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HISTORICAL AND CULTURAL FOUNDATIONS OF TEACHER EDUCATION REFORM: CHINESE AND RUSSIAN EXPERIENCES

Alexey V. Lubkov

Moscow Pedagogical State University, Moscow, Russian Federation, av.lubkov@mpgu.su, https://orcid.org/0000-0002-1395-4239

Abstract. This study investigates the historical and cultural roots of educational reform through a comparative analysis of China and Russia. Both nations face challenges from the rapidly evolving post-industrial era and advances in artificial intelligence. Their distinct historical and cultural backgrounds have led to different responses to these challenges, shaped by how each civilization perceives the continuity and breaks in its past and future development. To explore this, the study examines the unique philosophical perspectives of both countries, focusing on their worldviews related to sociocultural issues. Amid increasing mechanization, schematization, and formalization of human activities since the 20th century, the author emphasizes the importance of the hermeneutic approach and interpretive methods in education. This approach clarifies the processes of self-regulation and highlights the importance of understanding personal identity and one's role in the world. The study concludes that the combined experiences of these two distinct civilizations and their educational systems provide valuable resources for addressing current challenges and managing risks in the digital age. A key principle emerges: the need to balance tradition with innovation.

Keywords: *pedagogical education, information society, Chinese modernization, Confucian heritage, Russian civilization, Russian culture, spiritual traditions, nation, values, sociocultural context*

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Research in comparative education is vital for analyzing both the positive and negative aspects of educational modernization, which often relies too much on abstract global trends and disconnects from local contexts. Contributing to this discussion [1, p. 48], the article examines the experiences of China and Russia. It explores how these countries address not only educational challenges but also deeper issues related to shaping national identity, self-perception, and the development of

cultural and civic identity on the global stage. Hermeneutics plays an essential role here, underscoring interpretation as a methodological tool in the humanities.

Hermeneutical methods reveal meanings, values, and motivations inherent in the social world and its actors. They serve as the foundation for interpreting the values and meanings of human existence, which define the uniqueness of different cultures and eras. Therefore, hermeneutical methods can be applied to study sociocultural phenomena, including education. As a result, this research uses hermeneutic and axiological approaches to understand the deep internal processes within a given civilization. Contemporary scholars have conducted similar comparative studies. Recent research identifies a commonality between Russian and Chinese philosophy, especially between Slavophilism and Confucianism [2]. Both value systems are anthropocentric, emphasizing the cultivation of social virtues as a prerequisite for societal stability. They focus on the human being and developing social qualities as conditions for social stability. Knowledge is viewed not as individual possession but as shared within a community united by purpose, interest, and the recognition that love is the foundation of social relations. Inner freedom is seen as opposition to external necessity. The development of the state is considered subordinate to the moral improvement of the people, which depends on the moral cultivation of each individual. This framework provides a solid basis for further comparative analysis and a deeper exploration of the problem outlined in this study.

Russia and China are more than just territories marked by the borders of the Russian Federation and the People's Republic of China. They represent civilizations with histories and cultures spanning centuries and rooted in traditional values. The question of what constitutes the core of a civilizational state remains open to debate. Nonetheless, culture and history play a decisive role in shaping a nation's archetype, with their persistent traits expressed through character, values, and behavioral patterns. People of Western civilization differ fundamentally from those of Eastern civilization, as their distinct value systems and views of human purpose shape their identities. In the West, there is an emphasis on rights and freedoms, giving rise to individualism, rationalism, pragmatism, and utilitarianism. In the East, the view of humans as the center of the universe manifests differently, prioritizing harmony with the surrounding world, spiritual elevation, and moral principles [3, pp. 270–271]. Within this context, the value and meaning dimensions of

Chinese and Russian civilizations reveal unique features that merit attention, given the challenges and risks faced by digital society.

China's spiritual tradition is deeply rooted in practices of insight and interpretation, most clearly reflected in its written culture. A distinctive feature of Chinese writing is its symbolism and the multiple layers of meaning it offers. Ink painting and calligraphy remain popular activities, incorporated into both schools and daily life, carrying strong symbolic significance. Techniques used in traditional Chinese painting create subtle gradations and allusions, enriched by multiple layers of symbolic meaning.

Interest in symbolism in China stems from its rich philosophical heritage, with major traditions like Daoism, Confucianism, and Buddhism eventually blending into a cohesive whole. Confucianism, an ethical and philosophical system linked to Confucius (552/551–479 B.C.E.) and further developed by his followers, became the official state ideology during the Han dynasty. Its values and norms gained widespread acceptance, creating a stable foundation for social and political relations. Today, Confucianism is viewed as a worldview, a socioethical code of conduct, and a way of life.

A teacher holds a central place in this worldview – generations of Chinese have praised Confucius as the most outstanding teacher and mentor. The archetype of the teacher is mainly defined by deep spiritual and moral authority. Confucius serves as a model of spiritual leadership whose teachings laid the groundwork for modern state development grounded in ethical principles. This doctrine remains relevant today and is continually adapted to meet contemporary challenges. Its core can be seen in texts by Confucius' followers, such as the Analects, as well as in later cultural representations, such as literature and film. For example, Hu Mei's Confucius (2010) provides a cinematic portrayal of the philosopher's life and time.

Confucianism comprises a set of core categories that organize society from the highest to the lowest levels and across all social classes. One important concept is xiao, or filial piety, which also defines the teacher – student relationship. Teachers were regarded similarly to elders in the family, reflecting a key aspect of traditional Chinese culture. As a Chinese proverb states, "One who has been your teacher even for a single day becomes like a father for life." Social order was founded on three main relationships: ruler to citizens, father to son, and husband to wife.

The ethics of interpersonal relationships in Confucianism, like in Buddhism, are critical: they are meant to be guided by sincere care rather than just formal duty. As a result, the family plays a central role in Chinese society, both historically and today, having a strong influence on individuals. For example, in education, teachers encourage respect for ancestors and family duties, while families strengthen that respect for the teacher. Educational programs include ethical and moral principles that support the harmonious growth of the individual. These reflect a moral behavior model based on a sense of social responsibility, including love, respect, trust, and care for others, especially elders. Therefore, Confucian ideas are actively woven into the educational process.

The subordination of younger individuals to elders extends beyond the family to broader social environments. The Confucian idea of filial respect mandated this hierarchy. For example, the emperor was seen as both a teacher and a father figure. The teacher's role has remained important throughout Chinese history. During the Great Leap Forward and the Cultural Revolution, the cult of the teacher was embodied by Mao Zedong. Young Maoists, motivated by nation-building ideals, represented the Confucian concept of zhong (loyalty), blending allegiance to the Chinese Communist Party with patriotism. In contrast, the Confucian idea of shan (benevolence) implied a capacity for self-sacrifice [4, p. 45]. The need for a leader as a role model still exists today, clearly reflected in modern Chinese media under the theme "Learn from…".

The Russian tradition differs considerably from the Chinese model of teacher-mentor relationships, although instances of mentorship appear in Russian history. Over the centuries, Russian saints served as spiritual guides for people from all social backgrounds – from princes and boyars to commoners – providing confession, blessings, counsel, and comfort. Social service traditions were developed by Russian monks and exemplified an ideal way of life for all Orthodox followers. The dedication and moral authority of these spiritual elders cultivated the core of the Russian worldview, life ambitions, and values. Their mentorship, personal ascetic practices, and pastoral work formed a key source of moral influence on society [5].

The merging of secular and religious authority, inherited from Byzantium and strongly reflected in the politics of the princes of the Grand Principality of Moscow, became a core part of the Russian social structure. It contributed significantly to the resilience of the state and society, fostering discipline, organization, and self-sacrifice in the

defense of national interests. Protecting the homeland was seen mainly as defending the Orthodox faith, rather than just the state [5, p. 273]. By the 16th century, the title of the Moscow tsar, along with terms like "noble," "all-powerful," and "God-chosen ruler," also included ideas such as "true mentor of the Christian faith" and "Christ-loving" [6, pp. 110–122].

The secularization of consciousness, which began in the 18th century and accelerated over the following centuries, led not only to the loss of the spiritual essence of state institutions but also to the secularization of everyday values in Russian life. By the late 20th century, teachers' status had diminished significantly. Educators no longer held a leading role in shaping the younger generation, and the moral aspect of education faded as the system evolved, becoming disconnected from its formative purpose and opposed to the Soviet legacy. However, as early as 1826, A. Pushkin told Emperor Nicholas I in his note On Public Education that "the absence of parenthood is the root of all evil" [7, p. 356]. In recent years, there has been a move away from viewing education as just a service within the market economy. The government has increased funding and investment and undergone significant structural changes in the system. The goal has been to create a sovereign Russian educational system, thus reviving its native traditions – a mission highlighted by K. Ushinsky, a Russian teacher and writer recognized for establishing scientific pedagogy nearly 150 years ago.

Today, the Russian educational system is reviving traditions of Russian and Soviet schools, which prioritized personality development and the spiritual aspects of character – thoughts, actions, habits, and inclinations. Leading cultural figures stress that moral growth is impossible without understanding the past and being rooted in native traditions, as every individual is connected to an artistic and historical context shaped by centuries of collective effort. National culture provides the foundation for building character [8] and developing civic identity, enabling active participation in the nation's future, according to I. Ilyin, national belonging is reflected in how a person believes, prays, sings, reads poetry, chooses leaders and heroes, and shows kindness, honor, or duty. From this perspective, education is "the awakening of subconscious receptivity to national spiritual experience" [9]. Children need to absorb values through their native language, reading, singing, prayer, folklore, and images of cultural and historical figures. This process also involves engaging with the nation's history, its struggles and achievements, and respecting its heroes and traditions. Through this,

education fosters curiosity, moral awareness, and responsibility, while helping students understand that the national territory is a shared heritage shaped by the labor and sacrifice of past generations.

The Soviet experience significantly influenced the development of mentorship. Starting in the 1920s and 1940s, the practice of patronage emerged, followed by the formal institution of mentorship in the 1950s and 1960s. Since then, mentorship has been systematized as a social phenomenon and placed under legislative regulation. During the 1970s through the 1990s, it became an essential part of state policy, gained theoretical support within professional pedagogy, and developed methods and technologies for mentoring practice. In 2023, the President of Russia declared the Year of the Teacher and Mentor, highlighting the role of mentorship in strengthening social unity, bridging the generational gap, and supporting the nation's development in line with traditional values. Mentorship is seen as a practice rooted in solidarity, mutual support, and the transmission of cultural and moral values. Families are increasingly involved in the educational process [10, pp. 53–58, 111–113, 121–122].

The next important aspect relates to the content of education and the use of technology. China exemplifies a civilization that, during the 20th century, quickly transformed into a modern, highly technological society. From a country suffering from widespread poverty and hunger, it has become a leading global power and economic force. Drawing on the experience of the Soviet republic, China charted its own course, combining traditional cultural values with the aims of socialist modernization. A key factor in this development was not only technological progress but also collectivist values rooted in conventional morality, which influenced social behavior patterns.

Confucianism highlighted collective values as the foundation for shaping the ideal individual. Its core principle, acting in accordance with objective requirements, required subordinating personal interests to those of the community, thus ensuring harmony between humanity and nature. This naturalistic worldview, combined with an anthropocentric perspective, placed social order as dependent on the individual's internal state and actions.

In Confucian thought, the individual and the cosmos are seen as fundamentally connected. Human actions are believed to resonate throughout the universe, giving special importance to the concept of dé as a link between the transcendent and social order [11–17]. Moral qualities are considered to come from Heaven through the Dao, and

mastering them is viewed as the ultimate goal of self-improvement. Core ideas of Confucian education – loyalty (*zhong*), filial piety (*xiao*), benevolence (*ren*), and righteousness (*yi*) – define the purpose of human conduct and shape the ideal of the junzi (noble person). Following moral norms and the ethical–philosophical code in traditional China serves a dual purpose. On the one hand, it promotes harmony among individuals, society, and the natural world, maintaining the integrity of existence.

Conversely, it provided the *junzi* (noble person) with a path for personal advancement within the social hierarchy. Chinese society is highly hierarchical, with subordination directed toward the ultimate standard – Heaven. As a result, there is a special reverence for knowledge and education as the primary means of understanding the truth.

This feature is characteristic of the traditional Chinese cultural system. In the Confucian model of statehood, knowledge and learning were regarded as a material force. Knowledge was understood primarily as a body of philosophical and cultural principles, ethical guidelines, and values rooted in ancestral reverence and moral self-cultivation, transmitted from generation to generation as the sacred virtue of *de*. Scholars note that the system of codified rituals functioned as a foundational element of the Chinese worldview. Since the Zhou dynasty, these rituals have been shaped by what has been described as "ethically determined *rationalism* and desacralized *ritual*" [18, p. 296, emphasis in the original – N. Rakitjansky]. Rationalism in this context is understood as a means of preventing the uncontrolled expansion of thought into the realm of mysticism [19]. The "desacralization" of ritual refers to its strictly worldly dimension, since "the Chinese cosmos is neither spiritual nor material – it is *energetic*, and differs from the European universe in the same way that an *organism* differs from a *mechanism*" [18, p. 302, emphasis in the original – N. Rakitjansky].

China had no churches, clerical hierarchy, or concepts of heaven and hell, although sages, ancestral spirits, and Heaven were considered sacred within the Confucian tradition. As a result, the Chinese value system does not view the surrounding world as transcendent, nor does it include the idea of a single personal God-Creator. This is a fundamental difference from the Russian mentality, which has its roots in Slavic paganism and the Orthodox Christian tradition that followed.

In Chinese tradition, the world unfolds from an internal center and is independent of any divine force. This perspective shapes the practical application of Confucian ethics and guides behavior across social and

intercultural contexts, emphasizing rationality and expediency. Scholars have described Confucius, who viewed knowledge as the result of education, as a great rationalizer [20, p. 307]. Pragmatism remains a defining feature of traditional Chinese culture, influencing patterns of personal, social, and national life. Observers note that in contemporary China, this pragmatism is reflected in daily life and public affairs, marked by efficiency, perseverance, and a systematic pursuit of goals, including modern reforms [21, pp. 55–56].

The Russian tradition holds that humans were created in the image and likeness of God. Moral development is viewed not mainly through social roles or public morality, but in relation to a person's destiny in the Kingdom of God. It is seen as a struggle for the soul between Christ and Lucifer, heaven and hell. Russian social and religious thought, therefore, concentrates on the inner essence of the individual – the imperfect, "small" human being with all the flaws and weaknesses of human nature, yet called to rise above vice and undergo moral renewal.

The religious aspect of Russian thought often centered on questions about the meaning of life, overcoming evil and suffering, and seeking truth. This gave philosophical reflection a historical and metaphysical depth, unlike the more subjective and sentimental approaches usually seen in the West [22, p. 165]. The result of this spiritual struggle was viewed as crucial for humanity's destiny, determining whether the world order would be created or destroyed. In this framework, the human being was seen as a microcosm and the reference point for all existence. Such an attitude toward the individual was unknown to the ancient world. Christianity was responsible for shifting the entire worldview toward the human being, making the person the focal point of existence [23, p. 151]. These are fundamentally different motives and goals from those that support the idea of a "consumer society".

Faith in Christ was seen as a source of freedom, making a person truly an individual capable of resisting sin and overcoming risks and threats that otherwise would reduce human existence to a state of enslavement and depersonalization [24, pp. 17–18]. Human responsibility, based on free will and choice, thus involved responding to God's call and recognizing the necessity of Christ. In this sense, "learning from Christ" can be understood as a way of moral self-perfection in Russian thought. A key element of the Orthodox understanding of Christ is the doctrine of the Trinity, which has shaped the core values of Russian civilization and has been interpreted over centuries. Just as God is one in three distinct hypostases, the Russian

cultural model emphasizes the principle of unity, in which the individual is spiritually free, unique, yet connected by shared values. Within this framework, the social and state aspects of life were viewed as parts of a single whole. This unity, achieved through harmony among its elements, ensured the continuity of generations and the preservation of historical memory.

The concept of unity was embraced by Rus' within the Eastern Christian tradition and, on Russian land, gained a unique interpretation and form of existence. The theological and philosophical aspect of "unity in diversity" was elaborated in the works of A. Khomyakov [25] and L. Karsavin [26], and further examined by many other figures in Russian religious and philosophical thought. Their conclusions highlighted unity as a fundamental principle of harmony. The "visible church," understood as the unity of many individual expressions [26, pp. 540–541], manifested itself in Russia's historical life. Consequently, society was seen as a living organism rather than a mechanical state system. Unlike systems based solely on subordination and strict adherence to moral and ethical codes, the Russian cultural model was characterized by "unity in diversity," in which spiritual freedom and individuality were regarded as core values. This trait defined the authenticity of the Russian social and cultural order.

In Ancient Rus', national self-awareness was shaped "in the image and likeness of God" and was based on principles of religious tolerance, justice, solidarity, and brotherhood. Nothing was seen as existing outside the whole. The concept of the world among the Slavs implied spiritual and Christian equality, unity, and harmony, where the individual "I" was inseparable from the collective "we," and the latter served as the foundation for the former. This understanding of communal identity was articulated and promoted by the intellectual elite of that time. Historically, each region of Ancient Rus' was formed as a union of communities, a "greater world" made up of "smaller worlds." Over the centuries, this structure maintained the image of a shared Russian world. Instead of competition and individualism, which later became defining features of Western civilization, communal solidarity and collective unity prevailed, eventually shaping the Russian spiritual tradition as the principle of unity.

In times of hardship or collective celebration, the communal aspect of the Slavic character became especially evident [27]. Russian literary critic V. Belinsky argued that the "spirit of the people" was strong and resilient, viewing the national character as the country's natural state,

rooted in its patriarchal traditions and way of life. Despite his critique of Russian society before Peter the Great, Belinsky acknowledged that upheavals and historical hardships only revealed the lasting strength of the Russian people [28]. This character was reflected in folk poetry, the epic tradition of Russian folk heroes [29], legends [30], choral songs [31], spiritual verses, and hagiographies and apocryphal writings [32], all of which articulated a moral code. Such cultural expressions conveyed the uniqueness of the Russian-Slavic people– their habits, values, and worldview – what could be called the "birthmarks" of national identity, or the Russian style. Rituals and customs reinforced continuity across generations, maintaining a shared cultural memory.

Icon painting also shaped the development of cultural identity. The profound and straightforward iconographic styles expressed the spiritual strength of ascetics. In contrast, the repetitive themes of iconographic subjects and prayers resonated with the tough, unadorned life of rural communities, leaving little room for pleasure or distraction [33]. For Russians, the sense of sin and conscience – awareness of inner faults– came before formal punishment by the law [34]. Material desires were modest, focused solely on fulfilling basic needs [35]. This outlook influenced how people viewed others: those who fell into weakness were met not with judgment but with compassion, since everyone was seen as a sinner. According to F. Dostoevsky, this kind of self-reflection–"self-criticism"–was uniquely Russian and absent from European traditions [24, p. 19]. From this, Dostoevsky believed, the Russian potential to create a universal community based on compassion and care for others emerged.

Unity, understood as the empirical reality of the Russian world with its communal spirit, excluded the emergence of secular and nihilistic thought, against which the main efforts of public intellectuals in the nineteenth century were directed. Questions of worldview became central in the confrontation between different strands of Russian social thought. Beginning in 1863, one of the most widely read Russian journals, "Russkii vestnik," launched a series of publications that literary criticism later classified as "anti-nihilistic novels." In the March issue of that year, readers encountered the first part of A. Pisemsky's novel "Troubled Sea." [36]. This marked the start of a polemical campaign highlighting the clash between traditional values and new radical tendencies. In 1864, V. Klyushnikov's novel "Marevo" [37] was published. The following years saw the appearance of V. Krestovsky's

dilogy “Bloody poof,” [38] featuring the first volume, “The Flock of Panurge,” in 1869, and the second, “Two Forces,” in 1874 [39].

The protagonists of these works were nihilists who, in both literature and life, promoted the rejection of the “old ways” with an intensity and fervor previously unseen in Russian society. Such figures appear, for example, in the First Part. Turgenev’s “Fathers and Sons” (1862); in N. Leskov’s novels “Nowhere” (1864), “Neglected People” (1865), “At Daggers Drawn” (1870–1871), and “The Cathedral Folk” (1866–1872); in I. Goncharov’s “The Precipice” (1869); in V. Avenarius’s dilogy “Wandering Forces” with its novellas “The Modern Idyll” (1865) and “The Passing Craze” (1867); as well as in F. Dostoevsky’s “Demons” (1871–1872), “The Idiot” (1868), “The Brothers Karamazov” (1879–1880), and other works.

Nihilism developed into a social and moral issue that not only challenged established worldviews but also threatened the integrity of the individual. In pursuit of abstract ideals such as “humanity,” “good,” and “justice,” boundaries of acceptability were often crossed, eroding the sacred nature of these values and pushing individuals toward amorality and even criminal acts. Radicalism, driven by dreams of a fair society, swept away everything carefully built over centuries and passed down through generations. It is therefore no surprise that V. Rozanov recommended including N. Leskov’s “At Daggers Drawn” in the reading list for young people, calling it an excellent “inoculation against nihilism” [40, p. 139].

Philosopher S. Frank viewed Russian nihilism as a fierce quest for the absolute ideal. However, this “absolute” turned out to be nothing, “equal to zero” [22]. According to the religious philosopher L. Karsavin, nihilism in Russia took particularly radical forms. In his view, this reflected a core trait of the Russian character – the drive for the absolute ideal and an inability to live without it [41, p. 540–541]. Ideas and ideals begin to form early through upbringing and education, later evolving into a cohesive worldview. At the same time, a young person’s views can change significantly, as many examples demonstrate. For instance, the publicist and social figure M. Katkov shifted from being a Westernizer to a statesman and supporter of imperial ideology.

In the field of education, the issue is especially complex because human nature is difficult to understand. An illustrative example is the life of Dmitrii Pereleshin, a notable figure of Narodnaya Volya and later a public representative. He was held in the Peter and Paul Fortress for two years during an investigation. At one point, he was visited by his

mentor, Mikhail Nikiforovich Katkov, the founder of the Moscow Imperial Lyceum. In his memoirs, D. Pereleshin gives a detailed account of this meeting, which amazed him [42, pp. 115–120]. A long conversation took place between the mentor and his former student. Mikhail Nikiforovich Katkov remembered his youth, when he was interested in ideas about defending individual rights and freedoms, as well as proposals to introduce an English-style constitution in Russia. He also reflected on how, in his later years, he changed these views and explained the reasons for this change. Katkov then asked how a Lyceum graduate could have taken such radical political positions. To this, he replied: "You yourself, Mikhail Nikiforovich, were my first teacher and propagandist" [42, p. 118].

The question arises: why was M. Katkov, a consistent supporter of personal development and education based on respect for national traditions and culture, as well as an active defender of Russian pedagogical interests, identified as the person who influenced the development of a radical worldview [43, p. 261]? According to Pereleshin, as early as third grade, he was reading "Moskovskie Vedomosti" and checking its quotations against those of "Golos" and "Poryadok"; by sixth grade, he had read the "Land and Liberty" proclamation, and his interest in "Moskovskie Vedomosti" only grew over time. He also mentioned his contact with left-wing students and pointed out shortcomings in the everyday life and practices of the Lyceum [42, p. 118].

Despite efforts by those who published Russian literary classics and engaged in public debates to influence public opinion, the response often defied expectations. This shows that the process of national self-understanding and self-awareness is an ongoing aspect of human development. Dostoevsky died, and one and a half months later, Emperor Alexander II of Russia was assassinated. Although these events may seem unrelated, within the context of Russian culture's values and history, they were linked. After all, Dostoevsky's protagonists predicted that when there is no God, everything is permitted. The tragedy of March 1, 1881, and the subsequent acts of political violence exemplify this point. Many significant historical events were foreshadowed and reflected in Russian classical literature. In a conversation with his student M. Katkov, Dostoevsky seemingly foresaw the potential consequences of the "Narodnaya Volya" movement's aims for Russia. This shows that establishing value-based foundations within a

worldview remains a fundamental duty for teachers aiming to shape individuals' and future generations' perspectives.

Russian history presents both positive and negative examples of the intelligentsia's role. While often motivated by skepticism, pride, and a duty to improve the people's welfare, they sometimes became disconnected from reality, retreating into ideas, illusions, and social myths. In the twentieth century, this disconnection was apparent during the early Soviet era and later periods of cultural decline. Disrupting the continuity of centuries-old cultural traditions in public consciousness is key to understanding how society maintains and develops itself without significant upheavals. The intellectual and political elite play a crucial role in shaping the conditions for either preserving or destroying cultural traditions. Consequently, ideas about societal ideals and values remain essential.

Moral education involves shaping children's individual personalities and fostering their inner independence. According to prominent thinkers of the nineteenth century, modern individuals must put forth significantly more effort to uphold personal will than their ancestors did two and a half thousand years ago, as the rise of external cultural temptations has made true freedom more challenging to attain [44]. Indeed, the dynamics of modern society present both opportunities and new challenges that every civilization must confront. In particular, the moral structure of the "consumer society" heavily influences the values and thinking of the younger generation.

In recent decades, China's policy of openness to the world has strengthened profit-driven values, shaping social behavior. Even children are encouraged to pursue competitive success, while youth and adults increasingly focus on material wealth. This pragmatism in human relations diminishes the balance once maintained among moral integrity, material well-being, and social status. In response, contemporary educational practices seek to reaffirm the importance of morality and the need for personal growth and renewal.

The efforts of the Chinese authorities focus on reaffirming the authority of Confucian principles while integrating figures from the Great Leap Forward and Cultural Revolution into narratives of selfless devotion to the common good. They also promote altruistic behavior inspired by the national hero Lei Feng [4, p. 49]. A key feature of the Chinese educational system is its ability to reinterpret traditional values within a modern context, enabling concepts such as devotion to family, ritual, duty, filial piety, loyalty, and patriotism to coexist with advanced

technologies in the post-industrial era. The moral ideal of the modern individual is expressed at all levels of education and socialization– from elementary school textbooks to propaganda disseminated through mass media and in public spaces across Chinese villages and cities. This ideal is embodied in the traditional understanding of virtue, which is only possible when collective interests are prioritized over individual ones. The younger generation is guided to understand a simple but powerful truth: "The Celestial Empire does not belong to one person; it belongs to all" [4, p. 48]. Consequently, the modern Chinese individual is expected to embody a behavioral pattern influenced by symbols rooted in Confucian traditions.

In the twentieth century, China and Russia took different development paths, each heavily influenced by its respective spiritual tradition. Understanding these traditions is key to analyzing both the breaks and continuities in their historical journeys. During tough times– inevitable for every civilization–the core ideals of society face the ultimate challenge. In China, such values are deeply embedded in a rich philosophical tradition, especially Confucianism, which continues to shape mainland China's culture and history and remains relevant today. Pagan and Orthodox traditions of Russia laid the cultural groundwork, reflecting the importance of community life, patriotism, and the organic unity of the people.

The primary concern right now is the dangers of the digital world and the Internet, especially the spread of multiple identities, which makes it harder to establish a civic identity. The biggest challenge in the digital economy is balancing tradition and innovation. As human activity becomes more mechanized and formalized – a trend noted by Russian thinkers [45] since the last century – we should focus on a humanistic and philosophical approach rather than another wave of technocracy. As Russian Imperial historian V. Kliuchevsky pointed out in the late nineteenth century, the question isn't whether science is used to deny God, but whether it is used to create a better life than in the West – something that depends on the will and reason of Russian society [46].

Russia and China today maintain and adapt approaches rooted in Soviet pedagogy, updating them to meet modern challenges. The Soviet experience demonstrates that ignoring the formative aspect of education often led to the destruction of personality and the loss of historical memory. The main challenge is to address not only the rational side of the individual but the whole person. This requires drawing on the heritage of pre-revolutionary, Soviet, and modern Russian schools

within a sovereign educational system. Any modernization is effective only when it is based on core values and traditions, strengthening rather than weakening the sociocultural context. Such an approach protects the national sovereignty of both Russia and China. Pedagogical universities are vital in this process. Today, Moscow Pedagogical State University works with over 40 universities in China. Educational links between the two countries are well-established at all levels, from schools to joint university projects, within a broad context of long-term friendship and strategic partnership.

Axiological aspects of education have long been overlooked in Russia. Still, it is crucial to focus not only on technologies and methods but also on the process's ultimate goals. Digital technologies should support educational objectives that reflect the needs of both society and the state, serving primarily as tools for teaching, upbringing, and preparing the next generation of Russian educators. In the face of technological breakthroughs, it remains essential to prioritize the personalities of teachers and students. While technological innovation provides many opportunities, the spiritual dimension should stay a central focus, rooted in the civilizational traditions and historical heritage of both China and Russia.

Together with Chinese partners, Moscow Pedagogical State University (MPSU) is developing innovative teaching methods and supporting the growth of language, literature, culture, and national education systems. Pedagogical universities are building digital ecosystems based on meta-technologies that combine online and offline formats, integrating both technological and humanistic elements. Curricula designed for a pilot project by MPSU include modules on moral and civic development. The education program aims to develop professional skills in students who will become future teachers. When creating these parts of the educational process, it's essential not only to shape students' values and Russian civic identity but also to equip them, as future educators, with modern tools to promote moral values and teach history. In any subject, it's vital to highlight Russian scientific achievements, the history of Russian discoveries, and their influence on global science. It is also necessary to showcase Russian artists' contributions to worldwide cultural heritage. The biographies of notable Russian scientists, politicians, public figures, and cultural and artistic leaders should emphasize their civic and professional achievements, as well as their dedicated service to Russian society.

We need to explore new methodological approaches and develop technologies that emphasize human values. The principle of the individual serves as the foundation of movement, progress, and development; however, in its extreme forms, it can also lead to decline and destruction, thus weakening the social fabric [27]. Personality is inherently social and cannot exist without cultural and historical context. It must be shaped through historical memory, cultural heritage, and the ongoing reevaluation of its qualities [47]. Russian intellectuals warned that society and the state could face fragmentation if the spiritual foundations of social relations and governance are weakened [48]. In a multipolar world, it is essential to preserve and honor cultural and historical traditions. This approach helps young people understand the historical experiences of key national figures and the global scope of labor and struggle. Rooted in their national context, it fosters empathy and a sense of responsibility, reducing tendencies toward "nationalist self-assertion and excessive self-criticism" [9].

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Information about the author:

Alexey V. Lubkov, ScD in History, Professor, Academician of the Russian Academy of Education, Rector, Moscow Pedagogical State University (ul. Malaya Pirogovskaya, 1, stroyeniye 1, Moscow, Russian Federation, 119435).
E-mail: av.lubkov@mpgu.su
ORCID: https://orcid.org/0000-0002-1395-4239; SPIN-code: 1883-4065

ПЕДАГОГИКА

ИСТОРИКО-КУЛЬТУРНЫЕ ОСНОВЫ РЕФОРМИРОВАНИЯ ПЕДАГОГИЧЕСКОГО ОБРАЗОВАНИЯ: КИТАЙСКИЙ И РОССИЙСКИЙ ОПЫТ

А.В. Лубков

Московский педагогический государственный университет,
Москва, Россия,
av.lubkov@mpgu.su, https://orcid.org/0000-0002-1395-4239

Аннотация. Актуальность темы вызывает необходимость обращения автора к опыту сравнительной педагогики в изучении проблемы историко-культурных основ реформирования педагогического образования в условиях стремительного сегодня развития информационного общества. Две цивилизации: Китай и Россия, столкнувшись с вызовами постиндустриальной эпохи, которая стремительно движется в освоении передовых технологий, в том числе связанных с искусственным интеллектом, показали в исторических реалиях разные интерпретации ответов на эти проблемы. В немалой степени разница состоит в осмыслении дискретности и непрерывности развития своего прошлого и будущего. Исследование заданных вопросов обращает автора к изучению своеобразия опыта, представленного конфуцианством и отечественной мыслью, актуализировавшей мировоззренческую сторону социокультурных проблем. Например, в дискуссиях XIX в. вокруг нигилизма скрывается глубокий пласт мировоззренческих вопросов, осмысление которых подводит исследователя к пониманию, что такое ядро цивилизации, слагающее облик общего русского мира или китайского общества. В условиях механизации, схематизации, формализирования человеческой деятельности – процессов, набирающих обороты еще с XX в., автор обращает внимание на значимость герменевтического подход и интерпретационного метода, позволяющих рассуждать о важности развития понимающего образования, которое открывает мир человеку, а человека миру. Герменевтически-ориентированный на тип образования подход открывает механизм саморегуляции, ставит вопрос о человеке, понимающем себя и свое место в мире. Автор делает выводы о том, что накопленный двумя разными цивилизациями и системами образования опыт позволяет решать современные задачи и отвечать на риски информационной эпохи, где должен быть реализован главный принцип о гармоничном сочетании традиций и новаций.

Ключевые слова: *педагогическое образование, информационное общество, китайская модернизация, конфуцианское наследие, российская цивилизация, русская культура, духовные традиции, народ, ценности, социокультурный контекст*

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Информация об авторе:

Алексей Владимирович Лубков, доктор исторических наук, профессор, академик Российской академии образования, ректор, Московский педагогический государственный университет (ул. Малая Пироговская, 1, ст. 1, Москва, Россия, 119435).
E-mail: av.lubkov@mpgu.su
ORCID: https://orcid.org/0000-0002-1395-4239; SPIN-код: 1883-4065

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FOUNDATIONS OF PEDAGOGY: DISCIPLINE OR SCHOOL ETHOS?

***Alexander M. Medvedev*[1], *Irina V. Zhulanova*[2]**

[1, 2] *Moscow City University, Moscow, Russian Federation*
[1] *al.medvedeff2009@yandex.ru, https://orcid.org/0009-0009-7908-8650*
[2] *irina.julanova2010@yandex.ru, https://orcid.org/0009-0003-2309-1865*

Abstract. This article examines a long-standing tension in the history of pedagogy arising from two competing conceptions of education and its organization: mechanistic and humanistic. The familiar opposition between natural-scientific and humanistic paradigms is revisited to encourage reflection on the legacy of classical didactics. We analyze the historical conditions under which didactics emerged, when scientific explanation relied on mechanics and mathematics. These mathematical and mechanistic modes of understanding shaped J. Comenius's design of a didactic system. From the broader rationalist tradition, we highlight G. Leibniz as an emblematic case of the claim that a mathematical calculus can organize reality. The resulting "mechanical order" and numeration informed the structuring of time and space in schools and underpinned school discipline. A synoptic account of disciplinary education is provided with reference to M. Foucault.

The contrast between disciplinary pedagogy and humanistic pedagogy is framed as "mechanism vs. organism," "mechanical aggregate vs. organic system," drawing on arguments by the Russian philosopher and psychologist A. Arsenyev. We then consider school designs that treat the school as an organic system, using the cases of Moscow Experimental School No. 91 and the Univers School in Krasnoyarsk. To explain how education is organized in these schools, we use A. Tubelsky's concept of the school's uklad – rendered here as school ethos – and relates it to what English-language scholarship terms the hidden curriculum, that is, the formative influence of the school environment and informal life on students' worldviews.

The article concludes with a description of the project by I. Frumin and B. Elkonin implemented at Univers, titled the "School of Growing Up." Its core idea is to differentiate age-bound and all-age spaces within the school. Age-bounded space is organized around staged growing up; age features are reflected in the regulation of classes and in the architecture and design of learning spaces. All-age space is a shared arena for inter-age communication and encounter.

Keywords: *didactics; discipline; determinism; mechanism; organism; freedom; school ethos (uklad); hidden curriculum; personhood*

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Introduction

We begin by formulating the core contradiction that defines the problem field addressed below. This tension is not new; its discussion

and proposed resolutions have a long history in European philosophy, ethics, psychology, and pedagogy. In brief, it is the contradiction between a utilitarian–instrumental view of the human being, where a person is evaluated by certificates, diplomas, standards, regulations, and similar measures, and a value-humanistic view of the human being as a unique individual.

In one way or another, this contradiction is always "resolved" in educational practice, yet it becomes especially acute during periods of education reform, when reorganizations and modernization objectively intensify it. Practitioners repeatedly face the need to choose which pole to prioritize: what to make the aim and value, and what to treat merely as a means or a condition.

Formal, declarative attempts to "remove" this contradiction – typically by offering reassuring "both-and" formulas – actually reinforce the first, utilitarian approach to education. Proclaimed shifts toward "personalization" or a competence orientation often fail to produce substantive changes in practice. Pupil and teacher workload continues to be measured in hours, and success in learning is still assessed by marks and rankings, rather than by transformations in worldview or demonstrable gains in competence. The "value" of a school subject is still determined by the number of hours allotted to it, which defines its weight in the curriculum and teachers' labor costs. The declared transition to a competence-based framework is commonly expressed through the triad "know / be able to / master," which teachers spontaneously associate with the earlier focus on knowledge, skills, and abilities (traditionally ZUN in Russian pedagogy). In practice, such associations tend to replace the competence approach with the familiar knowledge-based one.

This occurs because reducing declared innovations to established routines for reproducing educational situations – and one's own functioning within them – is cognitively straightforward, guided by habitual benchmarks and performance indicators.

By contrast, nurturing the personal dimension – which presupposes independent choice of worldview orientations – resists rigid regulation and control. As a result, learner- and subject-oriented education largely remains a utopia: it is believed in and desired, but real pathways to its attainment exist only at the level of a project. Such a project is oriented not to what already exists, but to what could be under certain conditions and contingencies; without designing those conditions and the means to sustain them, it is unlikely to take shape. This is a pedagogy of the

possible – an area of psycho-pedagogical risk where outcomes cannot be guaranteed.

We now turn to the cultural-historical preconditions of this contradiction.

Didactics as a Product of the Era of Universal Determinism

In the professional consciousness of many educators, a natural-scientific paradigm, grounded in Laplacian determinism [1], still predominates. At its core lies the idea of the universality of causal explanation for all phenomena. Even pedagogical systems that claim to be innovative proceed on the assumption that it is possible to design instructional influences that will lead to predictable and controllable results. Tellingly, the term technology – applied initially to procedures for producing non-living artifacts (casting technology, sheet-rolling technology, assembly-line technology) – has entered and become entrenched in pedagogical vocabulary. Alongside technology, the term mechanism is often used when one needs to describe governance of the educational process and the impact of pedagogical interventions; to set out interrelations among elements of the pedagogical system and the order in which an instructional technology is enacted; or to present, in a systemic way, the complex of processes and states of a pedagogical system.

Suppose we recall the pedagogical system of the undeniably outstanding thinker J. Comenius (1592–1670), expounded in The Great Didactic. In that case, we find that mechanistic and technological images are used to justify the very foundations of the approach. Comenius formulates a general requirement for didactics: “We should wish instruction to become mechanical, that is, so prescribed and certain that everything taught, learned, and done cannot but succeed – just as in a well-made clock, cart, ship, mill, or any machine constructed for movement” [1, p. 238]. The same machine-like, technological character is the key to establishing general discipline: “A school without discipline is like a mill without water; as soon as the water is diverted the mill stops, and so, if discipline is withdrawn, a school necessarily falls to pieces” [1, p. 258]. Elsewhere, the school is likened to a printing press: “The black ink is the living voice of the teacher, imparting from books the knowledge of things and transferring this knowledge into the minds

[1] Pierre-Simon, Marquis de Laplace (1749–1827), – French mathematics, physics And astronomer, believed that an accurate description of a system’s initial state and the forces acting within and upon it allows one to calculate all its subsequent states. The past and present determine the future.

of listeners; the press is school discipline, which arranges and compels all to receive instruction" [1, p. 292].

A. Leontiev characterizes this machine-like nature succinctly: "J.A. Comenius compared the teacher (the educator) to a master craftsman, and the school to a workshop in which a human being is made out of a child. This figurative comparison, unfortunately, in some strands of pedagogy, acquired flesh and blood – a step toward turning pedagogy into a 'recipe-based' science and the learning process into a 'didactic machine.' This view has survived into our day…" [2, p. 14].

The four volumes of The Great Didactic appeared from 1633 to 1638, during the era of European rationalism (17th–18th centuries). The hallmark of scientific thought in that era was the use of mathematical and mechanical models. To understand and to explain meant to render a phenomenon as a mechanism or a mathematical description. This mode of understanding spread to everything: the motion of planets (Copernicus, Kepler, Newton), jurisprudence (G. Leibniz), physiology, and the psychology of human thinking (Locke, Hartley).

From the vast continuum of philosophical and scientific achievements of the time, we focus on one notable theory proposed by G. Leibniz. Leibniz (1646–1716), beyond his contributions to logic, mathematics, mechanics, jurisprudence, and linguistics, is known for aspiring to a single "universal science." Drawing on advances across branches of mathematics and on theories of systematization and classification, he posited the possibility of a "calculus of everything." He wrote in the History of the Idea of a Universal Characteristic: to each thing there might correspond its own "characteristic number" [3, p. 412], and once such characteristic numbers were established for most concepts, humankind would gain a new organon, one that would strengthen the power of the mind more than optical lenses strengthened the eye [3, p. 416]. Ultimately, disputes would be settled not by rhetoric but by computation: "Let us calculate" [4, p. 497].

Leibniz's "numeric characterization" is not merely a matter of the history of philosophy; today, we see many applications of this idea – for example, blood-group notation, or genomic description. In educational practice, the same logic appears in alphanumeric labels for school classes and university cohorts, numerical marks characterizing attainment, and the calculation of pupil and student rankings.

A significant step in spreading and consolidating the mechanico-mathematical approach occurred at the end of the period in question – the eighteenth century. M. Foucault interprets this as a shift toward a

universal order and universal disciplinarity across all spheres of life, including education [5, 6]. "In the eighteenth century," writes Foucault, "rank begins to determine the basic form of the distribution of individuals in the school order… The organization of space by rows is one of the major changes in education… By providing individual places, it became possible to control each person's simultaneous work. School space began to function as a mechanism of learning, but also of surveillance, hierarchy, and reward" [6, p. 179]. Space took on a tabular, matrix-like form that ordered both the physical and the social place of the individual in the educational megamachine; the same matrix governed seating in the classroom and entries in grade books and transcripts. The same applies to time: "Different chronological sequences, which discipline combines, are parts of the mechanism by which complex time is formed" [6, p. 202]. In effect, "the school became a learning machine in which each pupil, each level, and each moment – properly articulated – are continually exploited in the general process of instruction" [6, p. 223]. As M. Savin notes, from this epoch the school, alongside the prison and the barracks, becomes a key disciplinary mechanism in Western society [7, p. 105].

The limited applicability of causal determinism to living beings in general, and especially to those endowed with psyche, was emphasized by leading Russian physiologists and psychologists – N. Bernstein, A. Ukhtomsky, A. Leontiev, K. Fabri, and P. Galperin. Galperin formulated this limit briefly and aphoristically: thanks to mental representation of a situation, the individual gains the possibility of choice, whereas a billiard ball has none [8, p. 59]. Mechanics predetermines the trajectory of the ball; the behavior of a living being with a psyche is determined not only by the past and by external impacts but also by internal regulation, orientation, and an image of the goal (a picture of the future). A living being endowed with psyche constructs a subjective chronotope, defining its own time and space and situating significant events within it. This is most true of the human being, who possesses a life perspective [9, 10] and a space shaped as one's "cultural body"[1] [11–13].

Differentiating inorganic systems (which I. Kant called "mechanical aggregates") and organic systems, A. Arsenyev writes: in inorganic systems, the whole is determined by its parts; the parts exist before the whole, and the whole is constructed from the parts as a structure. In

[1] The term "human cultural body" was introduced by K. Marx to denote the cultural and instrumental environment that a person uses in his transformative activity.

organic systems, by contrast, the parts are determined by the whole; the whole exists before the parts, and the parts arise as the whole's self-articulation in the course of development. Functional differentiation of the whole precedes its structural segmentation; corresponding organs are created to carry out the functions. The present state of the system is determined not only, and not so much, by its past as by its future (teleological determination prevails) [14, pp. 86–87].

Indeed, a human being appears in the world already as an organic whole – not (to risk the comparison) as an aggregate assembled on a conveyor from a kit of parts and units. A child comes to school "as a whole," not as a combination of height and shoe size, memory, attention, and thinking; and the child has expectations and an image of the future. It is no accident that preschoolers play at "school," imagining what will happen there and how. Following the logic of organic systems, the school itself, as a whole, should be conceived as a living organism.

Didacticism vs. Humanism

Relations with classical didactics – rooted in classical mechanics and the idea of universal order and discipline – would be simpler were it not for their enduring connection with humanism. The historical period known as the age of European rationalism (17th–18th centuries), also called the Enlightenment, is marked by the flourishing of humanism and liberalism (Voltaire, J.-J. Rousseau, D. Diderot).

J. Comenius himself wrote the General Council for the Improvement of Human Affairs, which is permeated with ideas clearly opposed to crude mechanicism. For example: "What, then, is a human being? A living creature endowed with freedom of action, destined to rule over creation and to commune eternally with the Creator. The human is made to be (1) the head of all creation, as a little world; (2) ruler of the visible, as the king's viceroy and God's deputy; (3) a partaker in eternity, standing before its throne" [15]. And further: "A human surpasses animals in three ways – by reason, by speech, and by freedom for action of any kind; but the highest distinction lies in absolute freedom of choice, not bound by necessity to do this rather than that" [15]. This is said by the same thinker who likened the school to a machine and pupils to parts of that mechanism, who affirmed the value of discipline rather than "freedom of action," much less "absolute freedom of choice."

G. Leibniz, also concerned for the common good, authored a work with the curious title Wilhelm Pacidius Leibniz's Aurora, or the Beginnings of a

Universal Science Emanating from the Divine Light for the Benefit of Human Happiness [16, pp. 401–403]. He also reflects on freedom as a basic property of the rational being: "A human is free insofar as he possesses the power to think or not to think, to move or not to move, in accordance with the preference or choice of his own mind" [17, p. 174].

A path to reconciling two seemingly incompatible positions was found by I. Kant (1724–1804). In the Critique of Pure Reason, he formulates two laws of human existence: "The pragmatic law is based on empirical principles, for without the aid of experience I cannot know either my inclinations, which demand satisfaction, or the natural means capable of satisfying them. The moral law abstracts from inclinations and from natural means of satisfying them, and considers only the freedom of a rational being as such…" [18, p. 472]. For Kant, human beings are transboundary creatures living at the boundary of two worlds: the natural world of Laplacian determinism and the world of free rational beings governed solely by the moral law. As entities of the phenomenal world, they are subject to natural and social rules and regulations; as entities of the noumenal world, they possess inner freedom. As empirical individuals, they can be "counted," given numerical characteristics; as free rational beings, they are incalculable and boundless.

Applied to schooling (and higher education), this duality means that the learner, as a social individual, is embedded in the regulations of the educational process. At the same time, the same person, as a personality, is free to choose worldview anchors. This duality is articulated with particular clarity in the works of A. Arsenyev, V. Bibler, V. Slobodchikov, and E. Yamburg.

The problem-situation we present – discipline or freedom – is perceived differently by educators, philosophers, and psychologists engaged in searching for and justifying new approaches to education. Its sharpness may be downplayed (sometimes the very existence of the problem is ignored), registered as a given, or treated as a challenge and a reason for reflection and active transformation.

As evidence, consider two statements by authors who have long been involved in educational innovation. "By a didactic conception, I mean a system of regulatives in accordance with which the process of teaching is designed and carried out. These regulatives are intended to impart definite goal-related, content-related, and process-related properties to teaching, so that it can fulfill the social function expected of it – forming a person with a particular type of education. This does not contradict the fact that, at a certain stage of democratization, a person is freed from the

rigid fetters of the so-called ‘social demand’ and can choose the type, form, ideological, national-cultural, and professional orientation of their education. Freedom of education would hardly be possible if it ran counter to the requirements of social development” [19, pp. 73–74].

From this standpoint, the problem disappears. However, the introduction of tightly regulated educational standards and unified requirements demonstrates that liberation from the “fetters of the social” – more precisely, state demand is not in sight. Every state, always and everywhere, is interested in reproducing its citizens’ cultural identity, which guarantees its sovereignty. It is difficult to imagine a person’s free choice of ideological and national-cultural orientation without risking the loss of civic identity. The very existence of the state, the country, and the individual as a citizen is defined by unity of views on key issues and a shared understanding of existential choice. E. Yamburg aptly characterizes the problem of freedom and obligation with the metaphor of a shoulder-yoke: what is needed is equilibrium [20].

“A person, to develop as a personality, must have themself as the goal. However, this cannot be done without transforming the social conditions of one’s existence… Such a formulation already shows that the aims of the pedagogical process are sufficiently contradictory. Should we educate a person as a personality or as labor power, as a cultural-historical subject or as a specialist-professional? … In reality, these aims are objectively antinomic, i.e., their opposition does not depend on the wishes of educators” [21, p. 42].

It is an antinomy precisely because, regardless of the wishes of participants in the educational process – teachers and learners alike – it will be objectively present in their lives. A university applicant has a certain freedom of choice, but school exam scores causally determine it. A graduate has a certain freedom, but the labor market conditions it. Meanwhile, both teacher and student have their own personalities and typically intend to reinforce that conviction. The question is what they understand by personality. This leads to the question of freedom, whose answer is likewise antinomic: freedom from or freedom for (K. Marx, E. Fromm, E. Il’enkov).

V. Bibler proposes relieving the categorical opposition between the social and the personal in education. “The process of upbringing (the scheme educator–pupil), in my view, should in school be projected into the scheme teacher–student. The teacher educates only insofar as he teaches, participates in the work of education. I do not know who the true educator is – the 10–12-year-old schoolchild or the 28- or 40-year-

old teacher who has made many compromises in life. Does the teacher know more? – Yes! But to assume that he is the more normal human being in the moral sense – I think not" [22, p. 11]. And further: "By embedding our knowledge in the pupil's consciousness, we deal with a certain unpredictable result. But when the school claims to encompass all of the pupil's free time, to reveal his soul, to know what he is at any time of day, and when we, teachers, are to influence all this, then the school becomes incredibly dangerous… The school should not, through expansion, swallow the entirety of the pupil's life" [22, p. 12].

V. Bibler argued that developed thinking, enriched by cultural models of relating to the world, forms the basis for proper moral choice. Several arguments support this position. In philosophy and psychology, there is an authoritative view (S. Rubinstein, E. Il'enkov, A. Petrovskii, A. Arsenyev) that the criterion of a mature personality is action based on free moral choice. This stance continues the position of I. Kant [18]. While the development of specific mental functions can be measured by tests, provoking a person to make a moral choice is itself immoral. Thinking can be developed and assessed through problem-solving, tests, and success in contests and olympiads; morality cannot. "Morality is … an eternal problem. In what sense? Not that we have not found it, but that whatever has been found comes alive each time, because it is concrete. Is there anything moral once and for all, in the sense of a rule? – Only the paradigm of a dead person's or a hero's life. That is eternal… But to know once and for all how to act rightly, so that each time our action would follow from some rules – this will not work. There are no rules for all cases of life … It is eternal in the sense that it is always decided and enacted anew" [23, p. 50].

This issue was debated in the 1980s and 1990s, when discussions about renewing education took place not only in staff rooms but also in academic circles. "An urgent task is to draw on the largely untapped potential of Soviet pedagogical science. This concerns, first and foremost, pedagogical psychology, which, since the second half of the 1950s, has assumed many functions of pedagogical anthropology – the foundational discipline in the system of pedagogical knowledge. All the more or less significant theories of teaching and upbringing from the 1970s and 1980s that have aroused keen interest among teachers are associated with the names of psychologists. Psychology has formed several serious scientific schools and has set forth several conceptions that have gained wide recognition, including abroad" [24, p. 14].

Developmental Education and the School Ethos (Uklad)

The second half of the 1950s marked the first articulation of systems of developmental education (razvivayushchee obuchenie). These include L. Zankov's system and the Elkonin–Davydov system (D. Elkonin and V. Davydov). In these approaches – especially that of D. Elkonin and V. Davydov – V. Bibler's thesis on the leading role of thinking in pupils' development was, in effect, realized. The intensive development of hypothetico-deductive thinking in the early grades laid the foundation for worldview formation in middle and upper school; this later produced a recognizable cohort of graduates of developmental education. Among alums of Moscow Experimental School No. 91 – the first school to implement the Elkonin–Davydov system – are outstanding mathematicians, programmers, chess players, and artists. In an interview, when B. Elkonin (D. Elkonin's son and successor) was asked whether he could "recognize" a graduate of School 91, he answered that not by outward appearance, but that after a short conversation, the guess would likely be confirmed.

Recollections by the graduates themselves are collected in the memoir volume In the Heart of 91. A few impressions: "To say that School 91 made me myself is to say nothing. The best thing that could have happened to me in life is our school. It is not a building. Not lessons. Not people. It is a whole world, and if you were lucky enough to be in it, you are a terrific lucky one" [25]. "I do not remember my first impression, but in general, this school is, so to speak, an informal intellectual. And the pupils were very lively, not 'chilled by intellect.' You know, there are intellectuals, and some of them are not very sociable. Here everything was fine – even with the teachers" [25]. "Some teachers managed to teach us 'through the subject.' They taught me – taught us – to be free. Thanks to them, I realized that my calling is in creativity" [25].

Irreducibility to intellectualism; transcending through the subject; irreducibility to anything particular, and the primacy of the school as a whole world – this characterizes the atmosphere of school life, the life of a school as an organic system in which "the whole exists before the parts." Its world, its microcosm, exists before and above the timetable, homework, and other particulars; above all this, one senses its breathing, its atmosphere.

For a school to transform from a mechanism into an organic system, it must oppose mere discipline with something else. K. Ushinsky wrote of the "spirit of the school," P. Kapterev of the school's "spiritual physiognomy." In contemporary Russian pedagogy, the word uklad has

taken root, mainly owing to A. Tubelsky, who attributed a special place and function to the concept. A reading of A. Tubelsky's writings on the school uklad suggest the concept's constitutive function.

A. Tubelsky held that the uklad rests on a social compact that yields a school Constitution: "The uklad is possible only as an agreement among those who will live in it – provided decisions are made openly, each member of the community can influence decisions concerning the whole school, and the school community and its governance, self-governance, and co-governance can take on a variety of structures" [26, pp. 179–180].

The uklad is formed not by the linear sequence of the instructional process, whose regulations are set, but by the school's various parallel lives: the emergence, growth, and dissolution of child and youth subcultures; flashes of spontaneous creativity; the birth of sympathies and antipathies. All this influences worldview orientations just as much as the curriculum-driven instructional process does. The uklad brings together several spaces: instructional, play, artistic-creative, and free-communication. Each of these quasi-"organs" has its own internal regulation and its own order of life.

The uklad not only constitutes the school from within. If a school claims to be a living organism, it must, like any organism, participate in exchanges and reduce entropy in its surrounding environment. Put non-metaphorically, a school should become an attractive destination for other educational organizations, which presupposes that it is an open, organic system. Thus, presenting itself to the broader public, what B. Elkonin called publication – it also belongs among the school's tasks.

The uklad determines the processes known as hidden education. The term was introduced by P. Jackson in Life in Classrooms (1968), where formal and informal processes are shown to shape educational success and failure [27]. It was precisely this kind of hidden education that School 91 graduates had in mind when they spoke of teaching "through the subject."

I. Frumin and B. Elkonin proposed a detailed program for transforming a school into an organic system for the Univers School attached to Krasnoyarsk State University. At the foundation of the project lies the principle of polarization and boundary-ness of the entire school space. The poles of the overall educational space are the age-bounded and the all-age spaces.

Life in the age-bounded space is defined by age stratification – by pupils' and classes' belonging to a given educational stage. In this space, we have a school for growing up. School ages are presented to one another. For a younger pupil, the image of a middle-school student

should be visible and attractive: it is a different, more adult life, and this difference should be manifest in the organization of learning, including greater student independence and responsibility. The age-bounded space, presented as a space of growing up, should disrupt the monotony that M. Foucault described.

The chief indicator of age stages is the difference in modes of engagement, which is achieved, among other things, by changing the forms of organizing the educational process: from the class-lesson model, through the laboratory – seminar model, to the lecture – laboratory model. "The difference in organizational forms," write I. Frumin and B. Elkonin, "must be made visible and materially fixed, first, in the architectural – aesthetic characteristics of assignments and, second, in the differences in the composition and functions of the rooms for work. For the primary school, the main room is the classroom; for the middle school, the laboratory and a seminar room with a round table; for the upper grades, a lecture hall and a library specially arranged for individual study" [28, p. 32].

How the idea of an age-bounded space first arose and how it was implemented is recounted by I. Frumin in an interview for Vesti obrazovaniya: "We thought for a long time about how to make the school not only a platform for developmental education but also an interesting place for pupils. Conversations with my mentors (and later colleagues) helped us grasp an important point: the overall problem with school is that, from first to eleventh grade, it operates under the principles of primary school. And this is fundamentally wrong. From then on, we built the school whose basic construction is the age stages. At the time, we were helped greatly by the opening of a new building, to which we moved all of the primary school, while the old building we divided into two blocks: for middle and for upper-school students" [29].

Now to the all-age space of Univers. This space is free of age stratification. It is constructed as an ensemble of clubs "by interest." Here, child–adult initiatives take form and come to life, with priority given to pupils' initiative, in the view of I. Frumin and B. Elkonin, "different forms of study and communication must be expressed in the differing material-aesthetic appearance of the rooms for them" [28, p. 32].

Conclusion

We have revisited a familiar opposition – between disciplinary pedagogy and personality-oriented pedagogy – but have focused on what we consider its core: whether the school is conceived as a technological machine or as an organic system, and, accordingly, whether the pupil is

treated as a ‘numbered’ individual or as an autonomous personality. By a ‘numbered’ individual, we mean a learner whose presence is recorded by a register number, whose achievement is reduced to an average mark, and whose place in a school lineup is determined by height. In contrast, as an autonomous personality, the learner is recognized through sympathies and antipathies, motivation, and vision for the future.

Given the state’s legitimate interest and involvement in reproducing the culture and worldview of future citizens, education will always include regulation and standardization – and therefore numeration and technologization. The task, especially today, is to avoid turning qualities such as conscience, morality, and civic commitment into objects of pedagogical technology. These belong to personal stances. A personality, as an organic system – unlike a social individual, a mere functionary, or a ‘cog’ in the social megamachine – is constituted by freedom of choice. A human being, as an organic system, can develop and acquire identity only within an appropriately organized organic educational environment.

How, then, can an established didactic system with its discipline coexist with the development of personality? We argue that coexistence becomes possible when didactics is integrated into the school’s uklad – its ethos – and transformed into a space for growing up. In this configuration, disciplinary forms are subordinated to developmental aims, and the school’s organism provides the living environment in which autonomy, responsibility, and worldview can mature.

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Information about the authors:

Alexander M. Medvedev, Candidat of Psychology Sciences, Moscow City University
(4, 2nd Sel'skokhozyaystvennyy proyezd, Moscow, Russian Federation, 129226).
E-mail: al.medvedeff2009@yandex.ru
ORCID: https://orcid.org/0009-0009-7908-8650; SPIN RINTS: 3878-1895;
Scopus ID: 36802216800

Irina V. Zhulanova, Candidat of Psychology Sciences, Moscow City University
(4, 2nd Sel'skokhozyaystvennyy proyezd, Moscow, Russian Federation, 129226).
E-mail: irina.julanova2010@yandex.ru
ORCID: https://orcid.org/0009-0003-2309-1865; SPIN RINTS: 5158-2526

ОСНОВЫ ПЕДАГОГИКИ: ДИСЦИПЛИНА ИЛИ УКЛАД?

***Медведев Александр Михайлович*[1],**
***Жуланова Ирина Викторовна*[2]**

[1, 2] *Московский городской педагогический университет, Москва, Россия*
[1] *al.medvedeff2009@yandex.ru, https://orcid.org/0009-0009-7908-8650*
[2] *irina.julanova2010@yandex.ru, https://orcid.org/0009-0003-2309-1865*

Аннотация. Рассматривается одна из ключевых проблем, сложившихся в истории педагогики под влиянием двух концепций образования и способов его организации. Это механистический и гуманистический подходы. Противопоставление естественнчной парадигмы и гуманитарной парадигмы для педагогики не ново. В данном случае актуальность обращения к проблеме определяется необходимостью рефлексии отношения к наследию классической дидактики.

Анализируются исторические условия возникновения дидактики, когда научное объяснение опиралось на достижения механики и математики. Именно математические и механистические способы понимания мира и его законов предопределили подход Я.А. Коменского к построению дидактической системы. Из всего наследия философии рационализма мы выбрали научные построения В.Г. Лейбница. Это яркий образец претензии математического подхода к пониманию всего мироустройства. Механическое устройство и числовой порядок легли в основу организации времени и пространства в школе, в основу школьной дисциплины. Обобщенная характеристика дисциплинарной системы образования дана с привлечением работ М. Фуко.

Различия дисциплинарной педагогики и гуманистической педагогики представлено противопоставлением «механизм – организм», «механический агрегат – органическая система». Для объяснения этого противопоставления использована аргументация, данная российским философом и психологом А.С. Арсеньевым.

Проекты школы как органической системы рассмотрены на примерах экспериментальной школы № 91 г. Москвы и школы «Универс» г. Красноярска. Для понимания особенностей организации образования в этих школах использовано понятие «уклад», введенное основателем «Школы самоопределения» А.Н. Тубельским. Уклад школы ассоциируется с теми феноменами, которые определяются как «скрытое образование» – это влияние среды школы, ее неформальной жизни на становление мировоззрения ее учеников.

В завершение приведено описание проекта И.Д. Фрумина и Б.Д. Эльконина, реализованного в школе «Универс» и названного «Школой взросления». Основная идея проекта состоит в разграниченгиии возрастного и невозрастного пространств школы. Возрастное пространство строится в соответствии с идеей взросления, особенности возраста отражены в регламентации занятий, в архитектуре и дизайне учебных помещений. Невозрастное пространство это пространство общения всех возрастов, место их встречи.

Ключевые слова: *дидактика, дисциплина, детерминизм, механизм, организм, свобода, уклад, личность*

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Информация об авторах:

Медведев Александр Михайлович, кандидат психологических наук, ведущий научный сотрудник Лаборатории проектирования деятельностного содержания образования, Московский городской педагогический университет (2-й Сельскохозяйственный проезд, 4, Москва, Россия, 129226).
E-mail: al.medvedeff2009@yandex.ru
ORCID: https://orcid.org/0009-0009-7908-8650; SPIN РИНЦ: 3878-1895;
Scopus ID: 36802216800

Жуланова Ирина Викторовна, кандидат психологических наук, доцент, доцент дирекции образовательных программ, Московский городской педагогический университет (2-й Сельскохозяйственный проезд, 4, Москва, Россия, 129226).
E-mail: irina.julanova2010@yandex.ru
ORCID: https://orcid.org/0009-0003-2309-1865; SPIN РИНЦ: 5158-2526

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VIRTUAL PRACTICAL TEACHING: AN APPROACH TO AROUSE STUDENTS' SUBJECTIVE CONSCIOUSNESS IN IDEOLOGICAL AND POLITICAL EDUCATION

***Bao Chen*[1], *Shangli Wei*[2]**

Shanghai University of Political Science and Law, Shanghai, China
[1] *cb612@sina.com*
[2] *2456265921@qq.com*

Abstract. Virtual practical teaching, which is developing in the age of the Internet, represents a new form, dimension, and exploration of practical training. It utilizes modern information technologies and networked, intelligent communication platforms to integrate online and offline educational resources. By building virtual libraries of valuable resources, it aims to promote students' subjective consciousness – an essential supplement to traditional practical education. The in-depth exploration of virtual practical education actively drives the reform of ideological and political education in higher education. This, in turn, enhances the persuasiveness, attractiveness, and affinity of these courses. It also drives the innovation and development of educational concepts and teaching systems in ideological and political education.

Keywords: *Internet era, ideological and political education in higher education, virtual practical teaching*

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The question of how to properly understand and effectively manage the relationship between ideological and political theory courses (IPTC) and the Internet has become a central issue for higher education institutions seeking to reform IPTC instruction. Virtual practical teaching, which has emerged in the era of the Internet, is a new form, dimension, and exploration of proper education. It relies on modern information technology, utilizes networked and intelligent communication platforms to integrate online and offline teaching resources, and builds virtual libraries of practice resources to promote

students' subjective consciousness. As an essential complementary method to traditional practical teaching, it reflects the principle that "new media and technology should be used to enliven our work and promote the deep integration of the traditional advantages of ideological and political work with information technology to enhance contemporary relevance and attractiveness" [1]. A comprehensive exploration of the application of virtual practical teaching can drive the reform of IPTC teaching in higher education institutions and enable them to "adapt to the situation, keep pace with the times and innovate in line with trends" [2]. This approach effectively strengthens IPTC's persuasive power, emotional appeal, and accessibility. It also promotes the innovative development of its educational concepts and teaching systems. The ultimate goal of this initiative is to continually deepen the connotation of IPTC, enhance the quality and effectiveness of education and teaching, meet the development needs of the new era, and cultivate outstanding talents with high political awareness and strong moral character [3].

1. Virtual Practical teaching: An unavoidable choice for the practical teaching of ideological and political courses in the Internet era

1.1 An indispensable prerequisite for the further development of practical teaching at the practical level

Traditional practical teaching, while offering students the opportunity to engage in a physical environment, faces several pressing challenges. Students often participate only passively, and high costs result in low participation rates [4]. Additionally, safety issues arise during field trips, and there is a discrepancy between teaching in the field and in the classroom. These real-world limitations prompt us to explore the virtual world. Consequently, virtual practical teaching is a natural extension of the digital age and a spatial extension of traditional, physical practical teaching [5].

Firstly, virtual practical teaching effectively complements and extends the resources of physical practical teaching. It overcomes time and space constraints, enabling distance learning and resource sharing. For many educational institutions, it is challenging to provide suitable experimental equipment, practical training sites, or real-world opportunities. In contrast, virtual hands-on teaching can simulate a variety of complex experimental and operational scenarios, providing students with more varied practical experiences. This virtual

environment can accommodate large numbers of students simultaneously without being constrained by space or equipment availability, greatly expanding teaching resources. Additionally, virtual practical teaching provides strong support for distance learning, as students can engage in practical learning from anywhere, at any time. Students from different regions and institutions can share quality educational resources through virtual platforms, promoting broad accessibility and equitable distribution [6]. This sharing mechanism not only enhances the efficiency of resource utilization but also enables more students to benefit from high-quality practical teaching, thereby promoting balanced educational development. The limitation of traditional practical teaching, which often only benefits a select group of high-performing students, is effectively removed in this way, significantly increasing participation rates for both teachers and students. Campus boundaries do not limit virtual practical teaching. It also attracts external stakeholders, such as research institutions, to participate in the development of virtual practice platforms. This shifts practical teaching from campus to off-campus and from physical to virtual space. In this process, various aspects of social life, including political and cultural activities, are being integrated into the realm of virtual practical teaching, further increasing its importance and extension.

Secondly, virtual practical teaching not only enhances the safety of practical instruction but also improves teaching effectiveness and enriches students' learning experiences. Traditional hands-on teaching has various risks. For example, when a large number of students visit memorial halls, potential safety risks can arise. With virtual practical teaching, these activities can be simulated in a risk-free digital environment. In this way, students can repeatedly practice operational skills and emergency procedures without worrying about safety issues. At the same time, the highly realistic simulated environments in virtual practical teaching make it easier for students to grasp and master the knowledge intuitively. The interactivity and immersion in virtual environments significantly increase students' engagement and interest. Learners can freely explore and manipulate virtual scenarios, deepening their understanding and memory of key concepts. This hyper-realistic simulation not only enhances learning outcomes but also promotes the application of students' practical skills. In addition, the Chinese government has carefully formulated and officially issued several regulations that comprehensively support the development of virtual practical teaching. These policies provide systematic guidance on

technical standards, management protocols, protection mechanisms, and assessment methods, ensuring the standardized and scientific implementation of virtual practical teaching. Their implementation has also strengthened organizational management and guarantee mechanisms, laying a solid foundation for the further development of virtual practical teaching.

Thirdly, virtual practical teaching significantly enhances the pedagogical impact of practical teaching. By leveraging its unique features – such as real-time interactivity, immersion, and transcendent capabilities – this teaching approach stimulates students' initiative and creativity to the fullest. Through real-time interactivity, students receive immediate feedback on their operations. Mistakes can be corrected immediately, and what has been learned can be consolidated and reinforced. Such instant interaction not only sharpens students' operational skills but also deepens their understanding and application of concepts. In virtual question-and-answer sessions, for example, students can see the results immediately and adjust their thinking accordingly, significantly improving learning efficiency. Immersion in realistic virtual environments enables students to fully engage in the learning process. VR technology provides realistic visual, auditory, and even tactile experiences, simulating real-life operational scenarios. This immersive experience keeps students engaged, enhances their concentration, and boosts their motivation, enabling more effective skill acquisition. The transcendent capabilities of virtual practical teaching allow for the simulation of scenarios that are physically impossible or dangerous in the real world, providing safe yet rich hands-on opportunities. Students can safely experience complex and high-risk operations, such as simulating the crossing of mountains and grasslands during the Long March, which would not be feasible in the real world. This not only broadens their practical horizons but also stimulates their spirit of discovery and innovation. Compared with traditional teaching methods, virtual practical teaching effectively overcomes the limitations of the system, including inadequate mechanisms, limited subjectivity, limited social connections, and formalism. As a result, it has become an innovative model for practical teaching in ideological education, characterized by contemporary features and advanced values [7].

1.2 The objective condition for increasing the effectiveness of ideological and political education in the Internet era

It is undeniable that in some university classes, student attention is relatively low, and a clear trend has emerged among many students of

becoming “phubbers” (mobile-obsessed learners). The main reason for this lies in students’ passive participation in classroom activities where their initiative is not fully utilized. As a result, they struggle to fully comprehend the profound connections and unique appeal of Marxism. The proliferation of the Internet and the emergence of virtual practice offer timely solutions to these challenges. On the one hand, hands-on online activities break through time and space constraints by seamlessly connecting in-school and out-of-school learning.

On the other hand, the participatory nature of online media activates students’ subjectivity and agency during virtual practice, encouraging deep engagement. The internet age enables the rapid dissemination of information with a broad reach. Students today have access to a variety of information sources through various channels. Ideological and political education must adapt by utilizing digital platforms to dynamically update course content with the latest theoretical developments and current issues, thereby increasing the relevance and attractiveness of courses through the timely integration of contemporary problems. These platforms should facilitate freedom of expression, allowing students to share their perspectives and practical experiences.

Such interactive models stimulate interest in learning through participatory discourse, encourage student agency, and enable teachers to monitor progress and provide targeted support. Through self-learning media platforms, students move from passive recipients of knowledge to active discoverers and creators by proactively seeking information, publishing their own content, and participating in peer discussions. This paradigm shift significantly empowers students’ agency, as demonstrated by learners documenting virtual experiments and reflections, sharing insights via social learning platforms, and consolidating knowledge through collaborative innovation. Crucially, students become co-creators and disseminators of knowledge in virtual teaching ecosystems. To drive teaching reform, we need to recognize the limitations of conventional approaches, change pedagogical mindsets, and innovate teaching modalities. We should advocate for the development of diverse, substantive virtual practice activities that achieve deep integration and effective synergy with network technologies. This approach aims to expand the realm of practical teaching while renewing concrete forms of social practice. Through these efforts, we will establish a new paradigm in which online virtual practices and offline social practices complement and reinforce one another, thereby profoundly advancing the reform of practical teaching.

This is not only an inevitable trend and a reasonable choice for deepening practical teaching reform in the internet era, but also a crucial way to improve the efficiency and effectiveness of ideological and political education. It enables the cultivation of students' ideological and political education more effectively and significantly enhances the practical effectiveness of such courses.

1.3 Meet the learning and development needs of students with a digital background (post-00 generation)

To excel in ideological and political education in higher education, it is essential to adapt to changing circumstances, keep pace with the times, and innovate in line with current trends while addressing students' growth, development needs, and expectations. The current college student population primarily consists of post-00s, who have grown up alongside China's internet development, making them true digital natives. As a result, they possess an inherent familiarity with and affinity for the online world. Compared to previous generations, today's young people exhibit significantly higher levels of engagement and deeper involvement in social platforms such as TikTok, Weibo, WeChat, and Rednote. They also demonstrate greater sensitivity and proficiency in various Internet and virtual technologies. The Internet, with its diverse functions and highly influential content, strongly appeals to the post-00s generation, a group characterized by distinctive individuality. Standard internet functions include browsing, searching, email, remote access, file transfer, Bulletin Board Systems (BBS), internet telephony, information services, newsgroups, online chat, e-commerce, and online transactions. The latest statistics show that China's top ten internet applications by user base are: online video (including short videos) (97.7%), instant messaging (97.0%), short videos (96.4%), online payment (87.3%), online shopping (83.8%), search engines (75.7%), live streaming (74.7%), online music (65.4%), online food delivery (49.9%), and ride-hailing (48.3%). Notably, ride-hailing (20.7%), online travel booking (20.4%), and internet healthcare (14.2%) have experienced the fastest growth. College students are among the most active users of the Internet. Immersion in virtual activities has become an integral part of their studies, daily lives, and social interactions. Consequently, their values, political inclinations, behavioral norms, and personality traits are inevitably and deeply influenced. This reality necessitates careful consideration of ideological and political education in higher education, particularly in the practical teaching of these courses.

On the other hand, individuals today place extraordinary emphasis on realizing personal self-worth. In exploring practical approaches to achieving this, virtual practice teaching has emerged as a paradigm-shifting educational methodology, demonstrating unparalleled value and significance. To date, we have successfully organized fifteen virtual practice competitions. In these events, students have repeatedly shown remarkable capabilities by leveraging technological platforms that are often unfamiliar even to many instructors. They have created astonishing works that consistently evoke a profound sense of awe and admiration among educators.

In stark contrast to traditional ideological and political practice teaching methods, virtual practice teaching places students at the center of the educational process, giving them a much more prominent and active role. This innovative approach empowers students with greater autonomy and freedom of choice. They can independently determine their learning content and pace according to their individual interests, learning styles, and specific needs. Through virtual platforms, students are encouraged to actively explore a wide range of educational resources, engage in in-depth discussions with peers, and participate in hands-on activities. As a result, they truly transform from passive recipients of knowledge into active participants in their own learning journey.

Virtual practice teaching strongly emphasizes the centrality of students in practical learning, aiming to cultivate their practical skills and problem-solving abilities through simulations of real-world scenarios. For example, in virtual social practice projects, students can simulate activities such as social research, policy formulation, and community service initiatives. These immersive experiences not only enhance their sense of social responsibility but also significantly improve their practical operational skills. One key advantage for students is that this virtual approach eliminates the need for an extended adaptation period during role transitions, making it much more appealing and readily acceptable compared to traditional social practice methods. Consequently, it effectively stimulates and maintains their enthusiasm for active participation.

Moreover, students' virtual agency is both a fundamental prerequisite and a strong guarantee for achieving teaching objectives. In practical teaching activities, students play the leading role, while instructors primarily provide support through guidance, supervision, activity organization, management of the learning process, and evaluation of

students' work. Since virtual practice often occurs in a decentralized manner and some instructors may not be as proficient in virtual technologies as their students, students are required to undertake and complete many key tasks independently. Instructors should and can offer valuable suggestions and necessary guidance in crucial areas such as topic selection, in-depth analysis, and comprehensive evaluation, thereby ensuring the smooth progress of the teaching process and the successful attainment of educational goals. However, for critical aspects of practice, such as "How can multimedia materials, including text, images, and videos, be efficiently collected from online sources?" and "What technical methods should be used to create diverse forms of virtual works?" students must fully apply their intelligence and creativity, actively brainstorming innovative solutions to overcome challenges and achieve the desired educational outcomes. In conclusion, only when students take the initiative and demonstrate strong self-directed learning abilities can the full potential of virtual practice teaching be realized, leading to significant improvements in educational quality and students' overall development.

1.4 An Inevitable Requirement for Adapting to "Profound Changes Unseen in a Century."

The "profound changes unseen in a century" signify a comprehensive, far-reaching transformation with extensive implications. These changes are evident not only in the evolution and reshaping of the international landscape and order but also in significant shifts in technological and industrial structures and ideological domains. Against this backdrop, the revolution in science and technology, along with ideological challenges, is jointly driving profound changes in education. The rapid renewal and expansion of knowledge systems, together with the widespread application of artificial intelligence technologies, have placed greater demands on modern education, compelling it to transcend traditional campus boundaries and undergo a comprehensive transformation and upgrading of educational paradigms. This includes innovations in classroom teaching models, the expansion of disciplinary boundaries, the enrichment of teaching resources, and the modernization of teaching methods.

Meanwhile, the intensification of ideological struggles presents serious challenges to ideological and political education in higher education institutions. Universities must steadfastly implement the Party's educational policies, adhere to the development direction of philosophy and social sciences with Chinese characteristics, and remain

committed to their original mission and core responsibilities. Amid these transformative developments, they must strive to maintain a firm grasp on the pulse of ideological and political education to ensure it keeps pace with the times. This is essential for cultivating more high-quality talent with firm ideals and convictions, profound cultural literacy, and an innovative spirit, thereby contributing to the nation's development.

Currently, cutting-edge technologies such as 5G, virtual reality, big data analytics, and artificial intelligence are exerting far-reaching and comprehensive impacts on traditional industries. At the same time, they are fueling the emergence of new sectors and the formation of corresponding structural models. In the historical evolution of education, technological transformation and educational reform have been inextricably linked. Every wave of technological revolution has profoundly influenced educational innovation and progress, injecting new impetus into educational development by reshaping teaching concepts and content. The rapid pace of technological advancement has further heightened the urgency for innovation in ideological and political education, compelling a corresponding shift in students' learning methods.

Students must continually enhance their learning and innovation capabilities, updating their knowledge systems to ensure their academic attainments keep pace with the latest developments. In addition, amid the sweeping changes of the era, ideological security faces unprecedented challenges and risks. Domestically, we face a series of formidable challenges. Most notably, there is the ongoing infiltration of Western democratic values and the widespread dissemination of fallacious ideological concepts such as nihilism, the theory of uselessness, the theory of obsolescence, and dogmatism. These phenomena undermine our social values and threaten our cultural and ideological security. To address these cognitive misunderstandings and deviations, we must fully utilize the unique advantages of ideological and political education.

By integrating advanced technologies, such as immersive learning experiences, we can effectively guide students to analyze the essence and implications of foreign ideologies critically. This will strengthen their recognition and understanding of the superiority of the socialist system with Chinese characteristics, enhance their sense of identity and pride in this system, and consolidate the foundation of their ideals and beliefs. As key institutions for cultivating the builders and successors of socialism, higher education institutions must firmly uphold the central

status of Marxist ideology, ensuring the correct direction of education and teaching. By offering Marxist theory courses and innovating practical teaching methods in ideological and political education, universities can guide teachers and students to conduct in-depth studies of Marxism's fundamental principles and core tenets, thereby fostering firm ideals and beliefs and correcting worldviews, life outlooks, and values. Meanwhile, it is essential to strengthen the supervision and management of cyberspace to prevent harmful information from eroding educators' and students' minds. In the context of current social transformations, all those involved in education should observe the overall situation and major trends to achieve substantial results, actively seizing development opportunities to promote the modernization of ideological and political education. In this way, they can contribute wisdom and strength to the development of a robust national educational system.

2. Fundamental Positioning of Virtual Practice Teaching

Virtual practice teaching in ideological and political courses is both an inheritance and a significant advancement of traditional practical teaching methods. It builds on established practices while actively exploring new frontiers in practical education and innovating in implementation. By leveraging online platforms and digital resources, and drawing on successful models of virtual practice in other fields – such as exemplary cases in online ideological and political education – it represents a pioneering exploration. This effort is dedicated to the ongoing deepening of practical teaching reform in ideological and political courses, to enhance the quality and effectiveness of ideological and political education in the digital age.

As an extension and intensification of conventional practical teaching approaches, virtual practice teaching does not fundamentally overturn existing paradigms in essence or positioning. To a certain extent, it retains characteristics and orientations similar to traditional practical teaching, particularly in maintaining a close connection with theoretical instruction. Nevertheless, virtual practice teaching has made significant advances in exploration and innovation, successfully opening a new dimension for practical teaching and diversifying practice modalities. Its distinctive feature is the organic integration of online and offline practices and real-world and virtual experiences, thereby establishing a mutually reinforcing, dynamically interactive pedagogical framework. This approach enriches the content and forms of practical teaching, propelling it into a broader, more dynamic era.

Firstly, contemporary practical activities differ markedly from traditional ones, as they are increasingly centered in digital and virtual domains rather than physical spaces and real-world settings. The boundless, open nature of cyberspace has freed practical activities from geographical constraints.

Secondly, the successful implementation of virtual practice teaching depends on substantial support from modern technology. Beyond basic infrastructure such as networks and computers, participants must possess strong digital literacy and proficient virtual operation skills. The development of these capabilities is made possible by advances in network technology, computer science, and virtual technologies, which together provide robust technical support and assurance for the continued development of virtual practice teaching.

Finally, the presentation of practical achievements has undergone significant changes. Virtual, multimedia-based formats are gradually replacing traditional paper-based formats. By leveraging digital technology, these new forms integrate text, images, audio, and video, presenting results more vividly and intuitively. This evolution not only enriches presentation methods but also significantly improves the efficiency of information dissemination and audience interaction. As a result, these virtual works combine profound ideological connotations, high timeliness, and artistic excellence, demonstrating more prosperous and more diverse characteristics.

3. Virtual Practice Teaching Demonstrates Remarkable Educational Efficacy

Fostering morality and nurturing talent are the essential missions of socialist higher education with Chinese characteristics, with ideological and political courses serving as the leading platform and core curriculum for fulfilling this mission. Drawing on the characteristics of post-00s college students, who highly value self-expression and possess a natural aptitude for digital technologies, virtual practice teaching has established an operational mechanism and system. This system seamlessly integrates in-class and out-of-class activities, bridging the gap between the virtual and real worlds. By focusing on stimulating students' initiative and enhancing their autonomous participation through virtual practice models, this approach has fundamentally shifted the learning paradigm from "passively receiving knowledge" to "actively pursuing knowledge." As a result, its educational functions have become increasingly prominent, and remarkable implementation results have been achieved.

Firstly, virtual practice teaching in ideological and political courses effectively ignites students' initiative and self-determination, significantly boosting their interest and autonomy in learning these courses. Traditional practical teaching mainly took the form of field trips and volunteer services. However, these approaches often suffer from homogenization and a lack of methodological diversity. They are ill-equipped to keep pace with current social development and do not conform well to the cognitive patterns of contemporary college students. In the new era of the Internet, post-00s college students, as digital natives, are characterized by rich emotions and dynamic thoughts, and they are eager for platforms to express and showcase themselves. Virtual practice teaching emerges as a timely response to this trend, fully meeting the expectations and needs of contemporary students. Virtual practice aligns closely with the growth environment of post-00s students and has won wide acclaim among them due to its unique features, including virtual reality, real-time interactivity, and the ability to transcend physical boundaries. During virtual practice teaching, post-00s students, who form the main body of Internet users, use online platforms to participate in a wide variety of engaging virtual practical activities. This not only effectively stimulates their learning interest and motivation but also generates an internal impetus that prompts a fundamental change in their learning attitude, shifting from "passively receiving knowledge" to "actively pursuing knowledge." As a result, it breaks the previous passive learning mode and significantly enhances their ability to self-direct learning.

Secondly, virtual practice teaching in ideological and political courses helps cultivate healthy online values among college students and fosters their social awareness and sense of responsibility. As the foundation of ideological and political education, these university-level courses play a crucial role during the key stage of students' formation of worldviews, life outlooks, and value systems. Post-00s students, who have grown up in the era of computers and the Internet, have abundant and diverse direct experiences in the digital realm. Nevertheless, in the complex online environment, their cyber values often remain at an instinctive and emotional level. Many primarily regard the Internet as an entertainment tool or a channel to vent personal emotions. As the saying goes, "the key to effective ideological and political education lies with educators." During virtual practice sessions, instructors must skillfully integrate course content with practical teaching objectives to ensure effective learning outcomes. They should guide students to:

– Realize that cyberspace is not only a mirror of the real world but also a new "social formation" jointly constructed by netizens;

– Understand that all online participation is socially meaningful behavior rather than purely private activity;

– Consciously abide by cyber ethics and enhance their moral judgment;

– Critically analyze mixed-quality online information and resist harmful temptations through proper value judgments;

– Regulate their virtual behavior, practice self-discipline, and establish correct cyber values.

Moreover, the ability to critically analyze online phenomena and engage thoughtfully in digital discussions is itself an expression of social responsibility.

Thirdly, virtual practice teaching in ideological and political courses promotes the cultivation of college students' awareness of cyber self-discipline and external discipline. In 2019, the Symposium for Ideological and Political Course Teachers emphasized that "ideological and political courses are crucial for implementing the fundamental task of fostering virtue through education" [8]. In a sense, ideological and political education in universities can be regarded as maturity-promoting education, which aims to help students develop an initial sense of self-discipline and awareness of external constraints, preparing them spiritually for their entry into society. The freedom and uncertainties presented by cyberspace pose new challenges to this process. The question of how to avoid losing one's way or deviating from the right path while misinterpreting cyber freedom has become an obstacle that every student, especially male students, needs to overcome. A critical responsibility of virtual practice teaching is to cultivate and strengthen students' awareness of cyber self-discipline and external discipline. Through practical activities and hands-on experiences, students can develop a basic understanding of cyber ethics and legal knowledge, firmly remembering that the Internet is not a place beyond the reach of the law.

Fourthly, virtual practice teaching serves as an incubator for students' cooperative spirit and collectivist values. In the digital learning environment, when faced with theoretical challenges, students can use virtual practice platforms to engage in real-time, in-depth dialogues with instructors. Educators act as learning facilitators, providing targeted insights, constructive feedback, and personalized guidance. This interactive pedagogical approach not only helps students clarify

misunderstandings and refine their knowledge but also strengthens the bond between teachers and students. More importantly, it instills in students the importance of collaborative communication from the beginning of their learning journey. However, the cultivation of cooperation extends beyond teacher-student interactions. To complete practical assignments in the virtual environment, students must actively collaborate with their peers. Peer-to-peer exchanges create a dynamic ecosystem of mutual inspiration and resource sharing. Appropriate levels of competition and cooperation within these groups act as catalysts, unlocking students' latent learning potential. Through joint exploration, mutual support, and shared problem-solving, students gradually internalize collectivist values. Each member of the learning community benefits from this collective effort, gaining practical insights and achieving shared growth. This educational process, though subtle, is transformative. It enables students to truly understand and appreciate the essence of cooperation and collectivism. They come to realize the wisdom of sacrificing minor personal gains for the greater collective good, a principle that is valuable not only in academic settings but also across various aspects of life.

Fifthly, virtual practice teaching in ideological and political courses inspires students' enthusiasm for understanding and exploring society. Empowered by new technologies, virtual practice teaching effectively stimulates students' passion for social cognition and exploration, facilitating the reconstruction of personal values and comprehensive self-development. Virtual practice fully activates human emotions–the vital force driving active cognition, firm ideals, and purposeful action. Practical experience is a crucial way of understanding the world, characterized by personal uniqueness and creativity. The university period represents peak vitality, when students exhibit active thinking, abundant energy, strong self-awareness, and participatory enthusiasm, preferring hands-on practice and experience. Practical teaching perfectly meets this need. As the renowned Soviet educator Sukhomlinsky observed, "Thoughts become sacred and unbreakable not when memorized, but when living in vibrant emotional waves, in creation and action" [9]. Virtual practice teaching effectively integrates students' emotions, cognition, and creativity.

Sixthly, virtual practice teaching in ideological and political courses promotes students' holistic development by facilitating the integration of virtual and real experiences. In the digital age, the coexistence of the real and virtual worlds is an undeniable objective reality. For students'

healthy growth, mastering the art of balancing these two realms has become a pivotal challenge, both theoretically and practically. These two worlds are inseparable aspects of a unified whole, dialectically intertwined within students' existence, daily lives, and learning experiences. Virtual and real-world practices coexist symbiotically, enriching and influencing each other.

Virtual practice teaching skillfully transforms trending online events into thought-provoking learning topics, prompting students to engage in in-depth inquiry-based learning about internet culture, ethical norms, harmonious coexistence, and issues of alienation within the digital sphere. This educational approach guides students to perceive the virtual and real nature of cyberspace rationally and equips them to navigate the complex relationship between online and offline life.

Educators have the crucial responsibility of helping students maintain a delicate balance–fostering relative independence while preserving an appropriate level of dynamic tension between these two worlds. This empowers students to transition seamlessly between the virtual and real dimensions, enabling them to fully express their autonomy and unleash their creativity during virtual practice sessions. The ultimate goal is to nurture well-rounded digital citizens–individuals who are neither overly reliant on the Internet nor prone to violating laws and ethical standards. Through this approach, students can achieve balanced and comprehensive development across both the real and virtual landscapes of their lives.

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Information about the authors:

Bao Chen, Associate Professor, School of Marxism of Shanghai University of Political Science and Law (A6-317, No. 7989, Wai Qingsong Road, Qingpu District, Shanghai, China).
E-mail: cb612@sina.com

Shangli Wei, a master's student, School of Marxism of Shanghai University of Political Science and Law (No. 7989, Wai Qingsong Road, Qingpu District, Shanghai, China).
E-mail: 2456265921@qq.com

ВИРТУАЛЬНОЕ ПРАКТИЧЕСКОЕ ОБУЧЕНИЕ: ПОДХОД К ПРОБУЖДЕНИЮ СУБЪЕКТИВНОГО СОЗНАНИЯ СТУДЕНТОВ В ПРОЦЕССЕ ИДЕОЛОГО-ПОЛИТИЧЕСКОГО ВОСПИТАНИЯ

***Бао Чэнь*[1], *Шанли Вэй*[2]**

Шанхайский университет политических наук и права, Шанхай, Китай
[1] *cb612@sina.com*
[2] *2456265921@qq.com*

Аннотация. Виртуальное практическое обучение, формирующееся в эпоху Интернета, представляет собой новую форму, измерение и направление развития практической подготовки. Данная модель опирается на современные информационные технологии и интеллектуальные сетевые коммуникационные платформы, обеспечивающие интеграцию онлайн- и офлайн-образовательных ресурсов. Создание виртуальных библиотек практико-ориентированных материалов способствует формированию у студентов субъективного сознания и выступает важным дополнением к традиционным форматам практического образования. Глубокое исследование возможностей виртуального практического обучения стимулирует реформирование системы идеолого-политического воспитания в высшей школе, усиливает убедительность, привлекательность и коммуникативный потенциал данных дисциплин, а также способствует инновационному развитию образовательных концепций и дидактических систем в сфере идеолого-политического воспитания.

Ключевые слова: *эпоха Интернета, идеолого-политическое воспитание в высшей школе, виртуальное практическое обучение*

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Информация об авторах:

Бао Чэнь, Шанхайский университет политических наук и права, Шанхай, Китай 11835. Доцент Школы марксизма Шанхайского университета политических наук и права (A6-317, № 7989, улица Вай Цинсун, район Цинпу, Шанхай, Китай).
E-mail: cb612@sina.com

Шанли Вэй, Шанхайский университет политических наук и права, Шанхай, Китай 11835, Магистрант Школы марксизма Шанхайского университета политических наук и права (№ 7989, улица Вай Цинсун, район Цинпу, Шанхай, Китай).
E-mail: 2456265921@qq.com

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INTERCULTURAL COMPETENCE AS A PREDICTOR OF INTERNATIONAL STUDENTS' ADAPTATION (A CASE STUDY OF REPRESENTATIVES FROM CENTRAL ASIAN COUNTRIES)

***Sergey A. Ivanchin*[1], *Vsevolod V. Konstantinov*[2]**

Penza State University, Penza, Russian Federation
[1] *iv-serg@bk.ru, https://orcid.org/0000-0002-2010-1138*
[2] *konstantinov_vse@mail.ru, https://orcid.org/0000-0002-1443-3195*

Abstract. This article presents the results of an empirical study examining the role of intercultural competence as a predictor of successful sociopsychological and academic adaptation among international students from Central Asian countries: Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, and Uzbekistan. The sample included 106 participants. Correlation analysis revealed statistically significant positive associations between intercultural competence and various aspects of adaptation. The findings support the hypothesis that intercultural competence is an essential predictor of students from Central Asia's adaptive potential. The study also identified specific features in the relationship between components of intercultural competence and adaptation parameters. The data emphasize the need to target the development of intercultural competence as part of support programs for international students from neighboring countries.

Keywords: *intercultural competence, adaptation of international students, adaptive capacities, Central Asian region, sociopsychological adaptation, academic adaptation, neighboring countries*

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Introduction

The adaptation of international students to the host country's educational, social, and cultural environment remains highly relevant in contemporary educational psychology, general sociology, and cross-cultural psychology. The globalization of higher education and the growth of international educational interactions make this topic particularly significant. Additionally, the Russian Federation's active policy of attracting international students, particularly from CIS countries, requires a deeper understanding of the conditions for their successful integration. In this context, students from Central Asian countries – Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, and Uzbekistan – represent a specific research interest. Despite their

geographical proximity and shared historical and cultural background within the USSR, these countries now exhibit significant differences in their culture, traditions, and social practices. This specificity creates both potential common ground and areas of intercultural tension for their students within Russian universities.

Students from Central Asia traditionally constitute a significant proportion of the international student body in Russian universities [1–3]. Their adaptation is often perceived as less challenging than that of students from outside the CIS, due to a shared language (Russian as a lingua franca) and familiarity with the foundations of the Russian educational system. However, this perception is often misleading. Cultural differences in family values, communication norms, attitudes toward authority and time, and religious practices create noticeable obstacles. These are compounded by socio-economic disparities and potential stereotypes and prejudices on both sides, which hinder successful integration [3–5]. The successful integration of students from Central Asia is of significant geopolitical and economic importance to Russia, particularly in strengthening cultural and educational ties across the post-Soviet space. Conversely, failure to adapt leads to poor academic performance, psychological distress, and expulsion. Ultimately, this can make Russia's image less attractive to international students [3, 4, 6–8].

Theoretical Analysis of the Problem

In the scientific literature, the adaptation of international students is described as a complex, multidimensional, and dynamic process that requires an interdisciplinary approach. Its study is based on fundamental theories developed by both global and Russian researchers [9, 10]. This section outlines the key theoretical approaches and their leading proponents.

1. *Stress and Coping Approach*. The classic transactional model of stress and coping by R. Lazarus and S. Folkman (1984) [11] provides a foundational framework for understanding adaptation as a process of managing stress caused by the novelty and uncertainty of a new cultural environment (culture shock) [12]. J. Berry (1997) [13] and C. Ward (1993, 1996) [14, 15] incorporated this model into acculturation research. They emphasize that successful adaptation depends on the selection of effective coping strategies (problem-focused or emotion-focused), the availability of personal resources (such as resilience, tolerance for uncertainty, and self-efficacy – concepts studied by A. Bandura [16] and S. Maddi [17]), and the presence of social support

(a concept detailed by S. Cohen and T. Wills [18]). According to existing research, adaptation should be understood as a continuous process that includes the assessment of stress-inducing factors in a new environment (primary appraisal), the evaluation of one's own resources for coping (secondary appraisal), and the application of coping strategies to manage stress and restore psychological balance [19–24].

2. *Sociocultural Approach.* K. Ward and colleagues (Ward & Kennedy, 1993, 1999; Searle & Ward, 1990) proposed a clear distinction between two aspects of adaptation [23]. Sociocultural adaptation refers to the ability to successfully integrate into the daily life of the host society, including solving practical tasks, understanding norms and rules, and establishing social contacts, which is associated with cultural learning. Psychological adaptation involves emotional well-being and life satisfaction in a new environment, along with the absence of significant symptoms of anxiety, depression, or somatization. This aspect is more strongly associated with personality factors and life events. This framework emphasizes the importance of acquiring specialized cultural information and behavioral skills necessary for functioning effectively in a new environment and for maintaining psychological well-being. The success of sociocultural adaptation depends on cultural distance, length of stay, language competence, prior experience, and the quality of intercultural contacts.

3. *Acculturation Approach.* John W. Berry (1997, 2005, 2017) developed one of the most influential models of acculturation [18–22, 25]. He views adaptation as the outcome of a broader acculturation process – changes that occur at both the individual and group levels as a result of prolonged direct contact with another culture. Berry identified four main strategies employed by migrants or international students, based on two dimensions: maintaining one's cultural identity and ties to the culture of origin, and establishing connections and participating in the life of the host society. The resulting strategies are Integration, Assimilation, Separation, and Marginalization. Numerous studies by Berry and his colleagues have shown that the integration strategy is most consistently associated with positive adaptation outcomes (greater psychological well-being and sociocultural adjustment). In contrast, marginalization leads to the most negative consequences. In this framework, adaptation is understood as the result of selecting and implementing an acculturation strategy, which is influenced by both migrants' individual attitudes and the host society's policies and attitudes (multiculturalism, segregation, exclusion).

4. *Systemic (Ecological) Approach.* In Russian psychology, adaptation among international students is often studied within a systemic approach that focuses on the interrelation between the individual and the environment. For example, A. Grigorieva (2006, 2013) views adaptation as a holistic process of interaction between the individual and the environment, aimed at achieving dynamic balance [1, 2]. She emphasizes the importance of communicative adaptation as a key factor for success. N. Lebedeva (2009, 2017) develops Berry's ideas in the Russian context, exploring the relationship between acculturation strategies, sociopsychological adaptation, and intergroup relations, while highlighting the role of social identity and perceived intergroup threat [5, 6, 26, 27]. V. Slastenin, N. Osukhova, and I. Zimnyaya focus on the pedagogical aspects of adaptation, the role of the university educational environment, and the need for psychological and pedagogical support [28, 29]. V. Pavlenko and S. Taglin examine cognitive and personal predictors of adaptation, including the role of cultural intelligence [7]. Yu. Platonov, V. Koltsova, and T. Stefanenko emphasize sociopsychological aspects, the role of ethnic identity, and intercultural communication [8, 30, 31].

This approach emphasizes the interconnection of different adaptation levels:

Academic (educational): success in mastering the curriculum, understanding requirements, and interacting with instructors.

Sociopsychological (interpersonal): building relationships with peers, including compatriots, representatives of the host country, and individuals from other cultures, as well as developing a sense of group belonging.

Cultural and everyday: navigating daily life, including transportation, household matters, and norms of behavior in public spaces.

Psychophysiological: coping with the physiological effects of stress and maintaining health.

Overall, adaptation is understood as an active, two-way process of interaction between the individual and the new sociocultural and educational environment, aimed at achieving harmony and effective functioning at all levels. Its success depends on individual characteristics (resources, competencies, motivation), environmental factors (tolerance, support, openness), and the quality of their interaction.

The operationalization of adaptation in the student environment includes a set of indicators reflecting success at the levels mentioned above: academic performance; satisfaction with studies and the university; effectiveness and comfort of interpersonal communication

with peers and academic staff; a positive emotional state (low levels of anxiety and depression, measured, for example, by the Beck or Spielberger–Khanin scales); a developed sense of belonging to the university community; and reasonable acceptance of the norms of the new culture while maintaining a positive cultural identity (corresponding to Berry's integration strategy).

The ability to interact effectively and appropriately with representatives of other cultures – intercultural competence (hereinafter, IC) – is crucial to successful adaptation. Michael Byram (1997) proposed one of the most widely cited models of IC ("savoir-être," "savoirs," "savoir comprendre," "savoir apprendre/faire," "savoir s'engager"), emphasizing critical cultural awareness – the ability to evaluate practices, products, and perspectives of native and foreign cultures based on clear criteria. His model formed the basis for many educational programs [18].

Alvino E. Fantini (2000, 2009) emphasized the multidimensional nature of intercultural competence, distinguishing four interrelated dimensions: knowledge, attitudes, skills, and awareness. He particularly stressed the development of intercultural sensitivity – the ability to perceive and value cultural differences [32, 33]. Darla K. Deardorff (2004, 2006, 2009) conducted a large-scale Delphi study with experts to identify consensus on the definition and components of intercultural competence. Her pyramid and process models highlight the significance of internal outcomes (adaptability, empathy, ethnorelativism) and external outcomes (effective and appropriate behavior in an intercultural context), achieved through the development of knowledge, skills, and attitudes [18, 22, 34]. Brian H. Spitzberg, in his component model of communication competence (1983, 2000), viewed intercultural competence as the specific application of general communication competencies in an intercultural context, encompassing motivation, knowledge, skills, context, and outcomes [24].

O. Khukhlaev and colleagues (2014, 2019) developed an integrative approach and corresponding methodology, distinguishing cognitive (knowledge about cultures and stereotypes), affective (attitudes such as tolerance, empathy, openness, motivation), conative (skills including communication, behavioral flexibility, conflict resolution), and reflexive-evaluative (self-awareness, critical thinking) components. This model served as the basis for the present study [35, 36]. G. Soldatova (1998, 2008) examined intercultural competence in the context of interethnic interaction and tolerance, emphasizing the role of

intercultural sensitivity and communicative tolerance [37, 38]. T. Stefanenko (1999, 2014), within the framework of ethnopsychology, considered intercultural competence a necessary condition for successful intercultural communication, linking it to overcoming ethnocentrism and developing cultural empathy [29, 30]. I. Pluzhnik (2003, 2010) investigated the development of intercultural competence within the educational process, identifying personal, cognitive, and activity-related criteria for its formation [39, 40]. L. Pochebut (2007) investigated the sociopsychological aspects of intercultural competence, its relationship with social intelligence, and its role in adaptation [41].

Considering the work of the scholars mentioned above, the structure of intercultural competence can be described as a set of the following interrelated elements:

1. Knowledge of the native culture and the culture(s) of interaction (values, norms, traditions, history, social institutions, religious characteristics); knowledge of cultural universals and specific features, of verbal and nonverbal codes of communication, and of the dynamics of intercultural relations (stereotypes, prejudices, conflicts).

2. Skills: communicative (verbal – proficiency in the language, including nuances, idioms, and registers; and nonverbal – understanding and appropriate use of gestures, proxemics, facial expressions, and paralinguistics); cognitive (the ability to decenter, overcome stereotypes and prejudices, interpret behaviors and events within a cultural context – cultural attribution – and engage in critical thinking); and adaptive (behavioral flexibility, the ability to manage uncertainty and ambiguity, creativity in solving intercultural problems, as well as stress management and conflict resolution skills).

3. Attitudes – fundamental predispositions toward interaction: openness and curiosity toward other cultures; empathy (the ability to understand and share feelings of other people); respect for cultural differences (recognition of their value); and motivation for intercultural interaction and learning.

4. Critical cultural awareness is understood as the ability to reflect on cultural conditioning and recognize how one’s cultural background shapes perception, values, beliefs, and behavior.

5. Outcomes are the ability to achieve communicative and practical goals in an intercultural context (effectiveness) and to do so in accordance with the cultural norms and expectations of the interacting parties (adequateness). This represents the external manifestation of all the preceding components.

Theoretical models and empirical studies indicate that well-developed IC is a significant resource and predictor of successful adaptation among international students. Its components support cultural learning, guide the selection of adaptive integration strategies, provide tools for effective stress management, and enable harmonious interaction within the complex university environment. Consequently, the targeted development of intercultural competence is crucial for facilitating the successful adaptation and integration of international students, particularly those from Central Asia's cultural context.

The relationship between intercultural competence and international students' adaptation is both logical and theoretically grounded. Intercultural competence is a key resource that enables accurate interpretation of the behavior and communication of members of the host culture, thereby reducing misunderstandings and potential conflict. It also facilitates the formation of social networks and access to social support, promotes flexible responses to change and unexpected situations, mitigates stress associated with culture shock, and enhances comprehension of academic requirements and interactions with academic staff. Additionally, it contributes to maintaining positive self-esteem and cultural identity throughout the acculturation process.

Thus, intercultural competence can be viewed as a crucial predictor of successful adaptation, facilitating the entry into a new cultural and educational environment.

The adaptation of students from Central Asian countries requires particular attention. Despite being commonly categorized as the "near abroad", this group is far from homogeneous. The shared factors influencing their adaptation include:

• *Linguistic factor.* Knowledge of Russian as a non-native language often leads to difficulties in academic communication and navigating the subtleties of social interaction.

• *Cultural proximity/distance.* Shared historical and social elements of the Soviet period coexist with significant differences in traditional culture, religion (with Islam being the predominant faith), family values (characterized by greater collectivism and patriarchal structures), and behavioral norms.

• *Socio-economic differences.* The disparity in living standards between Central Asian countries and Russia may affect students' financial well-being and their perceptions within the host society.

• *Migration context.* The perception of students from Central Asia as labor migrants provokes stereotypes and discrimination towards them.

• *Personal expectations.* High expectations from both families and the students themselves regarding education and prospects in Russia create additional pressure and stress.

At the same time, there are intraregional differences. For instance, students from Kazakhstan and Kyrgyzstan, where the Russian language is more widely spoken, experience fewer linguistic challenges than students from rural areas of Tajikistan or Turkmenistan. Cultural distance can also vary, particularly in the perception of gender norms and religious practices.

The study of the relationship between intercultural competence and adaptation among students from Central Asia is crucial for developing evidence-based psychological and educational support programs tailored to this large group. Identifying the specific components of intercultural competence most relevant to their adaptation enables the design of targeted training, consultations, and integration activities. Such measures contribute not only to academic success but also to psychological well-being, the formation of positive intercultural experiences, and the strengthening of international ties.

This study aims to empirically test the hypothesis that the level of intercultural competence significantly predicts sociopsychological and academic adaptation among international students from Central Asian countries studying at Russian universities.

Methodology

The study involved 106 international students (1–3 years of study) from various faculties of Penza State University, all of whom were citizens of Central Asian countries: Kazakhstan ($n = 28$), Kyrgyzstan ($n = 25$), Tajikistan ($n = 20$), Turkmenistan ($n = 18$), and Uzbekistan ($n = 15$). Participants were between 18 and 24 years old ($M = 20.3$, $SD = 1.7$).

The inclusion criteria were as follows: citizenship of a Central Asian country, enrollment in full-time studies for at least one semester, and proficiency in Russian sufficient to understand instructions and questionnaire items. Participation was voluntary, and the principles of confidentiality and anonymity were strictly observed.

The following research methods were used in the study:

1. Scale of Sociopsychological Adaptation (SPA) by C. Rogers and R. Diamond (adapted by A. Osnitsky). This instrument measures the overall level of sociopsychological adaptation through an integral index, as well as across six subscales: Adaptation (A), Self-acceptance (S),

Acceptance of others (L), Emotional comfort (E), Internality (I), and Striving for dominance (D). High scores on the subscales (except for D, where high values may indicate difficulties) reflect well-being. The integral indicator of General Adaptability (GA), calculated according to the formula, is used. In this study, the integral indicator of GA and scales A, E, and I were used as the most relevant to the context of intercultural adaptation.

4. Method of Diagnosing Communicative Social Competence (CSC) by N. Fetiskin, V. Kozlov, and G. Manuylova. It is used to assess an individual's ability to interact effectively within interpersonal relationships. It includes five subscales: Goal-setting ability (G), Initiative in communication (I), Ability to provide support (S), Ability to navigate social situations (SS), and Ability to understand others (UO). High scores indicate a well-developed competence. An overall CSC score is calculated by summing the raw scores across the subscales.

3. Method for Assessing Student Adaptation to University (ASU) by T. Dubovitskaya and A. Krylova. This method measures adaptation to the study group and to academic activities. It consists of two subscales:

• *Adaptation to the Study Group (ASG).* This subscale reflects satisfaction with peer relationships, a sense of belonging, and comfort in social interactions.

• *Adaptation to Academic Activities (AAA).* This subscale measures satisfaction with the learning process, relationships with academic staff, understanding of academic requirements, and academic motivation. High scores indicate a high level of personal adaptation.

1. Integrated Questionnaire of Intercultural Competence (IQIC) by O. Khukhlaev. This comprehensive instrument assesses intercultural competence using a model that includes cognitive, affective, conative (behavioral), and reflexive-evaluative components. It consists of four subscales:

• *Cognitive Component (Cog):* Knowledge about cultures, cultural differences, norms, and stereotypes.

• *Affective Component (Aff):* Tolerance, empathy, respect for differences, openness, and motivation for intercultural interaction.

• *Conative Component (Con):* Behavioral flexibility, skills for effective intercultural communication, and conflict resolution.

• *Reflexive-Evaluative Component (Ref):* The capacity to reflect on one's cultural background and its influence on perception and behavior, while applying critical thinking to cultural phenomena.An overall level of intercultural competence (total score) is also calculated. High scores

indicate a high level of development for each component and for intercultural competence as a whole.

The study was conducted in groups under classroom conditions. Completion of the complete set of tests took 50–70 minutes. Instructions emphasized the voluntary and anonymous nature of the study. Standard forms and scoring keys were used for data collection and processing.

Data were analyzed using IBM SPSS Statistics 26.0. Descriptive statistics (mean, M; standard deviation, SD) were used to characterize the sample and describe the distribution of scores. Spearman's rank correlation coefficient (rs) was used to examine relationships between measures of intercultural competence (IQIC) and adaptation (SPA, CSC, ASU), and to identify differences between Central Asian countries on key indicators. Due to unequal group sizes and small subsamples, parametric tests were considered less appropriate. Statistical significance was set at $p \leq 0.05$ and $p \leq 0.01$.

Results and Analysis

The results obtained using the main diagnostic instruments are presented in Table 1.

Table 1

Mean (M) and standard deviation (SD) of adaptation and intercultural competence scores in the total sample (N = 106)

Indicator	Method	M	SD	Range
Adaptation (A)	SPA (Rogers & Diamond)	63.21	10.87	35–82
Emotional Comfort (E)	SPA (Rogers & Diamond)	59.78	12.05	30–80
Internality (I)	SPA (Rogers & Diamond)	56.34	9.56	38–75
General Adaptation (GA)	SPA (Rogers & Diamond)	62.45	8.93	45–78
Communicative Social Competence (CSC)	CSC (Fetiskin et al.)	72.18	11.24	48–95
Adaptation to Study Group (ASG)	ASU (Dubovitskaya & Krylova)	41.65	7.21	25–55
Adaptation to Academic Activities (AAA)	ASU (Dubovitskaya & Krylova)	38.92	6.87	22–52
IC: Cognitive (Cog)	IQIC (Khukhlaev)	27.83	4.56	18–36
IC: Affective (Aff)	IQIC (Khukhlaev)	32.15	5.12	20–42
IC: Conative (Con)	IQIC (Khukhlaev)	30.67	4.89	19–40
IC: Reflexive (Ref)	IQIC (Khukhlaev)	28.41	4.32	17–37
Total Intercultural Competence	IQIC (Khukhlaev)	119.06	15.87	

The data in Table 1 indicate that the overall level of sociopsychological adaptation (GA using SPA) and communicative social competence (CSC) in the sample falls within the average range. Adaptation to the study group (ASG) and to academic activities (AAA) is also close to average, with slightly higher values for group adaptation. Intercultural competence, both overall and by component, likewise remains within the average range. Among its components, the affective ones (empathy, openness, motivation) are the most developed, while the cognitive (knowledge) and reflexive components are the least developed. Substantial variation in individual scores across all scales suggests marked heterogeneity within the sample in terms of both adaptation and intercultural competence.

Indicators of adaptation to the study group (ASG) and to academic activities (AAA) are also within the average range, with adaptation to the group somewhat higher than to educational activities. The level of intercultural competence (overall and across components) is likewise within the average range. Among the components, the affective dimension (empathy, openness, motivation) is the most pronounced, while the cognitive (knowledge) and reflexive dimensions are the least developed. A wide variation in individual scores was observed across all scales, indicating substantial heterogeneity in the sample regarding both adaptation and intercultural competence.

To test the central hypothesis, a Spearman correlation analysis was conducted between intercultural competence indicators (overall level and components, IQIC) and adaptation indicators (SPA, CSC, ASU). The results are presented in Table 2.

Table 2

Spearman's rank correlation coefficients (rs) between intercultural competence and adaptation indicators (N = 106)

Adaptation Indicator	Total IC	Cog	Aff	Con	Ref
Adaptation (A) (SPA)	0.48**	0.32*	0.41**	0.52**	0.29*
Emotional Comfort (E) (SPA)	0.51**	0.35**	0.47**	0.49**	0.38**
Internality (I) (SPA)	0.39**	0.25*	0.36**	0.42**	0.28*
General Adaptation (GA) (SPA)	0.53**	0.37**	0.49**	0.55**	0.38**
Communicative Social Competence (CSC)	0.61**	0.42**	0.55**	0.63**	0.46**
Adaptation to Study Group (ASG) (ASU)	0.57**	0.38**	0.52**	0.60**	0.44**
Adaptation to Academic Activities (AAA) (ASU)	0.45**	0.39**	0.40**	0.47**	0.36**

Note. * $p \leq 0.05$ (statistically significant correlation); ** $p \leq 0.01$ (statistically highly substantial correlation).

The data in Table 2 clearly confirm the study's central hypothesis. Statistically significant positive correlations were found between all measures of intercultural competence (both overall and by component) and all aspects of adaptation assessed. This indicates that students with higher levels of intercultural competence also demonstrate greater sociopsychological adaptation, stronger communicative social competence, and greater adaptation to both the study group and academic activities.

The overall level of intercultural competence showed the strongest correlations with Communicative Social Competence (rs = 0.61), adaptation to the Study Group (rs = 0.57), and General Adaptation according to the SPA (rs = 0.53). The correlation with Adaptation to Academic Activities (rs = 0.45) was also significant, though somewhat weaker.

Among the components of intercultural competence, the most universal predictor of adaptation is the *Conative component (Con)*, which reflects behavioral flexibility and intercultural interaction skills. It demonstrates the strongest and most consistent correlations with nearly all aspects of adaptation, ranging from 0.42** (Internality) to 0.63** (CSC) and 0.60** (ASG).

The Affective component (Aff) – empathy, openness, and motivation – also demonstrates strong associations, particularly with Emotional Comfort (rs = 0.47), General Adaptation (rs = 0.49), CSC (rs = 0.55), and ASG (rs = 0.52).

The Cognitive (Cogn.) and *Reflexive (Ref.)* components show somewhat weaker, yet still statistically significant, correlations with adaptation ($p \leq 0.05$ or $p \leq 0.01$). The most notable associations are with Communicative Social Competence (rs = 0.42** and 0.46**, respectively) and adaptation to the Study Group (rs = 0.38** and 0.44). Interestingly, the Cognitive component shows a stronger correlation with Adaptation to Academic Activity (rs = 0.39) than with other components of intercultural competence. This finding highlights the role of cultural knowledge in academic adaptation.

To identify potential differences in adaptation and intercultural competence by country of origin, a comparative analysis of mean scores for key indicators (Total IC, General Adaptation (SPA, CSC, ASG, and AAA) was conducted across subgroups of students from Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, and Uzbekistan. The Kruskal–Wallis test *H* was used as a non-parametric alternative to one-way analysis of variance for independent samples. No statistically significant

differences ($p \leq 0.05$) were found for Total IC ($H = 7.82$, $p = 0.098$), General Adaptation ($H = 6.15$, $p = 0.188$), CSC ($H = 8.34$, $p = 0.080$), ASG ($H = 5.92$, $p = 0.206$), or AAA ($H = 7.01$, $p = 0.136$). This suggests that there are no pronounced differences in the mean levels of the examined variables among students from different Central Asian countries in this sample.

However, when examining the correlation structure (Table 2) in the *total* sample and analyzing individual profiles, specific trends were observed that require further investigation in larger country-specific samples:

1. Students from Kazakhstan and Kyrgyzstan more frequently demonstrated higher scores on the Cognitive component of IC and Adaptation to Academic Activities (AAA), which may be related to the broader use of Russian in their countries.

2. Students from Uzbekistan and Tajikistan showed relatively higher scores on the Affective component of IC and Adaptation to the Study Group (ASG).

3. For students from Turkmenistan, a somewhat greater variability in scores was observed across all scales.

The results of the empirical study strongly suggest that intercultural competence is a significant predictor of successful adaptation among international students from Central Asian countries in the Russian educational context. The findings confirm theoretical assumptions that intercultural competence functions as a key internal resource, facilitating the entry into a new sociocultural and academic environment.

The study confirmed a strong positive relationship between intercultural competence and adaptation. Statistically significant correlations were found between the overall level of intercultural competence and all of its components (cognitive, affective, conative, and reflective), and various aspects of adaptation: sociopsychological adjustment (particularly emotional comfort and overall adaptation), communicative social competence, adaptation to the study group, and adaptation to academic activities. This indicates that students with more developed intercultural competence deal more effectively with the challenges of a new environment, experience less stress, build relationships more successfully, and adapt more smoothly to the learning process.

The most significant components of intercultural competence were identified. The analysis showed that not all components predict adaptation to the same extent. *The conative component* (skills of flexible

behavior and communication) emerged as the most universal and strongest predictor of successful adaptation across all measured parameters. This finding highlights the crucial importance of practical behavioral skills in both daily and academic intercultural situations. *The affective component* (empathy, openness, motivation, and respect) also demonstrates strong predictive power, particularly for emotional well-being and social adjustment. Positive attitudes and emotional readiness for interaction form the foundation for building successful interpersonal relationships. The cognitive component (knowledge about cultures) and the reflective component (self-awareness, critical stance) showed somewhat weaker, yet still significant, associations. Notably, *the cognitive component* demonstrated a relatively stronger link with academic adaptation (AAA), highlighting the role of cultural knowledge in understanding academic requirements and interacting with faculty. Reflectivity is essential for recognizing individuals' native cultural positions and their influence on perception.

Although mean group levels of intercultural competence and adaptation did not show statistically significant differences among students from different Central Asian countries (Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, Uzbekistan), the study confirmed the overall relevance of their adaptation challenges in Russia. Despite historical ties and a shared language (Russian), cultural differences, socio-economic distance, and potential stereotypes create evident barriers, the overcoming of which is directly linked to the level of intercultural competence. The observed tendencies in the structure of correlations and individual profiles (for example, the potentially greater role of cultural knowledge for academic adaptation among students from countries where Russian is less widely spoken in everyday life) call for further investigation using larger, more representative country-based samples.

Conclusions

The study demonstrates that intercultural competence is a crucial resource, essential for successful adaptation in a globalized world. This is particularly relevant for migrants and international students facing a new sociocultural environment. The findings emphasize that developing intercultural competence is not merely an academic task but a fundamental need for well-being and effectiveness in intercultural contexts.

The most significant result of the study is the dominant role of the conative component of intercultural competence (behavioral flexibility

and intercultural interaction skills) in predicting successful adaptation. This challenges traditional assumptions regarding the primacy of knowledge (cognitive) or attitudes (affective) and highlights the critical importance of practical, behavioral skills in real-life daily and academic situations. Successful adaptation requires not only understanding and positive attitudes but also the ability to act appropriately and flexibly.

Despite the cultural diversity of the Central Asian countries, the study did not reveal significant differences in mean levels of intercultural competence and adaptation among students from different countries studying in Russia. This suggests that the main factors influencing the impact of intercultural competence on adaptation are universal for this group, and the challenges of adaptation in the Russian environment are common despite having shared historical and linguistic backgrounds. The issue of adaptation is thus relevant for all Central Asian students.

The study's findings provide strong empirical support for a systematic transformation of approaches to supporting international students in Russian universities. There is a need to move from ad hoc adaptation measures to a targeted, evidence-based development of intercultural competence as part of psychological and pedagogical support, with a particular emphasis on practical skills and positive attitudes. This is important not only for student well-being but also for the quality of international education and the strengthening of Russia's humanitarian and cross-cultural ties.

The research provides a strong empirical rationale for a systemic transformation of approaches to supporting international students in Russian universities. There is a need to move from spontaneous adaptation measures to a targeted, evidence-based development of intercultural competence as part of psychological and pedagogical support, with a particular emphasis on practical skills and positive attitudes. This is important not only for student well-being but also for the quality of international education and the strengthening of Russia's humanitarian and cross-cultural ties.

The most significant finding of the empirical study is the dominant role of *the conative component* (behavioral skills) of intercultural competence. The conative component showed the strongest and most consistent correlations with nearly all aspects of adaptation, ranging from emotional comfort and internality to communicative competence and adaptation to the study group and academic activities. Its associations with Communicative Social Competence ($rs = 0.63$) and Adaptation to the Study Group ($rs = 0.60$) are particularly notable. This

finding has immediate and substantial practical implications. It clearly indicates that support programs for international students should shift their focus from predominantly informational (cultural) or introductory work to intensive training in practical skills, such as intercultural communication, conflict resolution, behavioral adaptation, and cultural assistance in specific academic and domestic situations.

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Information about the authors:

Sergey A. Ivanchin, PhD in Psychology, Senior Lecturer, Department of General Psychology, Penza State University (Lermontov Street, 37, Penza, Russian Federation, 440026).
E-mail: iv-serg@bk.ru
ORCID: https://orcid.org/0000-0002-2010-1138

Vsevolod V. Konstantinov, D.Sc. in Psychology, professor, head of the Department of General Psychology, Penza State University (Lermontov Street, 37, Penza, Russian Federation, 440026).
E-mail: konstantinov_vse@mail.ru
ORCID: https://orcid.org/0000-0002-1443-3195

МЕЖКУЛЬТУРНАЯ КОМПЕТЕНТНОСТЬ КАК ПРЕДИКТОР АДАПТАЦИИ ИНОСТРАННЫХ СТУДЕНТОВ (НА ПРИМЕРЕ ПРЕДСТАВИТЕЛЕЙ СТРАН ЦЕНТРАЛЬНОГО АЗИАТСКОГО РЕГИОНА)

***Сергей Анатольевич Иванчин*[1], *Всеволод Валентинович Константинов*[2]**

Пензенский государственный университет, Пенза, Россия
[1] *iv-serg@bk.ru, https://orcid.org/0000-0002-2010-1138*
[2] *konstantinov_vse@mail.ru, https://orcid.org/0000-0002-1443-3195*

Аннотация. В статье представлены результаты эмпирического исследования, направленного на выявление роли межкультурной компетентности как предиктора успешности социально-психологической и академической адаптации иностранных студентов из стран Центрального Азиатского региона (ЦАР) – Казахстана, Кыргызстана, Таджикистана, Туркменистана и Узбекистана. Объем выборки составил 106 человек. Проведен корреляционный анализ, выявивший статистически значимые положительные связи между показателями межкультурной компетентности и различными аспектами адаптации. Результаты исследования подтверждают гипотезу о межкультурной коммуникации как важном предикторе адаптационного потенциала студентов из ЦАР. При этом выявлены некоторые специфические особенности связи компонентов межкультурной компетентности с адаптационными параметрами. Полученные данные подчеркивают необходимость целенаправленного развития межкультурной компетентности в программах поддержки иностранных студентов из ближнего зарубежья.

Ключевые слова: *межкультурная компетентность, адаптация иностранных студентов, адаптационные способности, Центральный Азиатский регион, социально-психологическая адаптация, академическая адаптация, ближнее зарубежье*

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Информация об авторах:

Иванчин Сергей Анатольевич, кандидат психологических наук, старший преподаватель кафедры «Общая психология», Пензенский государственный университет (ул. Лермонтова, 37, Пенза, Россия, 440026).
E-mail: iv-serg@bk.ru
ORCID: https://orcid.org/0000-0002-2010-1138

Константинов Всеволод Валентинович, доктор психологических наук, профессор, заведующий кафедрой «Общая психология», Пензенский государственный университет (ул. Лермонтова, 37, Пенза, Россия, 440026).
E-mail: konstantinov_vse@mail.ru
ORCID: https://orcid.org/0000-0002-1443-3195

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DIGITAL DIMENSIONS OF PERSONALITY IN PROFESSIONAL DEVELOPMENT

***Nadezhda E. Rubtsova*[1], *Sergey L. Lenkov*[2]**

[1] *Russian New University, Moscow, Russian Federation, hope432810@yandex.ru*

[2] *Russian Academy of Education, Moscow, Russian Federation, new_psy@mail.ru*

Abstract. The relevance of this study arises from the rapid digitalization of professional activity, while its psychological consequences for personal development remain insufficiently explored. This article examines personality changes in the context of digital professional development, affecting the cognitive, identification, motivational, and social-adaptive spheres.

An analysis of the degree of development of the problem shows that the theoretical foundation is based on the concepts of professional development (E. Zeer, V. Tolochek), digital professionalism and metacognitive mechanisms of adaptation (A. Karpov, S. Lenkov, et al.), theories of digital socialization (O. Karabanova, T. Martsinkovskaya, et al.), and models of hybrid identity (A. Koneva).

The study aims to identify and systematize structural changes in personality within the context of digital professional development.

The article offers a detailed analysis of changes in key personality areas. It highlights the dual nature of digitalization: on the one hand, it broadens professional opportunities, and on the other, it introduces risks of maladaptation, such as clip thinking, identity crises, and professional disunity. Its theoretical importance lies in developing an integrated four-component model of professional growth, including: 1) cognitive skills (thinking flexibility and digital competence), 2) identification (the evolution of the professional "I"), 3) emotional-motivational aspects (digital resilience), and 4) social factors (network interaction).

The study's practical importance is supported by empirical data showing the connections between strategic thinking and digital adaptation, as well as conflicting effects, such as the cognitive-motivational paradox. Practical suggestions include metacognitive control training, hybrid communication formats, and professional development monitoring systems. The need to balance digital innovation with the maintenance of key professional factors is highlighted.

Keywords: *digital professional development, personality, cognitive flexibility, professional identity, digital resilience, digital adaptation*

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Professional development in the 21st century occurs amid fundamental changes driven by the digitalization of all areas of human activity. The introduction of artificial intelligence and modern information systems not only alters the nature of professional tasks but also significantly reshapes the professional's personality. Although there are many works on digital transformation (E. Zeer, O. Karabanova, A. Karpov, T. Martsinkovskaya, V. Tolochek), comprehensive studies of changes in personality structure during professional growth remain scattered. The survey of new personality aspects formed through digital professional development is becoming increasingly important.

To identify key personality changes caused by digitalization, it is assumed that digital professional development enhances personality structure by introducing new content, including cognitive, identification, motivational, and social components, each with both adaptive and maladaptive potential. To analyze these changes, it is recommended to rely on the following theoretical and methodological foundations.

The methodological foundation of the study includes concepts of an individual's professional development (E. Zeer, V. Tolochek, et al.); research on digital professional development, socialization, and identity transformation (O. Karabanova, S. Lenkov, N. Rubtsova, et al.); and theories of digital professionalism and metacognitive mechanisms of adaptation (A. Karpov, et al.). Specifically, E. Zeer considers professional development a dynamic process affected by technological changes, which is particularly relevant in the context of digitalization [1]. V. Tolochek emphasizes the role of adaptive mechanisms in shaping a professional career in modern conditions [2]. From a historical and psychological perspective, necessary studies examine the evolution of scientific traditions amid technological transformation (V. Mazilov, Yu. Slepko) and the new phenomenology of personality in the digital world (T. Martsinkovskaya). Analyzing the dynamics of professional development has revealed stable structural components that, within the context of digitalization, acquire new qualitative content.

The authors of the article have developed an integrative-typological model of digital professional development, which includes four interconnected components: 1) cognitive (interaction of flexible thinking and digital competence); 2) identification (dynamics of the professional "I" and digital self-esteem); 3) emotional-motivational (balance of

digital resilience and the meaningfulness of activity); 4) social-adaptive (network interaction and digital culture). The model has been verified and has demonstrated predictive validity [3–5].

The study's relevance stems from the need to revise traditional concepts of professional development in the context of digitalization. Contemporary research confirms that digital transformation requires new approaches to understanding professional development. In this regard, analyzing new facets of personality arising from changes in behavioral patterns, social interactions, cognitive processes, and emotional states under the influence of digital technologies requires clarifying the theoretical basis and integrating classical and modern approaches.

A. Pfetzer's study shows that the digital educational space creates new conditions for professional self-determination, forming a unique interaction between traditional mechanisms of professional socialization and innovative digital development formats [6]. The theoretical significance of this approach lies in rethinking classical concepts of professional development through the lens of digital transformation. The digital educational environment is not just a technical tool but also a new socio-professional space where profound changes are taking place: a restructuring of the spatiotemporal parameters of professional development, the emergence of new mechanisms of professional identification, and the emergence of original forms of professional reflection.

As T. Martsinkovskaya notes, traditional models of professional development require significant adjustments in the context of the emerging hybrid digital-analog reality. This theoretical approach provides a methodological basis for analyzing key aspects of digital professionalism, revealing new trends in personal development in the context of a VUCA (volatility, uncertainty, complexity, and ambiguity) and BANI (brittle, anxious, nonlinear, and incomprehensible) world [7].

Cognitive transformation in the digital age is acquiring new characteristics, as N. Carr's research confirms (Carr, 2010). The author identifies the emergence of a specific type of clip thinking, manifested in the following aspects: 1) fragmentation of cognitive processes, leading to a loss of perceptual integrity; 2) increased speed of switching between heterogeneous information flows, which reduces the depth of information processing; 3) the predominance of superficial analysis strategies that limit critical understanding of content [8]. These transformations are particularly significant for professional development, as they directly affect the fundamental mechanisms for

applying professional skills. The listed characteristics conflict with traditional analytical strategies of professional thinking, which require deep concentration, systematic analysis, and sustained cognitive engagement [9]. The resulting cognitive dissonance is prompting the development of new strategies for adapting to the digital environment.

Analyzing cognitive changes in professional activity requires considering the dialectical nature of digital innovations, which simultaneously represent both a rupture and a new stage in the continuum of scientific traditions [10]. This dichotomy creates new challenges for professional development in the digital age, requiring the creation of adaptive models of cognitive activity that combine the advantages of digital technologies with the preservation of depth in professional thinking [11].

Research by A. Karpov and colleagues shows that effective professional activity in digital environments requires the development of conscious control over cognitive strategies, flexible attention management, and the ability to restructure thought processes [12] quickly.

Of particular interest is the phenomenon of "digital amnesia" (Sparrow et al.), a decline in the ability to memorize information due to habitual reliance on digital devices [13]. This phenomenon leads to changes in memorization strategies, the plasticity of professional knowledge structures, and the development of expanded cognition [3]. These changes are dual in nature: while expanding cognitive capabilities, they simultaneously require the development of new self-regulation mechanisms to maintain the depth of professional thinking [14].

In the context of digitalization, professional identity is undergoing significant changes, acquiring new characteristics reflected in modern concepts. The concept of hybrid professional identity, proposed by A. Koneva and A. Ayanyan, reveals the synthesis of traditional professional values with new digital competencies [15, 16]. This hybrid nature is evident in two key aspects: the ability to integrate diverse professional roles and adaptive flexibility in the context of rapidly changing digital environment requirements [17].

Modern studies of professional identity in the context of digitalization (E. Zeer, Yu. Slepko, V. Tolochek, and others) reveal the complex dynamics of its transformation: on one hand, new competencies are being formed (digital reflexivity and metacognitive flexibility), ensuring the stability of the professional "I" [18]; on the other hand, the conflict between traditional professional values and the demands of the digital environment is intensifying, highlighting transprofessionalism as a way

to integrate heterogeneous experience [1]. At the same time, crises of self-determination are observed, associated with the erosion of professional guidelines and the need for constant rethinking of career trajectories [2], which requires the development of new adaptation mechanisms that combine identity stability with flexibility amid digital uncertainty and ongoing change.

The digital transformation of the professional environment creates a paradoxical dynamic in the emotional and motivational sphere of the modern specialist: on one hand, it opens new opportunities for professional growth and self-realization; on the other, it generates persistent psychological tension, described by S. Lenkov and N. Rubtsova as digital professional imbalance [4]. At the same time, a profound restructuring of the motivational system is occurring – internal incentives for professional activity, such as meaningful work, opportunities for self-realization, and creative expression, are coming to the forefront, reflecting global changes in professional values in the digital age [4]. These interconnected trends are shaping a new configuration of psychological factors in professional development, in which classical approaches to motivation and emotional stability require a fundamental rethink.

The phenomenon of professional disengagement presents a significant challenge. Despite the apparent hyperconnectivity of the digital world, many professionals experience a lack of genuine communication and are losing their sense of belonging to a professional community. Virtual communication often fails to provide the depth and richness of face-to-face professional interaction. These changes require new approaches to supporting professionals' psychological well-being. Developing emotional intelligence and self-regulation, and creating new forms of professional support and communities, are becoming increasingly important.

Theoretical propositions about changes in professional identity in the digital age require empirical verification. To address this, a special diagnostic tool has been developed that incorporates both established components of professional development and new digital parameters. Particularly important is the combination of the modernized "Integrative-Typological Professional Orientation of the Individual" (IPOI-2) methodology, adapted to digital realities [5], and the new "Engagement in Artificial Intelligence" (EIAI) questionnaire, which assesses the depth of engagement in the digital professional environment [3].

A modified version of the IPOI-2, validated on a sample of 903 respondents, demonstrated satisfactory reliability (Cronbach's alpha

0.648–0.797) and explained 54–67% of the total variance. The EIAI questionnaire, tested on 425 participants, demonstrated high reliability (0.812–0.935) with a comparable level of explained variance (38–68.7%). A key result of the study was the identification of typical patterns of digital adaptation. The most common was the debating type (41% of the sample), characterized by a contradictory attitude toward digitalization. The involved type, demonstrating active acceptance of digital changes, was identified in 23% of respondents. Anxiety (tension) was observed in a significant proportion (36%) of specialists with a maladaptive response type.

For the "People" scale (see Table 1), the inverse relationship indicates that lower scores (less attention to real-life communication) are associated with more severe identity problems. Therefore, an imbalance on this scale requires adjustments to communication practices. For the "Objects" scale, optimal scores are mid-range (a balance of digital and real-life interactions), and scores on this scale should be monitored to prevent social maladjustment. The "Strategies" and "Efficiency" scales are key predictors of cognitive adaptation, while the "Management" scale serves as a protective factor against identity crises. The "Execution" scale reflects motivational resilience in the digital environment.

Overall, the results in Table 1 show that, due to the identified relationships, the IPOI-2 methodology enables assessment of all components of an individual's digital professional development.

Analysis of the "Involvement in the field of AI" scales (see Table 2) also revealed characteristic patterns in the manifestation of the analyzed personality facets within the context of digital professional development. The cognitive aspect shows a direct relationship between cognitive engagement and professional effectiveness; however, if uncontrolled, this process can lead to the development of clip-based thinking.

Professional identification is characterized by a nonlinear relationship between affective and general involvement, where both insufficient and excessive emotional involvement disrupt the integrity of professional self-determination.

In the motivational sphere, there is a consistent trend toward intrinsic motivation over extrinsic incentives among the most successful professionals. The social adaptation component of personality exhibits an inverse U-shaped relationship between behavioral engagement and social adaptability, with both insufficient and excessive activity in the digital environment correlating with manifestations of professional loneliness.

Table 1

Relationships between the facets of digital professional development of personality and the scales of the IPOI-2 methodology

№	The Boundary of Personality Development	Scale methods IPOI-2	Correlation coefficient (*r*)	Character connections	Interpretation
1	Cognitive	Strategies	0.58*	straight	The better developed the strategic thinking, the higher the digital competence
		Efficiency	0.62*	straight	Reaction speed in a digital environment is associated with cognitive flexibility.
		Information	0.51*	straight	The ability to work with information flows determines adaptability
2	Identification	Management	0.44*	straight	The ability to self-regulate strengthens professional identity
		People	–0.39*	reverse	A lack of live communication provokes an identity crisis
3	Motivational	Execution	0.47*	straight	The quality of digital task performance is associated with intrinsic motivation.
4	Social	Objects	–0.41*	reverse	Excessive reliance on digital objects reduces the quality of social adaptation.

Note. * correlations are significant at $p < 0.05$.

Table 2

Relationships between the facets of digital professional development of an individual and the scales of the EIAI (Involvement in the field of AI) methodology

№	The Boundary of Personality Development	Scale methods ALL	Correlation coefficient (*r*)	Character connections	Interpretation
1	Cognitive	Cognitive engagement	0.67**	straight strong	The depth of work with AI tools directly affects the development of digital thinking.
		Behavioral engagement	0.49*	straight moderate	The frequency of use of digital solutions is associated with operational adaptation.

End of Table 2

№	The Boundary of Personality Development	Scale methods ALL	Correlation coefficient (*r*)	Character connections	Interpretation
2	Identification	Affective involvement	0.53*	straight moderate	Emotional acceptance of the digital self contributes to a hybrid identity
		Overall engagement	0.61**	straight strong	The integration of AI into professional activities strengthens digital identity.
3	Motivational	Motivational involvement	0.72**	straight strong	Intrinsic motivation is the fundamental basis for meaningful work with AI
4	Social	Behavioral engagement	0.38*	straight weak	Behavioral engagement in virtual communities creates a sense of belonging and strengthens interpersonal connections.

Note. ** $p < 0.01$, * $p < 0.05$.

Analysis of the results from the IPOI-2 and EIAI methods (Tables 1 and 2) revealed both positive and problematic aspects of digital professionalism. These results confirm L. Rulevskaya's conclusions on the need to modernize career guidance approaches, integrating both traditional mechanisms of professional self-determination and the new requirements of the digital environment [19]. The study demonstrates that digital professional development is a complex process of balancing innovative opportunities and potential threats, requiring a differentiated approach to identifying optimal development zones and critical risk points for each component of an individual's professional development in the digital age [4].

Cognitive performance reaches its peak with a harmonious combination of high strategic thinking (0.58), operational efficiency (0.62), strong cognitive engagement (0.67), and critical analysis. However, this carries significant risks, as excessive multitasking and fragmented information perception can lead to shallower professional thinking, fragmented cognitive processes, and increased fatigue.

Professional identity is most stable when the digital and traditional selves are balanced (0.61), self-regulation is sufficient (0.44), and live professional communication is maintained. Risks arise when emotional (affective) engagement (0.53) is not supported by management skills,

and virtual interactions predominate over real-life ones (–0.39), leading to conflicts between professional roles.

The motivational sphere demonstrates stability, with intrinsic motivation (0.72), high-quality task performance (0.47), and an understanding of the meaning of digital activities. Potential threats arise when external incentives outweigh internal ones, professional autonomy is lost, and value orientations erode.

The social adaptation component requires special attention to maintaining a balance between the optimal ratio of digital and real-life contacts (60/40), moderate behavioral engagement (0.38), and sustaining an emotional connection with the professional community. The main risks include digital loneliness due to excessive virtualization, professional isolation, a lack of online interactions, and a loss of social skills in real-life communication.

The identified combined effects of digital professionalism require a comprehensive understanding of contemporary professional realities.

1. The Cognition-Motivation Link ($r = 0.55$), commonly known as the cognitive-motivational paradox, reflects a bidirectional dynamic: on one hand, digital skills significantly enhance professional interest and cognitive activity; on the other hand, they foster superficial clip thinking, as confirmed by the research of N. Carr [8]. This paradox shows that while digital skills can boost professional interest, they require monitoring to prevent excessive "clippiness."

2. The combination of low control and high affective involvement ($r = 0.79$) causes the identification crisis, or dissonance. Identified in the works of L. Rulevskaya [19], identification dissonance reveals deep contradictions between emotional involvement in the digital professional environment and insufficient self-regulation skills, which becomes the leading cause of crises in professional self-determination.

3. Of particular concern is the social adaptation gap, where interaction in the digital space does not compensate for the lack of honest professional communication, leading to emotional burnout and decreased professional effectiveness [3] – an imbalance between behavioral engagement and live communication results in social maladjustment.

These interrelated effects highlight the need to develop comprehensive professional development programs that integrate digital competencies with the preservation of professional depth of thinking, emotional stability, and interpersonal skills in real professional environments.

To address the identified adverse effects of digital professionalism, a comprehensive system of measures is proposed, including: 1) the introduction of metacognitive control training to develop conscious regulation of thought processes and maintain professional depth of professional thinking; 2) the implementation of psychological support programs aimed at fostering emotional resilience and preventing professional deformation; 3) the development of hybrid communication models that balance digital and real-life professional interactions; and 4) the creation of a professional development monitoring system with regular motivation assessments and early detection of burnout risks. This approach combines the benefits of digital technologies while preserving the fundamental characteristics of professional activity.

Thus, the study confirmed that digital professionalization is a complex process of personal transformation, encompassing cognitive, identity, motivational, and social aspects. The identified duality of digital impact – the combination of new opportunities and the risks of maladaptation – underscores the need for a balanced approach to professional development in the digital age. The practical significance of this study lies in the development of diagnostic tools that assess not only the level of digital readiness of specialists but also predict risks and create personalized development trajectories. These results provide a scientific basis for adequate psychological support for professional development in the context of digital transformation, ensuring a harmonious combination of technological progress and personal growth.

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Information about the authors:

Nadezhda E. Rubtsova, Ph.D, Professor, Russian New University (ul. Radio, 22, Moscow, Russian Federation, 105005).
E-mail: hope432810@yandex.ru

Sergey L. Lenkov, Ph.D, Professor, Russian Academy of Education (ul. Pogodinskaya, 8, Moscow, Russian Federation, 119121).
E-mail: new_psy@mail.ru

ПЕДАГОГИКА

ЦИФРОВЫЕ ИЗМЕРЕНИЯ ЛИЧНОСТИ В ПРОФЕССИОНАЛЬНОМ СТАНОВЛЕНИИ

***Надежда Евгеньевна Рубцова*[1], *Сергей Леонидович Леньков*[2]**

[1] *Российский новый университет, Москва, Россия, hope432810@yandex.ru*
[2] *Российская академия образования, Москва, Россия, new_psy@mail.ru*

Аннотация. Актуальность исследования обусловлена стремительной цифровизацией профессиональной деятельности при сохраняющейся недостаточной изученности ее психологических последствий для развития личности. В статье исследуются изменения личности в условиях цифрового профессионального становления, затрагивающие когнитивную, идентификационную, мотивационную и социально-адаптационную сферы.

Анализ степени разработанности проблемы показал, что теоретическую основу составили концепции профессионального становления (Э.Ф. Зеер, В.А. Толочек и др.), концепции цифрового профессионализма и метакогнитивных механизмов адаптации (А.В. Карпов, С.Л. Леньков и др.), теории цифровой социализации (О.А. Карабанова, Т.Д. Марцинковская и др.), модели гибридной идентичности (А.В. Конева и др.).

Цель исследования – выявить и систематизировать структурные изменения личности в условиях цифрового профессионального становления.

В статье представлен комплексный анализ изменений ключевых сфер личности и раскрывается двойственная природа цифровизации, которая, с одной стороны, расширяет профессиональные возможности, а с другой – создает риски дезадаптации (клиповое мышление, кризисы идентичности, профессиональная разобщенность). Теоретическая значимость заключается в разработке интегративной четырехкомпонентной модели профессионального становления личности, включающей: 1) когнитивный (гибкость мышления и цифровая компетентность), 2) идентификационный (динамика профессионального «Я»), 3) эмоционально-мотивационный (цифровая резилентность), 4) социальный (сетевое взаимодействие) аспекты.

Практическая значимость исследования подтверждена эмпирическими данными, выявившими связи между стратегическим мышлением и цифровой адаптацией, а также противоречивые эффекты, такие как когнитивно-мотивационный парадокс. Практические рекомендации включают тренинги метакогнитивного контроля, гибридные форматы коммуникации и системы мониторинга профессионального развития. Отмечается необходимость баланса между цифровыми инновациями и сохранением детерминант профессиональной деятельности.

Ключевые слова: *цифровое профессиональное становление, личность, когнитивная гибкость, профессиональная идентичность, цифровая резилентность, цифровая адаптация*

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Информация об авторах:

Рубцова Надежда Евгеньевна, доктор психологических наук, профессор, Российский новый университет (ул. Радио, 22, Москва, Россия, 105005).
E-mail: hope432810@yandex.ru

Леньков Сергей Леонидович, доктор психологических наук, профессор, Российская академия образования (ул. Погодинская, 8, Москва, Россия, 119121).
E-mail: new_psy@mail.ru

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