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SECTION 1. MARKETING

UDC 33

Dudnikova E. Purpose-Driven Branding: Empowering Digital Leadership Through Social Impact

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Abstract. *In today's world, the importance of social policy in branding is increasing. Each year, sales and product functionality are increasingly accompanied by the meaning, values, and social mission of companies. There is a process of transforming the brand from the conventional understanding of a product to a participant in public dialogue and a thought leader. Consumers, especially Generation Z, expect brands to take action and stand firmly by their values. In the era of active digitalization, highlighting this topic is more important than ever. The aim of this article is to explore how modern brands manage social policy, solve strategic tasks with its help, and become leaders in digital branding, exerting a mass influence on culture, education, and consumer behavior.*

Keywords: *purpose-driven branding, ethical leadership, digital consumer culture, branding, activism, CDR.*

Introduction

Over the many years of the existence of branding science, one can trace how the brand acquired new concepts and meanings. A development parallel can be drawn: the first stage of branding formation can be considered the years 1860-1914, when the Civil War in the USA ended and the demand for goods began to rise – production was developing, and the country's population was growing. The market began to fill up – colorful packaging and mass advertising emerged, with the main goal being to attract consumers' attention and generate profit from sales. Then the world faced numerous upheavals – the Great Depression in 1929 in the USA, when consumers became sensitive to prices, and interest in advertising also declined; World War II – when a large part of the population in various countries tried to preserve what they had built, saving resources for the future. Only after World War II did the demand for high-quality brands begin to recover, leading to an increase in sales volumes. Additionally, the growth was facilitated by the improvement in the population's welfare and the formation of the middle class.

By the end of the 1980s and the beginning of the 1990s, the concept of the brand platform began to develop, marking a shift in branding from a visually-image-based approach to strategic management of brand values and identity. At the origins of the formation of the brand platform were Jean-Noël Kapferer, a French branding specialist and author of the Brand Identity Prism model, which

laid the foundation for the concept of the brand identity platform, as well as David Aaker, an American professor who developed the concept of brand equity and brand as a structure, including mission, values, and positioning. Since then, communication between society and brands has reached a new level, as brand familiarity occurred before the purchase of the product. A great example would be the brand Nike, which introduced the slogan "Just Do It" in 1988, becoming a whole cult in the 90s. Now the brand doesn't just sell sports goods; it gives consumers self-confidence and adds motivation to engage in sports. Thus, Nike has come to be associated with self-victory, inclusivity, and strength of spirit.

Gradually, we move to our time – in the modern digital world, information spreads at the speed of light, and the importance of inclusivity, tolerance, and respect among people is growing. Today, consumers don't merely accept brand-stated values; they choose brands whose values align with their own. There's been a shift in the brands' purpose towards more tangible goals that prove how a brand is giving back to the world – sustainability, transparency, worker well-being, community support, and looking after the environment.

The following section explores the theoretical foundations, which will help us delve deeper into the topic.

Theoretical framework. Purpose-driven branding.

The core idea behind purpose-driven branding is that businesses or brands should have a greater purpose than merely producing money. Focusing on improving the world or society, it's similar to a brand's heart and soul. Purpose-driven brands are committed to achieving beneficial societal results and go beyond simply selling goods or services.

Within the limitations of capitalist system, the executives of purpose-driven brands apply pragmatic idealism. Every small business choice is based on these pragmatic principles. They are dissuaded by concepts that solely provide financial gain without corresponding social advantages. Developing a brand with a purpose requires redefining success. Profit was the traditional measure of success. Leaders are reframing their purposes as they ascend Maslow's hierarchy.

Types of Brand Purpose

- **Environmental Sustainability:** companies that prioritize environmental sustainability seek to lessen their environmental impact, cut waste, and encourage environmentally responsible business practices.

- **Social Responsibility:** these companies place a high priority on improving society, helping local communities, and tackling social problems like healthcare, education, and poverty.

- **Ethical Production and Sourcing:** purpose-driven companies make sure that their goods are manufactured and sourced in an ethical manner, adhering to fair labor standards and reducing exploitation.

- **Transparency and Authenticity:** to build trust, they place a high value on being truthful, open, and genuine in their operations, communications, and interactions with clients.

– Customer Stewardship: companies who are dedicated to this philosophy put their customers' needs and welfare first by providing them with value, support, and satisfaction.

Conscious Consumerism

Conscious consumerism refers to thoughtful purchasing and consumption practices. In the end, it comes down to consuming less while ensuring that the food we do consume is sustainable. Long-lasting and composed of recyclable or bio-based materials, sustainable products are also reusable. These might be anything from organic cotton apparel to bamboo toilet paper or metal drinking straws (conscious consumerism is on the rise among every generation, 9 in 10 consumers believe it's important for businesses to act in a socially and environmentally responsible way, one in ten consumers will make a purchase decision based on carbon footprint data availability, 73% of Gen Z are willing to pay more for sustainable products).

Corporate digital responsibility - Corporate Digital Responsibility (CDR) is a set of practices and behaviors that help an organization use data and digital technologies in ways that are perceived as socially, economically, and environmentally responsible.

A complex of approaches from the brand and its social mission; not just taking preferences into consideration but supporting consumer ideas; the brand's responsibility in the digital era, as the social mission primarily influences the brand's perception through social networks, online campaigns, storytelling, visual techniques, and platforms – the main components of a socially active brand. These elements do not just become an addition to the product, but penetrate into the very core – the brand's platform.

Let's examine examples of brands with strong social responsibility, whose mission has been sustainable since their inception.

Examples of brands with a genuine social mission

Patagonia – a famous brand with over 30 years of history, which introduced the world to fleece. The mission of our brand is to protect our home planet. An essential component of Patagonia's brand is grassroots environmental action. They provide 1% of their yearly sales to grassroots environmental organizations across the world rather than promoting the brand. Because of their purpose-driven strategy, they have developed a devoted following of customers who share their ideals and value their environmentally friendly operations.

Alaska Glacial Essentials – small skin care producing company. Brand purpose statement: brand makes items in a tiny, energy-efficient plant that is powered by local hydropower, demonstrating their commitment to being environmentally friendly beyond just their products. They also place a high value on cruelty-free and vegan practices. This brand takes beauty and taking care of the environment seriously. Biodegradable inks and FSC-certified paper and cardboard derived from post-consumer waste are used in Alaska Glacial Essentials' environmental packaging. They use recycled materials to ship orders and use recyclable materials in their product components, such as PEG plastic, aluminum, and glass. Even though they take satisfaction in these decisions, they aim for

constant development and intend to improve packaging even more when new options become available, all the while coming up with creative ways to recycle and reduce their carbon impact.

The Gluten Free Brothers – brand of healthy food production. They developed a line of plant-based, gluten-free snacks that don't sacrifice flavor as part of their mission to change the face of healthy eating. The GFB manages the entire production process from their own facilities, guaranteeing quality in each small-batch development while upholding a zero-waste environment. Their zero-waste plant, which is powered by solar and wind energy, demonstrates their commitment to sustainability as a Certified B Corporation. In order to provide snacks full of plant-based protein that not only satiate cravings but also support their vision for delicious and responsible food, they place a premium on premium, non-GMO, vegan, and kosher-certified ingredients. Through its sustainable practices, the GFB aims to improve their workers, community, and world in addition to producing snacks.

Ocushield – brand that focuses on high-quality blue light filters and screen protectors for various devices, including laptops, phones, and tablets. While some users have reported minor issues with installation or bubble formation, the overall sentiment is positive regarding the product's ability to mitigate the negative effects of blue light exposure.

Recognizing the value of having healthy eyes in improving general well-being, particularly in a digital environment full of displays, is central to their ideology. Ocushield supports vision care in low-income nations and helps the visually impaired in the UK by donating a portion of its revenues to Orbis and Guide Dogs, demonstrating their concern for global vision impairment. Ocushield, which was honored with The King's Award for Enterprise in 2023, is a brand that is dedicated to social impact, sustainability, and innovation.

These brands not only demonstrate a commitment to socially important issues but also participate in solving them which confirms their sustainable development towards a social mission.

However, there are also brands that turn to social missions solely to maintain their image or out of fear of being canceled. The phenomenon of "cancel culture" emerged in 2016, and this concept includes a collective call to cease interactions with brands or individuals who have violated recognized social norms. "A 2018 Edelman study showed that 64 per cent of consumers would buy or boycott a brand based solely on its stance on a social or political issue. Brands should also note that 60 per cent of consumers in the same survey wanted to see a brand's values and positions on critical issues before making a purchase. More recently, the dentsu 2022 CCS report showed that, globally, 44 per cent of adults had stopped using a brand because of a company's social or political stance; and that 45 per cent believe that cultural movements on social media such as #BlackLivesMatter and #MeToo have a positive effect on society". It is worth mentioning that consumers often associate themselves with brands as a form of self-expression, but conversely, they can also cancel them to express their own values. Thus, a brand's behavior matters to consumers because it reflects their own self-perception and shared values.

Fake purpose-driven branding

RedBull. The massive energy drink company Red Bull came under fire in late 2022 for a social media post that was deemed insensitive to the LGBTQ+ community. The post, which included a rainbow-colored Red Bull can, was criticized for appropriating the LGBTQ+ community's emblem without demonstrating support for its issues.

Amazon. In 2022, Amazon fell over criticism for an ad that seemed to minimize the influence of organized labor on worker wages and working conditions. It portrayed Amazon employees as happy and well-paid, omitting the harsh working circumstances that many of them actually endure. Amazon has a lengthy history of labor issues and has been accused of treating its employees unfairly, according to the advertisement's critics. A growing movement of gig economy workers, including those at Amazon, have been calling for improved working conditions and compensation in recent years.

Airbnb. “The higher purpose of Belonging shifted the brand's language and messaging from location and price to focus on the warmth and welcome of no longer feeling like a tourist in an unknown place” is how the brand positions itself. However, many cases with Airbnb are usually related to legal disputes involving the company's activities, including housing discrimination, customer service issues, and tax obligations. Recent cases have included lawsuits against the company for alleged discrimination against a mother with children. Other issues include complaints about poor customer service, theft of belongings by contractors' cleaning staff and fraud, as well as legal problems related to tax collection and Airbnb's role as an information society service.

Such cases are commonly described as examples of “woke-washing” which advocate for “fake ethical status of a brand”. Such cases are not uncommon in the world of the pursuit of positive brand perception by the audience, based on words and campaigns published on social networks. However, the consumer society is very actively studies and quickly reveals the true intentions of brands. This generation of consumers is called Generation Z, a generation of people born between 1995 and 2010. “73% of Gen Zers are willing to pay more for sustainable products”, “Generation Z has revolutionized the rules of the game in the world of marketing and branding” – parts from many articles relating to the subject of branding in managing Generation Z. “Diversity and inclusivity are essential aspects for Generation Z. This demographic group, which has grown up in a multicultural and diverse environment, expects brands to reflect this reality. Marketing campaigns that do not show diversity or are not inclusive risk being seen as outdated or even offensive”. The features of the cultural and ethical code push the younger generation to turn to brands in order to see a reflection of themselves and their ideas. To gain approval, transparency, and social responsibility. Nevertheless, no one does not force brands around the world to adapt to modern norms, but the trend is indeed towards those companies that strive to fit into new frameworks without sacrificing anything in return.

This research can be compared to companies paying taxes to the state; it is an obligation that cannot be disputed. Investing in research or donations related to the produced product is not an

obligation, but it is a significant step forward for society and the environment. The social mission of a brand is more than just attracting the younger generation as consumers. Since graduate students focusing in branding, marketing, or digital leadership now need to incorporate ethical impact into their strategic thinking, this topic is very relevant to them.

In summary, purpose-driven branding extends beyond financial gain. It's about treating everyone with kindness, including the environment, society, and the individuals involved. In order to achieve this, a brand's goal and values must align in all aspects of its operations. A purpose-driven brand must have a clear mission that is shared throughout the entire organization and must publicly demonstrate the positive work it is doing. This approach aims to create a better, more honest, and more compassionate company environment rather than only satisfying consumers.

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SECTION 2. PEDAGOGY, LANGUAGE AND CULTURE IN EDUCATION

UDC 8

Kravtsova A.S. The role of Anglicisms in Russian law

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***Abstract.** This article analyzes the borrowing of English legal terminology (Anglicisms) and the impact they had on the development of Russian law and legal practice in Russia. The purpose of the work is to find out the role and influence of Anglicisms on the development of Russian law, as well as to suggest possible prospects for this phenomenon in the Russian legal system. The relevance of this topic is extremely high in the modern world, where one of the main trends is globalization and the unification of almost all spheres of life.*

***Keywords:** anglicisms, jurisprudence, legal terminology, Russian law*

Introduction

An Anglicism refers to a word or turn of phrase in a given language that has been borrowed from the English language or created based on the pattern of an English word or expression [1]. Turning to another dictionary, namely V. I. Dahl's, an Anglicism is defined as a word or turn of phrase borrowed from the English language [2]. Thus, examining these two definitions of the term "Anglicism," it can be understood that an Anglicism constitutes a linguistic unit adopted from the English language and employed to denote certain phenomena for which there are no equivalents in the Russian language. Furthermore, as evident from the first definition, Anglicisms also encompass certain linguistic modifications, resulting in their Russification.

2. Material and methods

The most active development of Russian law commenced with the advent and consolidation of Soviet power, approximately in the first half of the 1920s. This period saw the emergence of the first Russian codes (the Criminal Code of 1922, the Civil Code of 1923, etc.), which underwent modifications and expansions over time. Notably, the „foundation“ laid by their predecessors remains discernible in the modern codes. These early codes did not feature a significant number of foreign borrowings; however, Anglicisms would later become firmly integrated into legal parlance. The fall of the „Iron Curtain“ in the late 1980s marked the beginning of Russia's involvement in processes of intercultural and, specifically, linguistic integration. According to S.V. Koroleva,

Candidate of Legal Sciences and Associate Professor at the Department of Civil Law of the Law Faculty of Moscow State University named after M.V. Lomonosov, in her article „Anglicisms in Russian Civil Legislation: pro et contra,“ the adoption of English-language vocabulary in Russian civil law intensified in the post-Soviet period and was associated with the reform of civil legislation and the introduction of new economic relations.

Since then, Anglicisms have become a primary source of enrichment for the Russian language [3].

When discussing Anglicisms used by legal professionals, they are categorized into discursive Anglicisms and Anglicism-terms.

Discursive Anglicisms are borrowings from the English language of various thematic orientations found in the speech of employees engaged in legal activities across different fields of law. This group of Anglicisms indicates a lawyer's level of awareness in a specific area of legal practice.

Anglicism-terms are borrowed words and constructions that denote objects, subjects, legal actions and operations, means, and outcomes of actions. As of 2022, there were 117 Anglicism-terms in Russian legal terminology [4].

It can now be stated with confidence that the primary role of Anglicisms is to simplify communication, thus unifying the law.

Furthermore, the simplification of communication also encompasses globalization. As specialists employ identical terminology, this significantly facilitates international communication and cooperation in the legal sphere.

However, these are merely the reasons for the active introduction and popularity of Anglicisms in the language. The question of the influence of Anglicisms on the development of Russian law is ambiguous and provokes debate among legal scholars.

Let us consider some positive aspects:

1. **Language Enrichment:** Anglicisms can introduce new concepts that were absent in the Russian language, allowing for a more precise and concise description of new phenomena and legal constructs. For example, the terms „compliance“ and „due diligence“ possess a certain semantic capacity that is difficult to convey with a single Russian word.

2. **Acceleration of Legal Communication:** In certain professional circles, the use of Anglicisms may be more familiar and facilitate rapid mutual understanding, a prime example being international cooperation and issues of international law, where Anglicisms ensure comprehensive understanding among the parties in a discussion.

3. To ensure the research is not one-sided, let us turn to the negative aspects:

4. **Blurring of the Boundaries of Legal Concepts:** Inaccurate or incorrect translation and the use of Anglicisms can lead to the blurring of established concepts in Russian law and create confusion.

5. **Difficulties in Translation and Interpretation:** Many English-language terms possess complex semantics that cannot always be adequately conveyed into Russian, which can create problems in the interpretation and application of legal norms.

6. **Risk of Meaning Distortion:** Direct borrowing without considering the peculiarities of the Russian legal system can lead to a distortion of the original meaning of the term and its incorrect application. Particular attention should be paid to the different legal systems of our countries (Russia and most Western nations), which corroborates this point.

In modern Russian law, Anglicisms serve various roles: a nominative function, a terminological function, and even as an element of a fashionable trend. The latter poses a significant problem for legal reality, as unjustified use often merely burdens speech and increases the likelihood of meaning distortion.

At the round table of the Student Scientific Society of the Saratov State Law Academy „Terminology as an Important Component of Legal Technique“ [5], the necessity of a critical approach to the borrowing of foreign terms and the importance of developing native Russian legal terminology were repeatedly raised. Participants in the discussions emphasized that the use of Anglicisms should be justified by the absence of adequate Russian equivalents and should contribute to the accuracy and clarity of legal regulation, rather than hindering it.

Summarizing the above, let us attempt to formulate and determine the potential prospects of Anglicisms in Russian law:

1. **Strengthening of Control and Regulation:** Likely an increased focus from the state and the academic community on the justification and expediency of using Anglicisms. The development of recommendations and regulatory acts aimed at governing the use of foreign borrowings in the legal sphere, encouraging the use of Russian equivalents, and ensuring uniformity of terminology is possible.

2. **Development of Russian Legal Terminology:** The issue of developing and improving Russian legal terminology, creating new terms to denote modern legal phenomena, and adapting existing Russian words for these purposes remains pertinent.

3. **Critical Approach to Borrowing:** It seems important to foster a critical approach among lawyers and legal practitioners towards the use of Anglicisms, based on the principle of necessity, clarity, and accuracy of legal language.

3. Results of the study and discussion.

In the course of the research:

- 1) borrowings of English legal terminology (anglicisms) have been analyzed;
- 2) their influence on the development of Russian law and legal practice in Russia has been assessed.
- 3) potential prospects of borrowings of English legal terminology have been determined.

Conclusion

Thus, an Anglicism, while not an entirely new phenomenon, is certainly a very flexible and dynamic unit of the Russian language as a whole, and with respect to law, an indispensable element. However, despite the clear advantages of using Anglicisms (unification, international cooperation, expansion and enrichment of domestic legal experience), there are still a number of significant disadvantages that could impede the development and establishment of a «Russian legal vocabulary».

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SECTION 3. PHILOSOPHY

UDC 304

Popov V.V., Muzyka O.A., Eremenko U.A., Pluzhnikova A.M. Existentiality of social stereotypes in an inclusive society

Экзистенциальность социальных стереотипов во включающем обществе

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Abstract It was revealed that inclusive stereotypes enable an individual with disabilities (ID) to find the best algorithm for entering an inclusive everyday space and adapt to the peculiarities of its functioning. It was demonstrated that a characteristic feature of the interaction of individuals with disabilities in an inclusive everyday reality is a kind of neutralization of their personal beliefs, attitudes, and preferences in favor of the motivational stereotypes of an inclusive society. It was shown that in an inclusive society, the natural need to form a stereotypical involvement in the activities of a group of people with disabilities acts as a social motivation. It has been proven that in situations where an individual with disabilities is in the process of entering an inclusive micro-society, the motive of weak differentiation from the social group of people with disabilities is more pronounced for him, which initiates a certain caution in accepting the stereotypes of the social group. It has been shown that the emergence of a situation of relative accessibility of the main stereotypes of a social group is associated with the indicator of the priority functioning of assimilation motives.

Keywords: existentiality, behavioral stereotypes, social identity, socialization of individuals, inclusive society, disabilities (LD).

Аннотация Выявлено, что инклюзивные стереотипы дают возможность индивиду с ограниченными возможностями здоровья (ОВЗ) найти наилучший для себя алгоритм вхождения в инклюзивное повседневное пространство и приспособиться к особенностям его функционирования. Продemonстрировано, что характерной особенностью взаимодействия индивидов с ОВЗ в инклюзивной повседневной реальности является своеобразная нейтрализация их личностных убеждений, установок и предпочтений в пользу мотивационных стереотипов включающего общества. Показано, что во включающем обществе естественная потребность в формировании стереотипной сопричастности к деятельности группы людей с ОВЗ выступает как социальная мотивация. Доказано, что в ситуациях, когда индивид с ОВЗ находится в процессе вхождения в инклюзивный микросоциум, то для него более выражен мотив слабой дифференциации от социальной группы людей с ОВЗ, что инициирует определенную настороженность в принятии стереотипов социальной группы. Показано, что возникновение ситуации относительной доступности основных стереотипов социальной группы связано с индикатором приоритетного функционирования ассимиляционных мотивов.

Ключевые слова: экзистенциальность, стереотипы поведения, социальная идентичность, социализация индивидов, включающее общество, ограниченные возможности (ОВ).

Введение. В современных философских и социологических источниках наблюдается повышенный интерес к рассмотрению интегральных проблем инклюзивного социума. Изучению интегральных проблем включающего социума. Познавательный интерес связан с исследованием процесса социализации индивидов с ограниченными возможностями здоровья (ОВЗ) в контексте формирования у них инклюзивных стереотипов в повседневном пространстве особых социальных групп людей с ОВЗ. Трансформации в социальной структуре современного общества с выходом на приоритетные роли вопросов развития инклюзивного общества актуализируют проблему эффективного управления социально-коммуникационными ресурсами. Значимость всестороннего изучения различных сегментов развития инклюзивного общества связано с международным признанием важности постановки и решения проблем, связанных с формированием инклюзивного повседневно-личностного пространства для индивидов с ОВЗ. В научной литературе обозначены базовые тенденции рассмотрения специфики конструирования инклюзивного повседневно-коммуникационного пространства с идеей социального конструктивизма и экзистенциализма. Как следствие, экзистенциальная философия приоритетное внимание уделяет интегральному исследованию коммуникативно-ориентированных отношений в повседневном пространстве включающего микросоциума, показывая особый интерес к изучению инклюзивных установок и ценностей у индивидов с ОВЗ.

Результаты. Интегральное представление концепций инклюзии в контексте социально-гуманитарных исследований демонстрирует наметившийся интерес к рассмотрению экзистенциальных моментов инклюзивного повседневного пространства индивидов с ограниченными возможностями здоровья, причем значимые результаты были достигнуты в рамках социального конструктивизма и социальной феноменологии. Процесс формирования стереотипного поведения индивидов с ОВЗ в рамках его социализации во включающем обществе активно связывается как с различными аспектами теории социальной идентичности, так и с самими этапами социализации.

- Индивид с ОВЗ должен быть идентифицирован по характеристике его социальной отличительности в своеобразном диапазоне от непосредственной уникальности до полной социализации в инклюзивном пространстве. Причем ситуации приоритета открытой индивидуализации человека с ОВЗ вызывают корреляционную потребность в интенсификации его ассимиляции в инклюзивную повседневность, мотивируя к формированию инклюзивно-ориентированной социальной идентичности. С другой стороны, ситуации, инициирующие состояние деиндивидуализации, определяют локальную потребность в отличительности, что приводит к возможному поиску иных эксклюзивных идентичностей. Подобное стремление к дифференциации обычно снимается в рамках стереотипной жизнедеятельности особой социальной группы людей с ОВЗ. Причем, когда достигнутая социальная идентичность становится максимально отличительной, тогда приоритетное значение приобретает «Я»-стереотипизация. В этом случае, стереотипные мотивационные характеристики особой социальной группы становятся неотъемлемым сегментом «Я»-концепции.

- Используя механизмы стереотипизации, возможно сконструировать упрощенную матрицу инклюзивной реальности в рамках которой исследуются механизмы функционирования особой социальной группы людей с ОВЗ. Отметим, что стереотипы воссоздают комплекс чувств групповой зависимости и принадлежности, что локально ограничивает особую социальную группу от возможного негативного влияния со стороны других социальных групп. В данной ситуации воспроизводится привычка человека, связанная со своеобразным разделением окружающих людей на «чужих» и «своих». Конечно, в отношении «своих» приоритетно возникают позитивные эмоции, а в отношении «чужих» проводится достаточно строгая дифференциация. Подобная ситуация основывается на локальном этноцентризме, связанном со стремлением оценивать людей, исходя из ценностей, норм и установок инклюзивного микросоциума. Процесс осознания индивидом с ОВЗ принадлежности к своей особой социальной группе имплицитно ведет к определенному дистанцированию от других социальных групп. При этом индивиды с ОВЗ естественно воспринимают стереотипные схемы поведения людей в других группах, однако обычно оценивают и интерпретируют их как неполноценные и недостаточные с позиции инклюзивной корпоративной этики.

- Стабильность функционирования включающего общества во многом достигается разумной корреляцией между социальной структурой и ее трансформационными преобразованиями. На приоритетные роли во взаимодействии индивидов с ограниченными возможностями здоровья выходит установление устойчивых коммуникативных связей и взаимодействий, отражающих сущностные параметры экзистенциальных аспектов включающего микросоциума. Характерной особенностью взаимодействия индивидов с ОВЗ в инклюзивной повседневной реальности является своеобразная нейтрализация их личностных убеждений, установок и предпочтений в пользу мотивационных стереотипов включающего общества. Поэтому непосредственно диалоговая коммуникация между индивидами с

ограниченными возможностями здоровья устанавливается достаточно продолжительно по времени и имеет интервал условий согласования контентов и смысловых параметров их целерациональной деятельности. Все это создает различные трудности в конструировании диалогового пространства инклюзивной повседневности, особенно если на первый план выходит рассмотрение таких фундаментальных вопросов включающего социума как социализация и идентификация индивидов с ОВЗ. Подобные процессы определяют диалоговое пространство инклюзивной повседневности с позиции его ситуативно-динамических форм, которые призваны сформировать устойчивые взаимосвязи между индивидами с ОВЗ, определяемые трансформационными характеристиками социальной структуры и межличностными коммуникационными взаимозависимостями.

- Реализация модели оптимальной отличительности предполагает доминирование межгрупповых особенностей, причем именно внутригрупповая ассимиляция значительно ослабляется. Поэтому принадлежность к особой группе людей с ОВЗ, в рамках которой удовлетворяется потребность в социальной ассимиляции и потребность в социальной отличительности, инициирует механизмы мотивационной динамики, стимулирующей социальную ассимиляцию в пространство оптимальной групповой идентичности. Так как характеристика оптимальности относительно групповой идентичности явно удовлетворяет как потребность в отличительности, так и потребность в ассимиляции, то формирование социальной идентичности во многом связывается с эффективными сценариями вхождения индивида в повседневное пространство особой социальной группы.

Дискуссия. Так как инклюзивные стереотипы формируют в известной степени непротиворечивую и упорядоченную картину повседневной инклюзивной реальности, то именно в ней первоначально алгоритмизируются и схематизируются основные привычки, установки, предпочтения, ценности индивидов с ограниченными возможностями здоровья в контексте синтеза социального и индивидуального [10], [11], [20]. В концепциях S. Aas [1] и G. Grue [10] особо отмечено, что индивид с ОВЗ должен быть идентифицирован по характеристике его социальной отличительности в своеобразном диапазоне от непосредственной уникальности до полной социализации в инклюзивном пространстве. Концепции A. Okpara [18], A.J. Oladipo и O.C. Okiki [19] постулируют, что ситуации приоритета открытой индивидуализации человека с ОВЗ вызывают корреляционную потребность в интенсификации его ассимиляции в инклюзивную повседневность, мотивируя к формированию инклюзивно-ориентированной социальной идентичности. В свою очередь, A. Voer, A. Kuijper [3], правомерно отметили, что непосредственно диалоговая коммуникация между индивидами с ограниченными возможностями здоровья устанавливается достаточно продолжительно по времени и имеет интервал условий согласования контентов и смысловых параметров их целерациональной деятельности. Все это создает различные трудности в конструировании диалогового пространства инклюзивной повседневности, особенно если на первый план выходит

рассмотрение таких фундаментальных вопросов включающего социума как социализация и идентификация индивидов с ОВЗ. Достаточно интересны исследования, направленные на раскрытие ассимиляционной мотивации, ведущей к интенсификации внутригрупповой ассимиляции и стабилизации положения индивида с ОВЗ в особой социальной группе (А. Altranice, B.Mitchell [2]). Весьма познавательными являются исследования О. Hughes [14]; V. Macmbinji [16]; M. Olive, M., S.Barnes [21]), в которых рассматриваются ситуации, когда инициирующие состояние деиндивидуализации, определяет локальную потребность в отличительности, что приводит к возможному поиску иных эксклюзивных идентичностей. Подобное стремление к дифференциации обычно снимается в рамках стереотипной жизнедеятельности особой социальной группы людей с ОВЗ. Отметим, что S. Dada, J.Wilder, A. May, N.Klang, M. Pillay[7] обратили внимание, что стереотипы поведения индивидов с ОВЗ в процессе их социализации предполагают своеобразный обмен инклюзивными ценностями с акцентом на личностно-смысловые предпочтения в повседневном пространстве включающего общества.

Заключение. Система стереотипов инициирует формирование идентификационных образов и позитивного имиджа инклюзивной культуры. Как следствие, полученные результаты процесса стереотипизации предполагают оценочные суждения относительно особенностей инклюзивной и иных культур с приоритетом декларирования преимуществ инклюзивных ценностей и норм. Поэтому инклюзивные стереотипы выступают своеобразным защитным регулятором для стабилизации позитивной идентичности культуры особой социальной группы. Причем в рамках инклюзивной социализации индивид иногда и неосознанно принимает приоритетные стереотипы включающего общества, что отражает естественную пристрастность человеческого восприятия и осмысления повседневного жизненного пространства.

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