devastated village with burnt huts. This asceticism of the palette is deeply symbolic: the war seemed to discolor the world, joy left it, only basic, existential values remained: bread, milk, life. In this work, there is an awareness that during the years of war the man’s faithful friends (a war horse and a nurse cow, reliably painted from life) were indivisible with their fate. Plastov avoids sentimentality, his animals are not humanized, they retain their animal nature, but it is this “otherness” of them that makes their presence especially significant. The horse and cow in his sketch are not symbols but living beings who share hardships with a man. This attitude, far from the modern consumer view of animals, goes back to the archaic, peasant attitude, where an animal is not a resource but a family member, an accomplice in being. The war did not reach the native village of Arkady Plastov, where he worked in these harsh years, but the artist’s paintings such as “The Fascist Flew By” are filled with pain about the Great Patriotic War which turned the country’s peaceful life upside down. In the context of all Plastov’s work, this sketch appears as an important link in his thoughts about life and death, about what remains unchanged in the era of disasters [5, 6].

A remarkable work of the exhibition is a large painting by the painter Alexander Vasilyevich Volkov “A Cow Harnessed to the Sleigh”, painted in the late 1940s (Fig. 1). The happiness of women who survived the war, sitting in a sleigh, is read in faces ruddy from the frost, sparkling with fun. The figure of a cow is masterfully painted against the background of a winter forest, harnessed to the sleigh. Characteristic female images are depicted with attention. The paradoxical composition makes you think about the horseless post-war economy and the strong Russian character of workers who overcame the hardships of the post-war years. However, the philosophical subtext of the painting is deeper: a cow in traditional culture is a symbol of fertility, motherhood, cosmic female strength. Harnessed to the sleigh, it becomes not a humiliating replacement for a horse but a bearer of the sacred principle, a kind of goddess leading people. In this sense, Volkov’s painting can be read as an allegory for the revival of life: the feminine (peasant women) and the life-giving force of nature (cow) unite to confront chaos and death. In the same wide picturesque author’s manner, close tonal relations, the artist created images of villagers – a peasant leading the horse by the halter in a winter forest in the large-scale painting “A Man Leading a Horse” and a peasant sitting at the entrance to a snowy household yard with a bull nestled close to hay, on the canvas “On the Courtyard”. Here animals and man form an inextricable plastic and semantic whole demonstrating archaic, pre-modern unity where there is no place for hierarchy and domination.

Temperamental in color and texture pictorial sketches were created with a subtle sense of the native Ural nature by the outstanding Russian Soviet painter Leonard Viktorovich Turzhansky [7]. Hungry large-boned horses and sinewy goats near the outskirts looking for the first grass on spring land are painted impressionistically with the expressiveness of an

artistic-shaped characteristic. Turzhansky does not idealize animals, he shows them as they are: tired after a long winter, hungry but hardy. This truth of life gives his works particular persuasiveness. However, there is a deep philosophical experience behind this external unpretentiousness: the artist captures the moment of nature awakening that borderline status between winter and spring when life barely glows, but it is already ready to flare up in full force. Modest lyrical views which reflect the life of the village fenced pastures glorified the artist as the national landscape painter of the Soviet country. In his works, the animal is not the main character but an integral part of the landscape, as natural an element as a tree, cloud or spring stream. This is evidence of a deep ecological consciousness based not on environmental slogans but on an organic sense of ownership of the natural whole.



Fig. 1. Volkov A.V. A Cow Harnessed to the Sleigh. 1948. Canvas, oil, 53 × 90 cm

The painting “Collective Farm Yard” by the Honored Artist of the RSFSR Lev Iosifovich Naroditsky of the era of severe style of the 1960s was marked by a high artistic level (Fig. 2). The work reflects the traditions of the Moscow school of painting and the method of his teacher, a subtle Russian impressionist, professor at the Moscow State Art Institute named after V.I. Surikov, People’s Artist of the USSR Sergei Vasilyevich Gerasimov. The influence of the landscape vision of Valentin Alexandrovich Serov is revealed in the tonal transmission of the light-air atmosphere of a gray day in the space of a snowy courtyard with a hungry cow buried in a feeder. In the context of the “severe style”, this image acquires an almost epic sound: this is not a complaint, but a courageous acceptance of one’s share, a stoic carrying of the cross. Naroditsky’s cow is not just an animal but a symbol of the hard, exhausting labor that befell the post-war generation. It stands in the center of the composition as a monument, as the personification of the entire post-war, enduring and victorious Russia.



Fig. 2. Naroditsky L.I. Collective farm yard. 1960s. Cardboard, oil, 60 × 86 cm

The magnificent image of the horse in the stable “Stallion in the Stable” is painted with professional nobility of life (Fig. 3). The image method is marked by attention to the aesthetic value of painting and goes back to the authorship of Pyotr Dmitrievich Pokarzhevsky, a famous teacher, battle painter who taught to depict the horses of students at the Moscow State Art Institute named after V.I. Surikov, among whom there was Boris Tikhonovich Sporykhin, who became the first people’s artist of the RSFSR on the Don [8]. The painting was created at the Terek stud farm in Pyatigorye where students worked in summer practice under the guidance of Professor Pokarzhevsky. The stature and noble beauty of the Terek stallion, standing in the gloom of the stable, is conveyed in the overflows of a brownish-umber scale with soft scumble in the finest nuances of chiaroscuro. There is something timeless, almost sacral, about this image. The darkness of the stable becomes not just a household detail but a symbol of the mystery of being from which a perfect form emerges. Pokarzhevsky’s stallion resembles an antique horse that descended from the Parthenon frieze, it is just as eternal and beautiful [9].

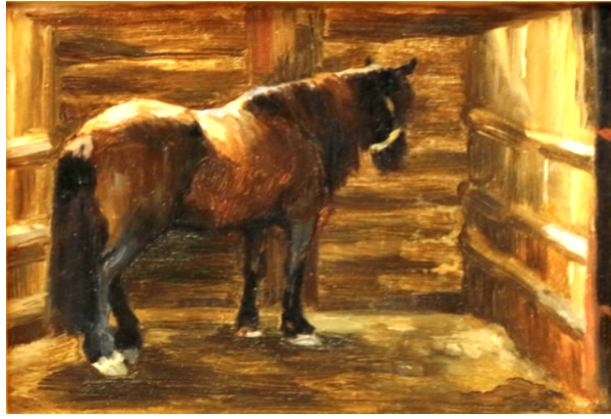


Fig. 3. Pokarzhevsky P.D. Stallion in the stable. 1950s. Cardboard, oil, 18 × 23 cm

The figure of the horse in the painting “Piebald gelding” is not less expressive, painted by the People’s Artist of the USSR Taras Guryevich Gaponenko, who graduated from the Higher Art and Technical Institute in Moscow (workshop of N.M. Chernyshev) (Fig. 4). The artist’s great composition “For Lunch to Mothers” (1935), awarded the Gold Medal at an international art exhibition in Paris, brought all-Union fame and European fame to the artist. The artist devoted his best paintings to the theme of collective farm labor, animal husbandry and poultry farming (“In the Bird Town” 1959), as well as portraits of horses, cows and goats. The images of animals presented at the exhibition, like the «Piebald gelding,» were painted by the master in his native Smolensk region, where the artist spent his childhood and youth. In this simple, unassuming image there is that authenticity that is characteristic only of art that grew out of personal experience. Gaponenko does not strive for showiness, his horse is an ordinary working horse, but there is so much nobility and calm strength in its appearance that it becomes a symbol of the entire Russian land that has survived the occupation and been restored from the ashes [10].



Fig. 4. Gaponenko T.G. Piebald gelding. 1960s. Cardboard, oil, 26 × 39 cm

The author of the genre painting “On the Pig Farm” is the Leningrad muralist Evgeny Viktorovich Kazmin after studying at the Rostov Art College named after M.B. Grekov graduated from the Leningrad Higher Art and Industrial School named after V.I. Mukhina (Fig. 5). The peculiarity of this work is revealed in the process of growing piglets on the farm, accurately reflected from life. The huge, well-equipped hall with tireless pigs leading care, weighing newborns and bathing sows, is painted boldly. A special note of humor is introduced, there are mothers, enlarged in the foreground, cheerfully looking from the nursery, surrounded by piglets. This humanization of animals, attributing human emotions to them, makes the painting especially warm and attractive. However, there is a deeper philosophical subtext: Kazmin shows the triumph of life in its most immediate, biological manifestation. Piglets, sows, caring pigs, all these are links in a single process of reproduction of life which is not afraid of any ideological storms. In this sense, the painting becomes the anthem of vitality, the very vitality that, according to Henri Bergson, permeates everything that exists and is the true basis of reality.



Fig. 5. Kazmin E.V. On the pig farm. 1970s. Cardboard, oil, 46 × 66 cm

In another format, in the traditions of the Russian peasant genre with subtle pictorial plasticity in the transmission of animal movement, the painting “Hog house” by Vladimir Fedorovich Tokarev (Fig. 6), a famous Russian painter who began his career on the Don and headed the House of Creativity “Academic Dacha” of Union of Artists of the USSR in Vyshny Volochek. The composition discloses the space of a dark adobe barn with food-seeking figures of pink piglets illuminated by sunlight penetrating the splits in a roughly folded door. Light breaking through these splits becomes a symbol of hope, life breaking through any obstacles. Tokarev works with the contrast of light and shadow in an almost caravaggesque manner, creating an almost tangible atmosphere of a peasant farmstead. His piglets are not just farm animals but living, touching creatures that evoke a viewer’s smile of affection. However, there is no sentimentality in this affection, it is based on a genuine interest in life as such, in its smallest manifestations.



Fig. 6. Tokarev V.F. Hog house. 1960s. Canvas, oil, 18,5 × 19,5 cm

The portrait of a cow in the painting “Cow in the Byre” is plastically expressive, with knowledge of anatomy created by the Saratov painter, Honored Artist of the RSFSR Pyotr Alekseevich Grishin. His cow is painted in a dense, textured brushstroke that conveys the heaviness and power of the animal. Grishin seems to sculpt the form with color, achieving almost sculptural tangibility. Cows in the painting “Herd in the Summer Camp” by Stalin Prize laureate Nikita Nikanorovich Chebakov are depicted impressionistically with bold relationships of bright color spots. Chebakov works widely, decoratively, creating a festive, major image of the Soviet village. The beauty of tonal relationships is revealed in the sketch from life “On Vacation” by the Moscow artist Vasily Pavlovich Komardin where the figures of resting animals are inscribed in the soft, lyrical environment of the Russian landscape.

Inseparably with the Don landscape, a herd of cattle was painted on the river bank in the work of the People’s Artist of the Russian Federation Boris Tikhonovich Sporykhin “At the Don”. Sporykhin, a student of Pokarzhevsky, brilliantly conveys the state of a wide, free Don landscape. His cows are part of this expanse, they seem to grow from the ground, from the grass, from the river moisture itself. Bright accents depict the figures of cows in the sketches of the Don landscape painter, Honored Artist of the RSFSR Alexander Vasilyevich Timofeev. In the sound of red, brown and reddish accents, applied with a wide brushstroke, his painting “When the evening comes (The return of the herd)” with an avalanche of Don cows going on in the gloom of a sultry sunset is painted. It’s not just a herd, it’s an element, a natural force, indomitable and beautiful. In the foreground, a cheerful Cossack with a long gray beard is expressively painted accompanying a detachment of cows on a bicycle. This genre motif brings a note of modernity to the traditional pastoral

plot creating a kind of bridge between the eternal and the transient. People's Artist of the RSFSR Nikolai Konstantinovich Solomin in a different style, based on an expressive drawing, academically subtly performed the watercolor work "Milking a Cow" (Fig. 7). The bright harmony of animals and nature, the joy of a peaceful life fills the post-war solar work of artists with special love. The animals in their works are an integral part of this happy, harmonious world, and their presence informs this world of completeness and fulness.



Fig. 7. Solomin N.K. Milking a cow. 1950s. Canvas, oil, 21,5 × 31,5 cm

The images of animals united with nature are painted in the form of expressive staffage in the works of a galaxy of Don painters in the period 1960-1980s. Excellent paintings were created by Yakov Evseevich Guslisty ("Herd of Horses"), Konstantin Ivanovich Areshchenko (series "Caucasian Sketches") and Pyotr Ivanovich Glyzin ("Herd of goats at sunset"). In these works, animals no longer act as the main characters but as a necessary element connecting a person with a natural whole. They remind us that we are not alone in this world, that we are surrounded by other forms of life, other ways of existence.

A number of works presented in the exposition reflect the tasks due to the time in which the active development of the animalistic genre took place, which gained new social and cultural significance both in genre painting and in battle painting. Particular attention to the world of horses was paid by the famous Don battalists Vladimir Petrovich Chernousenko and Arseny Makeevich Chernyshev, whose wonderful pictorial and graphic sketches are presented in the exhibition. Their works are interesting because they show the horse not in a peaceful, agricultural hypostasis but in the elements of battle, where it acts as a comrade, a faithful companion of the warrior. Dynamics, expression, drama distinguish these sketches, complementing the overall picture of the animalistic genre's development on the Don.

The study, devoted to the analysis of a whole layer of unknown paintings by Soviet authors that reveal the integrity of human and animal life, emphasizes the increasing status of the animal vector in the modern cultural space. Today, in the context of the growing ecological crisis and the revision of the anthropocentric paradigm, art that addresses the topic of animals is gaining special significance. It allows us to raise a new question about the boundaries of the human being, about our responsibility to other forms of life, about the possibility of dialogue with nature not in the language of domination but in the language of reciprocity and sympathy.

Discussion and Conclusion. After many years of oblivion, the theme of animal life in the world of the Soviet post-war village was revived by an exhibition of paintings supported by the academician of the Russian Academy of Arts and the Russian Academy of Education, Professor Besarion Chokhovich Meskhi. The importance of curatorial and scientific support from the leadership of the institute can hardly be overestimated: without this, the project could remain unrealized, and many masterpieces could be unclaimed.

A great interest in the animal world, the reverent love of nature, the content and poetry of the images of the homeland are revealed in the unique canvases of wonderful masters, whose heritage was included in the golden fund of Soviet easel painting. The presented works have not only the value of professional artistic quality but also historical, cultural and educational significance. The ethical, moral principle was determined by the asceticism of authors whose works were painted in the Russian outback. Many of these artists led an ascetic lifestyle, deliberately abandoning the benefits of the capital for the opportunity to live and work in close proximity to their life: nature, peasants, animals. This choice is itself an act of high devotion to the art.

The studied heritage of paintings of the masters of Soviet fine art of the animalistic direction opens up a little-studied artistic and cultural layer in the history of Russian culture and art which determines the value-based artistic and ethical guidelines that are ideologically important in the history of our country. Among these guidelines, there is the union of man with the animals raised and used on the farm and in the service, the development and preservation of wildlife indivisible with the human habitat. From a philosophical point of view, this legacy can be understood as evidence of a

special type of attitude towards the Other – not anthropocentric, not egocentric but based on the recognition of the self-worth of any living being. Soviet animalists, perhaps without realizing it, created a visual anthology of this attitude, so rare in the modern world. As a result, deep understanding is given to the socio-cultural significance and aesthetic value of artistic images, masterfully painted from life and revealing the role of animals and nature in human life. The presented works, which is especially important, retained the joyful impulse of our Motherland, heroically revived by the people from the ruins of the Great Patriotic War in the second half of the 20th century. This joy is not lightweight and thoughtless but achieved through suffering, conquered at the cost of incredible efforts. It probably constitutes the main content of post-war art.

In the new millennium, when the urbanization of society severed the person's connection with historical and cultural values and nature, the ethical and aesthetic achievements of the art of the socialist era have acquired a new understanding today calling for an understanding of the role of the individual in the preservation of ecology, in the continuous connection of modernity with the heritage and traditions of the past. We are beginning to understand that technological progress, divorced from moral grounds, can lead to disaster. In this sense, the art of Soviet animalists returns us to the origins, to the basic values of being recalling that a person is only part of a huge living space.

The importance of the unique exhibition, which presented a holistic but forgotten layer of painting of the Russian academic school, for our contemporaries, and above all for student youth, lies in the enduring artistic value of the works of Soviet masters, figuratively comprehending and reflecting the life of nature and man, which is relevant today from cognitive, aesthetic and ethical points of view. For young people who grew up in the virtual world, live communication with genuine works of art becomes the most important channel of communication with reality, with the history of their country, with the existential foundations on which human life rests. The sociocultural phenomenon of the unity of man, nature and its inhabitants in the fine arts of the Soviet era of the second half of the 20th century requires a special in-depth study in the context of such areas of modern thought as ecological aesthetics and post-humanism which open up new perspectives for understanding this unique heritage of paintings.

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Conflict of Interest Statement: the authors declare no conflict of interest.

All authors have read and approved the final manuscript.

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Конфликт интересов: авторы заявляют об отсутствии конфликта интересов.

Все авторы прочитали и одобрили окончательный вариант рукописи.

Received / Поступила в редакцию 16.03.2026

Reviewed / Поступила после рецензирования 30.03.2026

Accepted / Принята к публикации 02.04.2026

THEORY AND HISTORY OF CULTURE



UDC 791.62

<https://doi.org/10.23947/2414-1143-2026-12-2-63-68>



Original Theoretical Research



The Political and Aesthetic Context of Revolutionary Celebrations in Soviet Russia

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Abstract

Introduction. Since their inception, large-scale festive events have served as a highly effective means of public communication. It is customary to associate the concept of a festival with cultural leisure, rest, and entertainment. However, the entertainment function is not only not the sole purpose of organizing a festive event, but also not its primary one. Throughout the history of this social phenomenon, its primary mission has been ideological propaganda. The essence of the ideology being promoted could be based on religious, political, social, moral, or artistic doctrines. But in any case, the proposed idea only penetrated the consciousness of the masses when it was presented in a systematic, understandable, and appealing manner. In other words, the ideological content conveyed through festive activities becomes effective only if it is visualized in an expressive and convincing way.

Materials and Methods. The primary method employed was bibliographic research, based on the examination of archival materials and their interpretation by contemporary scholars. The most significant contribution to the study of this issue came from the works of A.I. Piotrovsky, a Soviet literary scholar, playwright, and theater critic. The achievement of the stated goal was also based on a comparative analysis of the artistic and compositional techniques used in the design of the first revolutionary celebrations within the context of academic, Futurist, and Constructivist approaches.

Results. This paper examines various methods used to visualize the propaganda and agitation policies of the young Soviet state, which sought to foster a positive attitude among the masses toward the new ideology through vividly staged festive events. Amid economic ruin and fierce political confrontation with the enemies of the Soviet system, the government allocated considerable financial and human resources to organizing these celebrations. These spectacular events were intended to bring a sense of joy and optimism, as well as faith in the superiority of the new state system, into the difficult lives of Soviet Russia's citizens. To this end, the best artists, architects, and designers were enlisted to design the celebrations.

Discussion and Conclusion. The experience of using artistic and expressive approaches to shaping the visual space of a holiday has enriched exhibition design with a rich arsenal of tools for visually conveying ideological content. Many techniques for creating a festive atmosphere in an urban setting are successfully applied in the present day as well. An important factor in the development of artists' exhibition activities in festival design was the involvement of students from design universities in fulfilling government commissions. Exceeding expectations, the synergy of experience and innovative creative thinking ensured the effective achievement of objectives while using minimal material resources.

Keywords: revolutionary holidays, large-scale festive events, festive decorations in public spaces, ideological propaganda, exhibition design

For Citation. Berdnik T.O., Komaristaia Yu.S. The Political and Aesthetic Context of Revolutionary Celebrations in Soviet Russia. *Science Almanac of Black Sea Region Countries*. 2026;12(2):63–68. <https://doi.org/10.23947/2414-1143-2026-12-2-63-68>

Политический и эстетический контекст революционных праздников Советской России

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Аннотация

Введение. Массовые праздничные мероприятия с момента своего возникновения самым эффектным образом осуществляли общественную коммуникацию. Принято связывать понятие праздника с культурным досугом, отдыхом, развлечением. Однако развлекательная функция не является не только единственной, но и доминантной целью организации праздничного мероприятия. Во все времена существования этого общественного феномена основной его миссией была идеологическая пропаганда. Суть внедряемой идеологии могла базироваться на религиозной, политической, социальной, морально-нравственной или художественной доктрине. Но в любом случае предлагаемая идея только тогда проникала в сознание масс, когда она была оформлена системно, понятно и привлекательно. Другими словами, идейное содержание, транслируемое праздничными действиями, становится эффективным лишь при условии его выразительной и убедительной визуализации.

Материалы и методы. Базовым методом стало библиографическое исследование, основанное на изучении архивных материалов и их осмысления современными учеными. Наибольший вклад в изучение проблемы внесли труды А.И. Пиотровского, советского литературоведа, драматурга, театрального критика. Реализация заявленной цели базировалась также на методе сравнительного анализа художественно-композиционных приемов дизайнерского оформления первых революционных праздников в контексте академического, футуристического и конструктивистского подходов.

Результаты исследования. Рассмотрены различные методы визуализации агитационно-пропагандисткой политики молодого советского государства, стремящейся через ярко оформленные праздничные мероприятия сформировать позитивное отношение масс к новой идеологии. В условиях экономической разрухи и жесткого политического противостояния с врагами советского строя правительство выделяло для организации праздников немалые финансовые и людские ресурсы. Зрелищные мероприятия должны были внести в сложную жизнь граждан Советской России ощущение радости и оптимизма, веры в превосходство нового государственного устройства. С этой целью к оформлению праздников привлекались лучшие художники, архитекторы и дизайнеры.

Обсуждение и заключение. Опыт использования художественно-выразительных подходов к формированию визуального пространства праздника обогатил экспозиционный дизайн богатым арсеналом средств образного воплощения идеологического содержания. Многие приемы создания праздничной атмосферы в городской среде с успехом применяются и в современной действительности. Важным фактором развития экспозиционной сферы деятельности художников в оформлении праздников было привлечение к выполнению государственного заказа студентов дизайнерских вузов. Превосходя ожидаемые результаты, синергия опыта и новаторского креативного мышления обеспечила эффективность решения задачи при использовании минимальных материальных средств.

Ключевые слова: революционные праздники, массовые праздничные мероприятия, праздничное оформление городской среды, идеологическая пропаганда, экспозиционный дизайн

Для цитирования. Бердник Т.О., Комаристая Ю.С. Политический и эстетический контекст революционных праздников Советской России. *Научный альманах стран Причерноморья*. 2026;12(2):63–68. <https://doi.org/10.23947/2414-1143-2026-12-2-63-68>

Introduction. In the 1920s, following the upheavals of the revolution and the civil war, the young Soviet state needed to take proactive steps aimed at establishing a positive image and the authority of the new political system. This mission was largely entrusted to festive events capable of lifting the spirits of society and preparing its consciousness to embrace new values [1]. Consequently, in a country undergoing economic and social upheaval, the number of mass holidays and uplifting celebrations of various kinds was multiplied: sports, military-patriotic, socio-political, artistic-cultural ones, and so on.

Even as severe austerity measures were imposed in other areas of public life, substantial funds were allocated to holiday decorations, and the most talented and progressive artists were enlisted. During the preparation and celebration of these events, the architectural landscape of Soviet cities underwent a fundamental transformation. Buildings, streets, parks, and public transportation were all decorated. Urban installations visualizing the holiday's core ideological concept were erected everywhere [2].

Materials and Methods. The primary method used to build knowledge on the subject under study was bibliographic research, which formed the basis for the process of searching for, selecting, and systematizing data in order to identify patterns and trends in the resolution of ideological tasks through aesthetic activity during the early Soviet statehood

period. This study is based on the analysis of archival sources and contemporary scholarly works. These include the works of Russian scholars A.I. Piotrovsky, E.M. Kustova, A.I. Chechetin, and N.A. Khrenov, as well as foreign researchers of the phenomenon of the holiday, such as R. Shechner, G. Mazo, N. Murray, M. Rolf, and others. Historical materials featuring photographs of festive decorations in Russian cities during the 1920s and 1930s served as an important source of information.

This study examines the formal techniques and tools of ideological propaganda, using the design of festive events in the early period of Soviet Russia as an example, when Constructivism was the dominant artistic movement in Russian art. At the same time, the use of comparative analysis helped identify the aesthetic features of other stylistic trends in the visualization of festive environments, providing a broader picture of the phenomenon under study.

Results. The first decade of Soviet rule marked the heyday of Constructivist art, but various stylistic approaches were employed in the design of festive events, each with its own symbols, artistic and compositional techniques, and means of expression. More conservative artists preferred the academic style. It relied on classical compositional means of expression, a realistic manner of depiction, and familiar symbols [2, 3].



Fig. 1. A. Vesnin. Sketch of the festive decorations for Red Square

In the early stages, a certain degree of pluralism was still possible, so academic designers used traditional classical imagery alongside new symbols, such as depictions of St. George the Victorious, Pegasus, ancient chariots, banners, laurel wreaths, cornucopias, and even angels, on early Soviet posters [4]. For example, in his design for Red Square for the May 1 celebrations, Alexander Vesnin used banners reminiscent of those carried in Christian religious processions [4]. Later, against the backdrop of the anti-religious and anti-bourgeois struggle, these symbols naturally became taboo and disappeared from design elements.

Futurist designers adopted an alternative artistic stance. The Futurists' aesthetic system employed such expressive devices as the grotesque, the unexpected, and the shocking. This entailed a complete rejection of literal interpretations, the use of neologisms, and images that were either transformed or primitively simplified in the style of folk prints. The Futurists' favorite form of visualizing the meaning and content of the holiday was theatrical actions and performances. The most unusual places served as the stage, such as trams with cargo platforms in the form of trailers. Great importance was attached to the participants' whimsical costumes and makeup [6, 7, 8].

The Futurists' actions were always emotionally striking, but often pointless. It has been documented how Futurist artists, dreaming of transforming the lifeless stone expanse of Marsovo Pole in Petrograd into a blooming garden, planted 60,000 acacia and willow bushes there in time for the 1st May of 1920. But, like many other Futurist actions, the project proved unsuccessful: by mid-summer, all the bushes had withered away due to the lack of a scientific approach to planting guidelines and proper care [8, p. 74].

The most successful examples of festive city decorations were created by the Constructivists. They applied the principles of compositional structure to objects within the context of a new visual art form: design. Their works were distinguished by an innovative approach to the selection of expressive means and symbolic systems. The design of the Constructivists' exhibition solutions was avant-garde and enthusiastically incorporated the graphic symbols of the new ideology – the hammer and sickle, the red star, and portraits of revolutionary leaders [9, 10]. Furthermore, the Constructivists were distinguished by a recognizable visual language that stood apart from all others. Its characteristics were reflected in stylized graphics and typography, in color schemes, and in compositional dynamics. The Constructivist style combined the conciseness of functionalism with passionate artistic emotionality [11].



Fig. 2. Festive installation on Teatrnaya Square in Moscow

The design of the exhibition encompassed all elements of the spatial environment – streets, cars and carriages, the arrangement of crowds in processions and columns, costumes, makeup, and sometimes even the participants' masks. To emphasize the ideological grandeur of the event, the Constructivists created large-scale street compositions that were either permanently installed at the focal points of festive events or moved along with the processions [9, 10, 11].

The decorations were often complemented by giant figures and thematic installations. Thus, in his article “Chronicle of Leningrad Celebrations, 1919–1922,” Adrian Piotrovsky describes such large-scale street installations as a giant figure of a bourgeois with a pitchfork aimed at him, or an elephant bearing the inscription “USSR” and a dog named Moska bearing the inscription “Yellow Press”, the Red Ghost of Communism, and many others [3]. These images of political caricature attracted attention, amused the public, and, at the same time, carried an ideological and political message.



Fig. 3. A float featuring a car in a sports parade

Another favorite subject of exhibition design was transportation. Cars were most often decorated, serving not only an aesthetic purpose but also as a symbol of the new era, progress, and prosperity brought about by the Soviet government's policies. In addition to cars, other vehicles were decorated, such as trams, carts, and mobile stage platforms for propaganda performances. Sometimes cars, as symbols of progress, became part of the festive installation themselves [11].

Like the Futurists, Constructivist artists favored performative forms of visual art, as these were dynamic, process-oriented, and allowed for the boldest artistic experiments. Their innovative techniques contributed to the development not only of exhibition and graphic design, but also of cinema and theater [7, 12].

The most accessible and popular element of festive decoration was the propaganda poster. The poster art of the Constructivist artists became a model of avant-garde graphic design, a phenomenon that remains the subject of art historical research worldwide to this day. The festive propaganda poster served as a space for creative experimentation. Constructivist graphic artists employed every innovation – both technical and aesthetic – in this small-scale print medium. The posters' expressiveness was achieved through modernist typography, the incorporation of photomontage into the imagery, an unconventional compositional structure, and a vivid color scheme in which the symbolic color red always dominated. An important element of the poster message was memorable, often poetic slogans, which created an effect of the fundamental nature and aesthetic integrity of the new Soviet ideology and helped convey the idea of the monumentality and simplicity of a new, yet already established, worldview [13].

Leading graphic designers who employed the Constructivist method combined their design practice with teaching. The first higher education institution in Russia to train professional designers was the Higher Art and Technical Workshops. Leaders of the Constructivist avant-garde taught at this institution – Alexander Rodchenko, Vladimir Tatlin, El Lissitzky, Alexander Vesnin, the brothers Vladimir and Georgy Stenberg, Lyubov Popova, Varvara Stepanova, and many others. Engaged in

active creative experimentation, these artist-educators involved their students in the design of festive events. Together, they developed concepts for exhibition design, wrote scripts, designed graphics and set pieces, and crafted costumes.

The exhibition and design work of the Higher Art and Technical Workshops faculty and students served as an experimental foundation for exploring new approaches to the artistic design of venues for large-scale urban festivals. Their method was based on characteristics such as scale, theatricality, spectacle, and ideological symbolism. This was a new direction not only in design and educational activities – as part of their coursework, students carried out real-world social commissions with a propaganda focus [14, 15].

In 1921, the Society of Young Artists was founded at the Higher Art and Technical Workshops within A. Rodchenko's studio; its members created festive decorations for Moscow, Petrograd, and other cities in Soviet Russia [14].

Another example of student activism was the political carnival organized and held in 1929. The event was dedicated to the anniversary of the opening of Gorky Park and was an impressive spectacle that captivated the residents of Moscow. Installations were crafted from scrap materials, satirically depicting the ideological opponents of the USSR. Their creation represented a synthesis of professional and amateur art. Giant images mounted on 54 vehicles paraded through the city streets in a solemn procession. With minimal financial costs, the propaganda effect was deafening [15].

Discussion and conclusion. The primary goal of the organizers of the festive celebrations was to mobilize the masses. By involving ordinary people in the festivities, they helped them embrace the ideological fervor of the event and accept the communist worldview as the only possible one. In the minds of the citizens of Soviet Russia, a belief was taking shape in the new, unlimited possibilities of a “bright future,” despite the harsh realities of everyday life.

Holidays served as a means of sublimating all social, economic, and political problems, and as a way to channel the psychological distress caused by material and emotional hardships into conscious civic engagement, which gave people a sense of the significance of their own existence and hope for a better future. For this reason, the organization and preparation of large-scale holiday events were part of state policy.

In an atheist state that had imposed a strict ban on religious worship, it was essential to establish new moral and ethical standards, as well as new goals and ideals. A declarative approach to this task was completely ineffective, so the Soviet government borrowed the methods of influencing the mass consciousness that church institutions had used for centuries. In essence, the new revolutionary holidays differed little from traditional religious ones in terms of their scripted, visual, and psychological approaches.

The involvement of young people, who had little historical experience and were more receptive to various innovations, took on particular importance. This is precisely why they were actively encouraged to participate in festive events in various role-playing contexts, particularly in activities aimed at visualizing the urban environment. A striking example of this political intent on the part of the state authorities was the involvement of the Higher Art and Technical Workshops students in design work. This served at least two purposes: on the one hand, the younger generation was educated within the paradigm of the new ideology; on the other, it introduced a bold, experimental approach to design work and did not require additional expenses for labor costs, which was positive from both a strategic and tactical standpoint.

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Conflict of Interest Statement: the authors declare no conflict of interest.

All authors have read and approved the final manuscript.

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Конфликт интересов: авторы заявляют об отсутствии конфликта интересов.

Все авторы прочитали и одобрили окончательный вариант рукописи.

Received / Поступила в редакцию 25.03.2026

Reviewed / Поступила после рецензирования 12.04.2026

Accepted / Принята к публикации 14.04.2026

THEORY AND HISTORY OF CULTURE



UDC 338.48



Original Theoretical Research

<https://doi.org/10.23947/2414-1143-2026-12-2-69-75>



History and Prospects of Popular Science Tourism's Organization in Rural Areas of Rostov Region

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Abstract

Introduction. For the development of modern culture, the prospects for organizing popular science tourism in rural areas of the territory are of great interest to researchers, the content side of which is visiting scientific facilities and participating in specialized activities, master classes, seminars. Scientific problems are caused by the need to search for “catalysts” for the development of tourism in rural areas while using new types of resources. The purpose of the article is to identify the prospects for the development of popular science tourism in rural areas of the Rostov region based on the analysis of the popular science tourism’s specifics.

Materials and Methods. The conceptual basis of the study lies in the hypothesis of the possibility of developing rural areas through the escalation of certain types of tourism, in particular, popular science. The works of domestic and foreign researchers on the problems of the article are used. At the same time, emphasis is placed on theoretical studies of the content of the “popular science tourism’s” concept and the regional aspect of the problems of its development. The resource method, the system analysis method, as well as spatial and predictive methods are used as research methods.

Results. The authors chose the areas located in the west of the region as the objects of research: Kamensky, Belokalitvensky, Tarasovsky, Millerovsky, Chertkovsky, Verkhnedonskoy, Sholokhovskiy. The choice of these areas was due to their geographical location, in particular, being near the Federal Highway, M-4 “Don”, which provides favorable opportunities for the inflow of potential tourists. For each of the areas, potential popular science objects were identified that could become “growth points” of regional popular science tourism. At the same time, objects of both natural and cultural nature (museums, archaeological sites and others) were considered. The results are shown in Table.

Discussion and Conclusion. Based on the analysis, the infrastructural advantages of the studied areas from the standpoint of the potential tourists reception were identified. The number of hotels and other tourist infrastructure facilities is shown, including in tabular form. As a result, as a basis for further research, promising routes of popular science tourism have been offered in the most object and infrastructural provided rural areas. The results of the study can be adapted to other territories of the Russian Federation with agrarian specifics in order to intensify domestic tourism.


Keywords: tourism, popular science tourism, Rostov region, rural areas, resources, routes, promising destinations

For Citation. Makarenko V.S., Chernova S.A. History and Prospects of Popular Science Tourism's Organization in Rural Areas of Rostov Region. *Science Almanac of Black Sea Region Countries*. 2026;12(2):69–75. <https://doi.org/10.23947/2414-1143-2026-12-2-69-75>

История и перспективы организации научно-популярного туризма в сельских районах Ростовской области

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Аннотация

Введение. Для развития современной культуры большой интерес для исследователей представляют перспективы организации научно-популярного туризма на сельских территориях территории, содержательной стороной которого являются посещение научных объектов и участие в профильных активностях – мастер-классах, семинарах. Проблематика обусловлена необходимостью поиска «катализаторов» развития туризма на сельских территориях при одновременном задействовании новых видов ресурсов. Цель статьи – на основе анализа специфики научно-популярного туризма выявить перспективы развития научно-популярного туризма в сельских районах Ростовской области.

Материалы и методы. Концептуальная основа исследования заключается в гипотезе возможности развития сельских территорий за счет эскалации отдельных видов туризма, в частности, научно-популярного. Используются труды отечественных и зарубежных исследователей по проблематике статьи. При этом упор сделан на теоретические исследования содержания понятия «научно-популярный туризм» и региональный аспект проблематики его развития. В качестве методов исследования применяется ресурсный метод, метод системного анализа, а также пространственный и прогнозный методы.

Результаты исследования. В качестве объектов исследования авторы выбрали районы, располагающиеся на западе области – Каменский, Белокалитвенский, Тарасовский, Миллеровский, Чертковский, Верхнедонской, Шолоховский. Выбор данных районов был обусловлен их географическим положением, в частности, нахождением вблизи Федеральной трассы М-4 «Дон», что дает благоприятные возможности для притока потенциальных туристов. Для каждого из районов были определены потенциальные научно-популярные объекты, способные стать «точками роста» регионального научно-популярного туризма. При этом рассматривались объекты как природного, так и культурного характера (музеи, территории археологических раскопок и другие). Результаты представлены в таблице.

Обсуждение и заключение. На основе проведенного анализа выделены инфраструктурные преимущества исследуемых районов с позиций потенциального приема туристов. Показано, в том числе в табличной форме, количество гостиниц и других объектов туристской инфраструктуры. В результате, как основа для дальнейших исследований, предложены перспективные маршруты научно-популярного туризма в наиболее объектно и инфраструктурно обеспеченных в изучаемых сельских территориях. Результаты исследования можно адаптировать к другим территориям Российской Федерации с аграрной спецификой с целью активизации в них внутреннего туризма.

Ключевые слова: туризм, научно-популярный туризм, Ростовская область, сельские районы, ресурсы, маршруты, перспективные направления

Для цитирования. Макаренко В.С., Чернова С.А. Перспективы организации научно-популярного туризма в сельских районах Ростовской области. *Научный альманах стран Причерноморья*. 2026;12(2):69–75. <https://doi.org/10.23947/2414-1143-2026-12-2-69-75>

Introduction. Popular science tourism is one of the relatively young but dynamically developing types of tourism in the Russian Federation. Since it uses tourist resources that are relatively not covered by other types of routes, it can be recognized that it corresponds to the goals of the “Strategy for the Development of Tourism in the Russian Federation for the Period up to 2035” [1], in particular, the integrated development of domestic and inbound tourism, strengthening the social role of tourism.

The origins of popular science tourism in Russia can be traced back to the 1980s. However, as an independent direction with federal support, it began to take shape only within the framework of the Decade of Science and Technology (2022–2031). In 2022, the first tourist programs appeared, including visits to laboratories, universities and research centers, and by the end of 2025, 93 routes had already been opened throughout the country in 32 regions.

The Rostov region was one of the first among the agrarian subjects of the South of Russia to join this initiative. In October 2025, “Small Cossack Circle” program was launched here, the only officially launched popular science route in the region.

It was developed by scientists of the Don State Technical University together with the tour operator “Sudakov Travel” [2].

The route combines a demonstration of modern agro-industrial developments (laboratories “Winemaking and fermentation industry”, “Technological line of provender milling” and industrial aquaculture of DSTU) with immersion in the traditional culture of the Don Cossacks (study of dialect, life, history). Thus, for the first time in practice, it implements a model that combines the popular science component and the cultural and historical aspect of the region’s areas, including rural ones.

Before the launch of “Small Cossack Circle”, elements of popular science activities, including rural areas of the Rostov Region, existed only in the form of scattered local history museums, archaeological sites (mounds, hillforts) and individual excursions that were not combined into a single popular science program. For example, in 2023, at a round table at SFU, the need to develop children’s popular science tours was discussed, but then no real route was created. It was possible to arrange the first full-fledged product only in 2025.

Thus, the formation of popular science tourism in rural areas of the Rostov region is at the initial stage. The study presented in this article is based on potential objects identified in 2025–2026 and offers the first promising routes that can complement the existing infrastructure and expand the network of popular science programs in the region.

The organization of popular science tours not only involves relatively new objects for tourism in the routes but also attracts additional segments of tourists, in particular, schoolchildren and students, in which its social role is manifested. At the same time, the integration of the route of scientific objects and popular tourist destinations makes it possible to form complex routes focused on interdisciplinarity and diversity of tourist activities.

At the same time, it should be recognized that the resource potential of the studied type of tourism has not been sufficiently studied in all regions. Existing popular science routes mainly include the territories of universities and research facilities, not always fully covering such destinations as museums, archaeological excavations and other locations in rural areas. Nevertheless, this direction seems promising both for scientific research and for practical implementation in tourism.

The Rostov region, being a traditional agrarian region, has a significant share of rural areas. It seems that in most of these territories it is possible to identify potential tourist resources for inclusion in popular science routes.

Materials and Methods. The authors rely on theoretical research by Russian and foreign scientists. The first group of works is devoted to theoretical and methodological aspects of popular science tourism: A.V. Afanasyeva, E.V. Logvin, T.T. Hristov [3]. I.S. Shershova and A.Ya. Tamakhina consider popular science tourism as a type of scientific tourism [4]. The significant contribution to the study of popular science tourism was made by V.V. Verna, S.S. Skaranik, A.V. Soroka [5], A.V. Frygin and I.Yu. Fedorova [6]. From the standpoint of the educational component, we highlight the works of E.P. Ananicheva and a contributing author [7], A.V. Khanina [8]. The second group of studies is regional studies of the popular science tourism development: I.Yu. Ponomareva and V.Yu. Savinov [9], R.I. Loktev and a contributing author [10], E.S. Malykh, A.I. Smetanina [11], Y.S. Testina, N.Yu. Belyakova, A.M. Vorotnikov [12], research by E.G. Kropinova and a contributing author [13], D.Yu. Shishkina [14].

Methodological basis of this study is the following: a resource method by which objects were identified that could potentially be used in popular science routes; a method of system analysis, which made it possible to compare the resources of popular science tourism in certain areas of the Rostov region; a spatial method involved in matching the localization of core resources; a forecast method by which promising routes of popular science tourism were determined.

Results. The Rostov region is traditionally an agrarian region, which is a consequence of natural conditions: climate features, seasonal distributions of temperature and humidity, soil cover and others. In particular, the ploughness of the region’s territory is 64.7% [13], which is a rather high indicator. Accordingly, rural areas on the scale of the region are predominant, which actualizes the issue of developing the main spheres of life in them, which can include tourism.

Traditionally, the types of tourism common in rural areas include agritourism, ethnographic, gastronomic, environmental. Nevertheless, in order to implement the “Strategy for the development of tourism in the Russian Federation for the period up to 2035”, it seems rational to pay additional attention to the types of tourism previously actively unorganized in certain regions. Such types of tourism, in particular, include popular science one.

The objects of popular science routes are locations in one way or another related to scientific activities: universities, research institutes, laboratories and others. At the same time, visits to such objects are complemented by an interactive program, including master classes, demonstration of experiments, introduction to scientific activities. Such routes are informative, educational, instructional and career-oriented in nature, which determines the specifics of this type of tourism. The development of popular science tourism in our country is determined by the Concept for the development of popular science tourism in the Russian Federation for the period up to 2035 [14].

It is assumed that in rural areas it is possible to use popular science routes, museums, farms, archaeological excavations and other objects. Integrating into the development of the economy of such areas, popular science routes can become a regional “growth point”.

For analysis, the article selected areas located in the west of the region, in particular, Kamensky, Belokalitvensky, Tarasovsky, Millerovsky, Chertkovsky, Verkhnedonskoy, Sholokhovskiy. The choice of these areas was due, among other things, to their geographical location, in particular, being near the Federal Highway M-4 “Don”, which provides favorable opportunities for the inflow of potential tourists.

Potential objects of popular science tourism identified in the Kamensky district are mainly of a local history and educational nature. For example, the Kamensky Museum of Local Lore, dedicated to the culture of the Don Cossacks, to the history and culture of the city, as well as the People’s Museum of Local History in the village of Gundorovskaya, which is aimed at preserving the memory of the history of the village and the events of the Great Patriotic War. In addition to cultural and historical objects there are natural heritage sites and archeological monuments: mounds and hillforts that preserve the ancient history of the district.

In the Belokalitvensky district there are significant cultural, historical and natural objects. In particular, the Belokalitvinsky Museum of History and Local Lore named after M.A. Sholokhov, which is dedicated to the work and life of the great Don writer, as well as the history of the Cossacks on the Don, an art gallery in Belaya Kalitva, which presents works by local artists and masters of decorative art, as well as White Rock and numerous caves in the district.

Analyzing potential objects of popular science tourism in the Tarasovsky district, the following tourist sites can be distinguished: the Tarasovsky Museum of History and Local Lore (Tarasovsky settlement), which is dedicated to the events of the Great Patriotic War, as well as the life of villagers and Don Cossacks. The Museum of Military Glory named after Hero of the Soviet Union of V.A. Khalzunov (Tarasovsky, in the school building), this exposition is dedicated to the feat of a native of the Tarasovsky district, Hero of the Soviet Union Vasily Alexandrovich Khalzunov. There are archeological monuments such as burial mounds testifying to the ancient world of the district.

Speaking about the Millerovsky district, we can note the following cultural and educational tourist sites: the Millerovsky District Museum of Local Lore (Millerovo), which is dedicated to the Great Patriotic War, famous fellow countrymen and the development of agriculture. The Memorial House-Museum of the Hero of the Soviet Union of A.M. Likholetoy (Verkhnetalovka), dedicated to the life and feat of the Hero of the Soviet Union Alexander Mikhailovich Likholetoy, as well as the Museum of the History of the Cossacks (Malchevskaya). It should be noted the presence of mounds, the Kalitva River, Lake Bolshoy and Lake Lebyazhye.

The Sholokhovskiy district is rich in historical and cultural objects, which are also necessary for the development of popular science tourism in the region. In particular, on the territory of the district there is the State M.A. Sholokhov Museum-Reserve (Veshenskaya), Memorial and historical complex “Kruzhilinsky”, a courtyard recreating the life of a Cossack family (Table 1).

Table 1

Potential objects of popular science tourism in the studied districts of the Rostov region

№	District name	Objects
1	Sholokhovskiy district	1. The State M.A. Sholokhov Museum-Reserve (Veshenskaya). 2. The Memorial and Historical Complex “Kruzhilinsky”, a courtyard recreating the life of a Cossack family. 3. The stable yard where Don horses are kept (Veshenskaya).
2	Verkhnedonskoy district	1. The Museum of History and Culture of the Verkhnedonsky district (Kazanskaya). 2. Branches of the State M.A. Sholokhov Museum-Reserve. 3. Monuments of archeology: ancient mounds. 4. The Natural Monument “Island Forest” (neighborhood of Kazanskaya), a unique forest located on an island in the middle of the river Don.
3	Chertkovskiy district	1. The Chertkovskiy Museum of Local Lore (Chertkovo). 2. The Museum of History and Life of the village of Mankovo-Berezovskoye (Mankovo-Berezovskoye). 3. The Nature Reserve “Chertkovskiy sands”: a unique natural object, which is a section of the sandy steppe. 4. Monuments of archeology: ancient mounds.

№	District name	Objects
4	Millerovsky district	1. The Millerovsky Museum of Local Lore (Millerovo). 2. The Museum of History of the Cossacks (Malchevskaya). 3. Monuments of archeology: ancient mounds.
5	Tarasovsky district	1. The Tarasovsky Museum of History and Local Lore (Tarasovsky). 2. Monuments of archeology: ancient mounds.
6	Belokalitvinsky district	1. The Belokalitvinsky Museum of History and Local Lore named after M.A. Sholokhov (Belaya Kalitva). 2. White rock (neighbourhood of Belaya Kalitva): a rock located on the bank of the Kalitva River, made of limestone. 3. Caves (neighbourhood of Belaya Kalitva): in the Belokalitvinsky district there is a complex of caves, in particular, the “Skelya” cave.
7	Kamensky district	1. The Kamensky Museum of Local Lore (Kamensk-Shakhtinsky, in fact, it is located on the territory administratively subordinate to the city). 2. The People’s Museum of History and Local Lore in the village of Gundorovskaya. 3. Monuments of archeology: mounds and settlements.

In the Verkhnedonsky district there is the Museum of History and Culture of the Verkhnedonsky district (Kazanskaya), the expositions of which are devoted to the history, customs and traditions of the Don region, archeological monuments (mounds), the natural monument “Island Forest” (neighborhood of Kazanskaya), a unique forest located on an island in the middle of the river Don.

Discussion and Conclusion. Popular science tourism is a type of tourism based on the acquaintance of tourists with scientific objects: museums, laboratories, research centers. The above districts of the Rostov region have significant potential for the development of popular science tourism; they have a considerable number of important and necessary tourist resources. However, there are certain factors that interfere with the full development of popular science tourism in the listed districts of the southern region: a low level of infrastructure (guesthouses, hotels), equipment for tourists to visit, transport accessibility of dedicated facilities, and so on. The number of guesthouses in these districts is presented in Table 2.

Table 2

Number of accommodation facilities in the studied districts of the Rostov region

№	District name	Number of accommodation facilities
1	Sholokhovskiy district	18
2	Verkhnedonskoy district	3
3	Chertkovskiy district	13
4	Millerovsky district	17
5	Tarasovsky district	8
6	Belokalitvinsky district	7
7	Kamensky district	37

Table 2 shows that there are 37 accommodation facilities in the Kamensky district, 7 in Belokalitvinsky, 8 in Tarasovsky, 17 in Millerovsky, 13 in Chertkovsky, 3 in Verkhnedonskoy, 18 in Sholokhovskiy. The analysis of the number of guesthouses in these areas revealed a noticeable imbalance in the number of accommodation facilities and, therefore, an imbalance in the ability to receive large groups of tourists. In particular, the Kamensky district, which has the largest number of guesthouses and the greatest opportunities. At the same time, some areas (Verkhnedonskoy, Tarasovsky, Belokalitvinsky) have a small number of guesthouses and have lower infrastructure potential for the implementation of popular science routes.

The transport factor can also be distinguished. Despite the fact that the studied areas are located along the federal highway of M-4 “Don”, connecting the central part of Russia and its south, individual objects of popular science are located far from places of concentration of traffic flows. For example, some settlements located in the west of the

Chertkovsky district are far from the main highway, despite the fact that these settlements contain objects significant for tourism. The Verkhnedonskoy and Sholokhovskoy districts are also located far from M-4 "Don", which makes it difficult to create popular science routes in these regions.

In addition, the information factor restrains the development of popular science tourism in the studied areas. Most of the local objects of popular science tourism almost do not position themselves in this status and do not implement excursion programs, master classes, newsworthy events.

Consequently, it seems rational to form popular science routes in the studied areas in territories largely provided with the appropriate tourist infrastructure. It can also be considered optimal to lay one route through the territory of several neighboring regions to increase the concentration of potential scientific objects in their content. As a result, we have offered 3 potential popular science routes.

1. Popular science route "Kamensky meridian: from history to nature" in the Kamensky district. The offered route project is the following:

- The Kamensky Museum of Local Lore (Kamensk-Shakhtinsky, in fact, it is located on the territory administratively subordinate to the city);
- The People's Museum of History and Local Lore in the village of Gundorovskaya;
- Archeological monuments: mounds and hillforts;
- The Kamensky Museum of Decorative and Folk Art;
- Natural heritage sites: Picturesque banks of the Seversky Donets River, steppe landscapes.

2. Popular science route "Belokalitvinsky Heritage: Museums, Rocks and Underground Worlds" in the Belokalitvinsky district. The offered route project is the following:

- The Belokalitvinsky Museum of History and Local Lore named after M.A. Sholokhov (Belaya Kalitva);
- White Rock (neighborhood of Belaya Kalitva): a rock located on the banks of the Kalitva River, made of limestone;
- Caves (neighborhood of Belaya Kalitva): there is a complex of caves, in particular, the "Skelya" cave;
- The river Seversky Donets and its banks;
- The Art Gallery in Belaya Kalitva: presents works by local artists and masters of arts and crafts.

3. Popular science route "Don Crossroads: Millerovo, Chertkovo, Verkhnedonye – a journey through time". The offered route project is the following:

- The Millerovsky Museum of Local Lore (Millerovo);
- The Museum of History of the Cossacks (Malchevskaya);
- The Chertkovsky Museum of Local Lore (Chertkovo);
- The Nature Reserve "Chertkovsky sands";
- The Museum of History and Culture of the Verkhnedonskoy District (Kazanskaya);
- Branches of the State M.A. Sholokhov Museum-Reserve;
- Archeological monuments: ancient mounds (Verkhnedonskoy district);
- The Natural Monument "Island Forest" (neighborhood of Kazanskaya).

It is assumed that the allocated routes can contribute to the development of rural areas of the Rostov region. Popular science routes, if implemented, can not only become a "catalyst" for the development of tourism in the studied areas but also lead to the development of the local economy through a multiplier effect.

The presented study can become a pioneer in terms of the problem of organizing popular science routes in rural areas and in the future can be transferred to other areas of the Rostov region and constituent entities of the Russian Federation.

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Conflict of Interest Statement: the authors declare no conflict of interest.

All authors have read and approved the final manuscript.

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Конфликт интересов: авторы заявляют об отсутствии конфликта интересов.

Все авторы прочитали и одобрили окончательный вариант рукописи.

Received / Поступила в редакцию 19.04.2026

Reviewed / Поступила после рецензирования 02.05.2026

Accepted / Принята к публикации 04.05.2026