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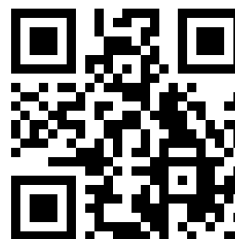
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TIME-SPACE SPECIFICITY OF H.LUPYNOS'S IMAGINATIVE WORLD

The multidimensional category of time-space (chronotop) contributing to the holistic perception of the author's world picture has been subject to numerous interpretations resulting in a set of definitions and classifications of the types of fictional time and space. These contributions serve as a background for further investigations focused on the works of modern Ukrainian authors such as Hanna Lupynos, a Zaporizhzhyan writer well-known for her wide range of expression. The aim of this article is to examine the specificity of time-space structure in H.Lupynos's writings.

The research correlates with the definitions of chronotop coined by many foreign and Ukrainian scientists (J.Derrida, R.Barthes, J.Kristeva, M.Bakhtin, O.Kyskin, V.Korkishko, N.Kopystianska). Scholars agree that, due to chronotop's ability to influence human conscience in terms of axiology and other major structuralizing systems, the concept of chronotop couldn't be limited to the idea of "the period of action", i.e. time-space coordinates of the plot. The problem under consideration requires complex methodology comprising general scientific and empirical methods (theoretical, comparative, psychological, receptive ones) to enable better understanding of the author's message within the context of existing literary traditions and scientific theories.

The article proves that H.Lupynos's poetry is marked by a specifically postmodern chronotop defined through an ambivalent time-space relations and represented through a wide range of poetic devices to demonstrate the multidimensionality of human existence. The specificity of the author's chronotop (as a form of modelling the so-called time-space chaos) serves as one of the most prominent markers of her literary style distinguished by a variety of temporalities and intended to replace classical time and space concepts with an idea of psychological time-space heavily dependent on the reader's reception. The results of the research can be incorporated into high school courses in the History of Ukrainian Literature of the turn of the XXI century, advanced courses, course books etc.

Keywords

postmodern chronotop, poetics, fictional time, imaginative world

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1. Introduction

The categories of time and space and their representations in fiction have been thoroughly investigated from various points of view; those categories serve as fundamentals for modern Literary Studies due to their ability not only to deepen the artistic image but also to provide an integral comprehension of the fictional reality and to structuralize the composition of the text.

The multidimensional category of time-space (chronotop) contributing to the holistic perception of the author's world picture has been subject to numerous interpretations resulting in a set of definitions and classifications of the types of fictional time and space. These contributions serve as a background for further investigations focused on the works of modern Ukrainian authors such as Hanna Lupynos, a Zaporizhzhyan writer well-known for her wide range of expression. The aim of this article is to examine the specificity of time-space structure in H.Lupynos's writings.

Each writer tends to have their personal mission, to express their love to the Universe and Space, to shape out their own patriotic feeling. No doubt prominent Zaporizhzhyan writer Hanna Lupynos, one of the editors of *Obrus Anthology of the Works of Zaporizhzhyan Writers* (2008) and the *Anthology of the Works of Zaporizhzhya Literary Union Members of the Beginning of the XXI Century* (2018), has her own mission, too. Lupynos possesses a multifaceted range of expression: she works in poetry as well as in prose and opinion journalism. Her works have been published in numerous anthologies and compendiums, on influential internet portals such as the *Literary Forum of Ukraine*, *Palysadnyk* etc. Some of her works, such as "The Joy of the Heart" (2005), "Thinking wrong way" (2014), have been published independently. She also co-authored the novel «Wide Field Theory. Sophia» (2016).

2. Materials and Methods

Methodological framework of the analytical discourse is based upon the fundamentals of many foreign and Ukrainian researchers, such as M.Bakhtin, J.Derrida, M.Merlot-Ponti, S.Vysotska, O.Kiskin, V.Kokrishko and others). The modern discourse presents several classical approaches to the analysis of time and space categories in fiction, as characterized below.

Within the context of general discussion upon time-space essence, M.Bakhtin's classical statement that "...whenever an entrance into the sphere of sense is being done, it is done through the gates of the chronotop" (Bakhtin, 1975). The concept of a condensed, "fictionally visible" time and an "intensified" space has been obviously included into a gravity field of Bakhtin's ideas as a convenient key to open "various locks and shutters" in artistically composed verbal texts. Theoretically, Bakhtinian chronotop can be enriched through multiple modifications. Specifically, it represents a category of the "creative chronotop" of a postmodern discourse that positions itself as a "chaos modelling" and acquires specific importance under contemporary conditions.

Postmodernism signifies radical methodological rupture leading to "timewise hierarchy destruction" (Vysotska, 2015). The deconstruction, as many researchers have declared, has become a major tool and practice of ruining time-space continuum in postmodern writings: "the past, the present and the future have ceased coming one by one, they are integral and interdependent. Thus the idea of "eternal present" where "past, present and future coexist in a single temporality act with no progressive time shift at all" (Derrida, 2000) has been shaped out. At the same time, the differentiation of "the author's chronotop" from that of the characters' has been performed alongside with the reconstruction of mythological (mythopoetical) time-space (Kokrishko, 2010). The temporal

categories have been correlated with the philosophy of existentialism focused upon “the personal choice” and “total responsibility” (Merlot-Ponty, 1999).

The postmodern chronotop correlates with the concept of receptively oriented intertextuality markers suggested by R.Barthes (a gateway to other texts, other codes, other signs that, when combined on an associative bases, can create additional meanings) (Barthes, 1994), as well as with J.Kristeva’s paradigm towards text integrating all the semiotic systems and cultural codes and thus becoming subject to at least double reading, when every single text incorporates the other text and functions as its replica and is constructing itself as a mosaic of quotations (Kristeva, 2004).

The time-space specificity of a postmodern novel, as defined by O.Kyskin, comprises the raise of the narrative’s fragmentariness, the “individualization” of the fictional time and space and the split-level division of the text in dependence of the dominant form of the consciousness (postmodern spatiality is connected to the utter destruction of the classical fabula while reduplicating the interrelation between the spaces of the author-creator and the protagonist, unifying points of view and stressing up the values of the characters’ micro-world). Quite often, the postmodern text revitalizes the cyclical time model, since “the emergence of such time form as “eternity is closely related to the development of abstract thinking” (Kiskyn, 2006).

The above stated ideas prove the existence of a specific - postmodern - chronotop that reveals the conceptually and generically motivated fictional dualism of the ambivalently interrelated time and space coordinates through a peculiar set of poetical devices (such as allusive encoding, intertext, discursive interplay, literary mystification etc.). Exploring H.Lupynos’s imaginative world through the scope of postmodern chronotop is quite promising due to the possibility to broaden the vision of the nature of time-space coordinates representation in modern Ukrainian literature.

The research is based upon H.Lupynos’s poetry within the context of the detailization of the chronotop of her imaginative world.

3. Results and Discussion

While exploring the chronotop specificity in H.Lupynos’s poetry, it is worth stating that her time and space modifications are utterly original. The author’s poetic reality is integrally related to the concept of time-space as an obligatory element of her imaginative world. According to T.Shadrina, the key notion reflecting most holistically the poet’s sensual and emotional unity with the nature, her perpetual quest for answers to the eternal questions, unexpected discoveries, hidden senses and signs decoding, deep conceptualization, harmony, unity with the power of her kin and memory places, is synergy (Shadrina, 2019).

One of the basic topics or even a motivator of H.Lupynos’s poetry (Lupynos, 2005; 2019) is the philosophy of time. Time, according to Lupynos, is not only subordinate to human, but can, to a certain extent, serve human purposes as an abstract substance. The real poet is always a part of the world soul, always comprehends human expectations and the greatness of the Universe, since his/her originality is reflected in thoughts, emotions, desires and existential intentionality not yet known to any other being.

Memory, love, the problem of fate, hope and expectations, spiritual beauty, the aims of poetry, human values criteria, sense of existence, love to native land, to the nature, to the closest ones comprise the topical circle of H.Lupynos’s poetry, quite wide but at the same time deeply subjective and individual, directed, so to say, inwards, towards the center of her internal world. The outside reality is depicted through the subjective world perception; the lyrical heroine is searching for inner meaning, comprehends the unity of

the whole world and the single human fate by measuring it with her own experience, her individuality, her soul, her life:

«There I must find my fatigue once lost -
The one you've found
And shaped the hope out of it. Let us
Go home through the paradise of the memory («I have to enter your soul...»)

The time-space of the poetess' imaginative world is very individual. Through the unexpected metaphor the author interprets the chronotop in a variety of ways. All in all, any interpretation of her concept can function only as a limited presupposition not necessarily corresponding to the author's message. In H.Lupynos's poetry, the chronotop is perceived metaphorically, by turning into a separate independent image or even archetype: "The Time has knocked, has taken my hand and has led me further and further into the worlds" («Above the eternal river»); the lyrical heroine starts the dialogue with the Time: «Oh Time! - an absurd universal draught...» («Confusion»); «Time, take me back, transform me, but don't lie to me» («To my father's memory»).

The multifaceted existential matrix is described by the poetess as the «harmony of love and beauty encoded verbally»:

Times and spaces follow the water
Leaving behind the harmony of love and beauty
Encoded verbally («Above the eternal river»).

The ponderings «above the eternal river» created the specific time-space that beads the "symbols known and forgotten" upon the Wonder-Axis of existence, and, through their fanciful intertwining, the world of "dreams and reality" is unified. The motives of the poet's organic union with the living Cosmos and natural powers function as the main principles of the lyrical narrative. The poetess skillfully processes the general philosophical concepts of the time motion, reality, existence, spirit, matter, consciousness and subconscious etc.

One of the most important markers of fictional time in H.Lupynos's lyrics is the conceptual role of the topos of nature, deep intuitive understanding of the indispensable connection between human existence and nature. The natural energy in her verses positions not only the territory-specific nominative codes (step, wild memory, tilth, winds, sand, sunflowers, thyme) but also the peculiar poetics of her texts embodying the holistic image of the Southern Ukraine. The poetess treats step as a place to embrace the genetic memory of her people through the remembrances the heroine infiltrates and thus ties herself to the previous generations with some sort of invisible threads: «The step is swinging - unbeknown to oblivion», «The step longs for winds and madness» («Full Moon: Motrya and Mazepa»). Or:

The memories flow through me like a mist,
Fragrant, total and harsh,
My memories inherited from ancestors -
Dispelled in a step, but dense like smoke («The soul between the step and the tilth»).

The poplar foliage trembled,
The skylarks sewed May to June.
The arches and columns of our fates
Were straight, simple and honest... («Student streets»)

The lyrical heroine understands Nature as Poetry, as an eternal source for inspiration and creative energy. The phonetical arrangement of Lupynos's poetry, as well as a masterfully designed melodica of her verses contribute to this effect. The ideological structure of the verses relevant to the topic is precisely and completely reflected through their lexical and stylistic accompaniment, specifically, through the mosaic of tropes, their

diversity and transformations. The landscape is blurred by the emotional reverence, by the transfusion of human and natural spirits:

The honeylike sadness, the golden flickering
In the memory and on the surface of the waves.
The letters and strokes of the littoral grasses,
As if the verses would blossom round about,
the tremulant languor swings the consciousness («Above the eternal river»).

Rootedness, or the homeward feeling, is an important factor of shaping the outlook of the poetess. She correlates home as a psychical location to the physical location of a place of belonging characterized through the step landscape:

The river flows though the sky,
The crow of a cloud has already taken
It's place on the Day's shoulder,
The sliver hayfork of the Moon
Looks like eager sickle...
Our Fate, would you ever fly away
To step, like a free bird? («The night before the Annunciation»).

The urban space in Hanna Lupynos's poetry functions as a background for developing thoughts, emotions and rueful feelings of the lyrical heroine. While the nature is the environment she marks as her own, where she belongs and lives to the full, the city is a place quite opposite to that, an artificial and aggressive space absorbing her (natural) femininity:

The winter evening cuddles, like a cat,
To something warm: to the calmness, to the family.
It runs away from the frosty and ice-covered streets,
From where the predatory blizzard hunts («To a lonely traveler»).

The poetess is concerned with the eternally controversial existential categories of "existence" and "time". In her urban lyrics, the experiments with time and space serve not only to grasp the readers' attention, but also as a means to raise existential problems, i.e. the problem of choice («I used to be fearless as a child»).

A part of time you found,
Either lost by god or left by somebody else,
Had span on the potter's wheel of life for so long
That it turned into a casserole - a flat clay plate... («Longing for a jar of happiness»)

The topic of memory, the discourse of an omnipotent time plays an important role in H.Lupynos's poetry. The poetess mixes past and present to perform a deep analysis of her lyrical hero's character; to do so, she transforms fictional time into an aesthetical device, into an expanded temporal metaphor.

So what's this pain? The wild eternal memory.
The sand from the well's bottom. The winds...
The worlds are growing and shrieking with fruits,
And memories are their ancient roots («The memories are flowing through me like a mist»)

The heroine's memory ("the paradise of memory", "the bucket of memory", "the jewel-case of memory", "the memory has coiled up") unites the past with the present and thus projects the future.

Right here, on the Right bank,
The memory has coiled up - or rolled up into a small ball?
The life is zealously spinning the thread out of it,
Willing to weave a way to the Left bank («The Right-bank circle»)

H.Lupynos's poetry is marked by allusions, philosophical ponderings on art and its place in human life. The quotes from the works of outstanding Ukrainian philosophers often serve as a pretextual source for the development of intertextual narrative strategies in her poetries. The title of the book "Joy of heart" (Lupynos, 2005) alludes "through the gateway of chronotop to the sphere of senses" to the epigraph by H.Skovoroda: "People are working, fussing, hiding throughout their whole life with no visible purpose. Come to think of it, all the human actions, no matter how many of them considered, follow one purpose - the joy of heart".

The lyrical heroine of the "joyful heart" ("Confession", "Divination", "Cassandra's Gift", "Spikes of windows", "Take my whole life into your palms") provides plenty of keys to her poetical world where she strives to build a home for her Muse:

"To go into the woods, to build an oaken blockhouse,

To give start to an unfading kin" ("On Khortyt'sa")

"To write poetry - to watch the flame in the dark"; "to check the fate with the book's plot" while reading "Doctor Zhivago" ("To Borys Pasternak").

In the verse "Hunted down by Spring", a merely cursive allusion to Mark Shagal's paintings attracts the reader's attention: "And so, the soul draws on to it credulously and naively to cry silently, just like roosters on Shagal's paintings". In the verse "I have to enter your soul" the allusion to the Holy Script is embodied though an extended metaphor:

"Let us go home

Through the paradise of memory,

Past the Tree - you know, it brings fruits,

We had once eaten them together.

The poison of knowledge is still pulsing

In the veins of fate".

Hanna Lupynos skillfully implements the motives of Ukrainian folklore and traditional folk superstitions to create a range of living and apt images based on hyper-metaphors, understandable and transparent to the reader due to their associative links to folk tales, i.e. to "The Tale of the Fox and the Crane" in "Longing for a Jar of Happiness": "For I am a Crane, long-billed and clumsy when dealing with plates / and I don't have to be a Fox". The poem "Pre-winter Loneliness" alludes to the fairy tale "The Horse's Head": "The memories have come to my threshold and are asking for food". The poem "The night before the Annunciation" refers to folk rituals: "Our Fate, would you ever / fly away to the step like a free bird?"

The poems based on painting by Ukrainian artists Iryna Gresyk ("The Arch Bridge"), Nadiia Blyznyiukova ("Winter on the Right bank"), Nataliya Derevyanko ("Spring on Zhukovskogo street"), Valery Franchuk ("Sycamore mapples") comprise an original component of H.Lupynos's poetical heritage. However, those poems could not be treated as a mere "poetical illustration" to the painting, but stand as independent, original pieces of art celebrating the nature of the author's homeland, depicting towns and villages, reflecting feelings of love, friendship, loneliness as projected to the Ukrainian mentality or, to be more precise, to its "step" component:

The cloud is approaching - let it thunder!

The step has long been waiting for the rain...

It's a way to Eternity past the moment,

Or to Khortyt'sa past Paradise ("The Arch Bridge across the Dnipro")

Or:

In the blink of an eye, the "water from below the maple-tree"

Is flowing far and wide to stranger ravins.

It's winter outside, the frost has covered the grass,

The memories have come to my threshold... ("Pre-winter solitude")

The gateway to other texts, other codes, other signs that create additional sense when combined on an associative basis, is represented in H.Lupynos's poem "Venice (the reflections upon O.Kharyakova's paintings through J.Brodsky's imagery)". The associative combinations constructed by the poetess serve as an emotional response to the spaces depicted by the painter and correlated in the lyrical heroine's imagination with Joseph Brodsky's beloved city:

The toylike patios - Venice.

I wish I could run across the bridge that arches its back like a cat

Right to the past to meet Joseph (yes, Brodsky) at the table

Covered with the tablecloth

And to discuss rhymes... ("Venice")

"Toylike and eternal" Venice, the Piazzale Roma, the motto on the Venetian coat of arms ("Let the Light be with you, Mark, my Evangelizer") correspond to one of Joseph Brodsky's texts (the poem "The Prophecy") where "the butterflies are beating the mole" confronting the square aiming "to ruin the mole and flood all the past... and then, when the universal water flows away, the Biblical Dove would down on *Piazzale Roma* and would give start to a new world from Venice, toylike and eternal".

The poet's role in the society and in the Universe, the uniqueness of the creative personality, the deepness of subjective "I", the understanding of Spirituality and Culture as basic motivators of the writer's performance, the comprehension of Poetry as an unstoppable flight of a human spirit, an influencer to the world, and a gateway beyond the limits of routine, the social value of Belles Lettres under the contemporary conditions of moral and aesthetical degradation, comprise yet another part of H.Lupynos's topical scope.

Throughout the whisper and wailing of Cosmos

The God hear us until the Poetry exists ("The Poetry is not easily tamed").

4. Conclusion

The results of research on time-space specificity of H.Lupynos's poetry prove that the postmodern chronotop structure of her imaginative world features as one of the constants of her creative writing. The author ruins the classical concepts of time and pace, positions samples of various temporalities and suggest a concept of psychological chronotop dependent on the reader's response. The imaginative world of H.Lupynos's poetry is inextricably linked to the author's inner world, her feelings, impressions and reflections.

The article provides solid proofs of the existence of a specific postmodern chronotop in H.Lupynos's imaginative world, i.e. a new chronotop model marked by conceptually and generically motivated artistic dualism. This poetical dualism is revealed through the individualized time-space, temporal deformations, discretization, shift principle etc.

The chronotop of H.Lupynos's imaginative world is heavily metaphorized, thus functioning as a separate independent image or even archetype. The topic of memory, the discourse of an omnipotent time plays a substantial role in H.Lupynos's writings. The poetess mixes past and present to explore the depths of her lyrical heroine's character; she transforms the fictional time into an aesthetic device - into an extended temporal metaphor.

The poetess comprehends the multifaceted existential matrix as "the verbally encoded harmony of love and beauty". Sensual and emotional content of her poems represents a synergic union with the Nature, a perpetual quest for answers to eternal questions, unexpected discoveries, decoding encrypted messages and signs, in-depth sense generation, harmony, unity with the power of one's keen and memory places.

The conceptual role of the topos of Nature, deep intuitive understanding of its inextricable unity with the human existence serves as an important marker fictional time in H.Lupynos's poetry. The natural energy in her verses positions not only the territory-specific nominative codes (step, wild memory, tilth, winds, sand, sunflowers, thyme) but also the peculiar poetics of her texts embodying the holistic image of the Southern Ukraine. The poetess treats step as a place to embrace the genetic memory of her people through the remembrances the heroine infiltrates and thus ties herself to the previous generations with some sort of invisible threads.

H.Lupynos's poetry is marked by allusions, philosophical ponderings on art and its place in human life. The gateway to other texts, other codes, other signs that create additional sense when combined on an associative basis, serves as a tool of a lyrical heroine's characterization and psychological analysis and thus pursues a practical aim of clarifying the author's intention to cause a specific artistic effect upon the reader, to move the recipient towards understanding based on predicted associations.

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THE METHOD OF THE GOLDEN SECTION AND ANCIENT RUSSIAN SAZHENS

The relevance of the problem is due to the need for the establishment and development of the future engineer professional culture. The purpose of the article is to emphasize the role of interdisciplinary relations in higher technical school as one of the factors that forms the professional competences of the future specialist, as well as the factor that increases the motivation of learning. In general, the results of experimental work allow us to approve of the proposed content for seminars, additional individual work in order to provide professional and motivating training of students of technical and mathematical specialties. The article may be interesting for teachers, instructors of mathematics, University and high school students.

Keywords

golden section method of function minimization, golden section,
interdisciplinary relations, ancient Russian sazhens

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1. Introduction

When studying the golden section method in the course of optimization methods, as one of the unimodal functions minimization methods, students usually give traditional examples of the golden ratio use (other names are the golden section, dividing the segment in the average and extreme ratio): ancient Egyptian architecture, masterpieces of ancient Greek art and Renaissance art. Both domestic and foreign researchers studied the reflection of the golden section in art, architecture, in objects of animate and inanimate nature. However, interesting facts about the relationship of the golden ratio and the ancient Russian system of sazhens remain unknown as a rule. For example, the works of famous mathematicians, historians, experts in the history of mathematics and the history of Russian architecture prove that the system of ancient Russian sazhens is also built on the basis of the golden ratio.

In the process of studying the golden section method in the course of optimization methods in order to broaden the horizons of students, to form the aesthetic aspect of the future engineer professional culture, we should consider the history of this issue. As a rule, students are familiar with the well-known examples of the golden ratio in nature and art. However, the studies of experts in the history of mathematics and the history of Russian architecture on the relationship between the golden ratio and the system of ancient Russian sazhens are of particular interest for students specializing in mathematics and engineering.

The aim of the work was to study the role of interdisciplinary relations in higher technical school as one of the factors that shape the professional competences of a future specialist, as well as a factor that increases the motivation and success of learning mathematics.

2. Materials and Methods

The methods of conducting the experiment (Materials and Methods) were as follows. Seminars were worked out and conducted within the course of one-dimensional optimization methods:

- with the traditional presentation of the material (studying the algorithm, solving problems in the classroom, solving problems individually);
- a combination of the traditional presentation of the material with the involvement of additional information about the golden section and its role in the system of ancient Russian sazhens.

In the second case, additional material was presented by both the teacher and a group of students who prepared material on the golden ratio in nature and art.

2.1. Basic information about the famous proportion

The golden ratio is such a proportional division of the segment into unequal parts, in which the entire segment is to the greater part as the greater part is to the smaller. Let the length of some segment equal α , the length of its greater part equal x , then $\alpha - x$ is the length of the smaller part of the segment. Let us compose the ratio according to the above definition:

$$(1) \frac{\alpha}{x} = \frac{x}{\alpha - x}.$$

In proportion, as we know, the product of the extreme terms is equal to the product of the middle terms, therefore, from the proportion (1) we pass to the equation

$$\alpha(\alpha - x) = x^2.$$

Hence we obtain the quadratic equation

$$x^2 + \alpha x - \alpha^2 = 0.$$

The roots of the equation are irrational numbers

$$x_1 = \frac{-\alpha - \alpha\sqrt{5}}{2}, \quad x_2 = \frac{-\alpha + \alpha\sqrt{5}}{2}.$$

The length of the segment x is expressed by a positive number, so you should choose from two roots a positive one: $x = \frac{-\alpha + \alpha\sqrt{5}}{2}$ or $x = \frac{\alpha(\sqrt{5}-1)}{2}$.

The number $x = \frac{\alpha(\sqrt{5}-1)}{2}$ is denoted by the letter Φ in honor of the ancient Greek sculptor Phidias (born at the beginning of the 5th century BC), in whose creations this number is found many times. The number Φ is irrational, with eight decimal places it has the form: $\Phi = 0.61803398 \dots$ For practical purposes, approximate values are often used: 0.618 (the length of the greater part of the segment) and 0.382 (length of the smaller part of the segment). If the length of the segment is 100 parts, then greater part of the segment is 62, and the smaller is 38 parts.

It is generally accepted that the concept of the golden ratio was introduced into scientific use by Pythagoras, who borrowed knowledge of it from the Egyptians and Babylonians during his travels. Plato in his dialogue "Timaeus" examined the mathematical and aesthetic views of Pythagoras school, in particular, the golden ratio. (Corbalan 2014; Romanenko, 2005; Timerding, 2005).

2.2. Golden section method of function one-dimensional minimization on a segment

Let us consider the method of function minimization on a segment, in which the exclusion of the initial segment part is based on the golden ratio. In this method, the points x_1 and x_2 are located on the segment $[a; b]$ so that one of them becomes a test point on a new segment obtained after excluding part of the initial segment. Moreover, the points x_1 and x_2 have the following property: each of them divides the segment into two unequal parts so that the ratio of the entire segment length to the length of its greater part is equal to the ratio of the lengths of the greater and smaller parts of the segment. That is, the segment is divided in the golden ratio, and the points x_1 and x_2 are called the points of the golden section of the segment. (Fig. 1).

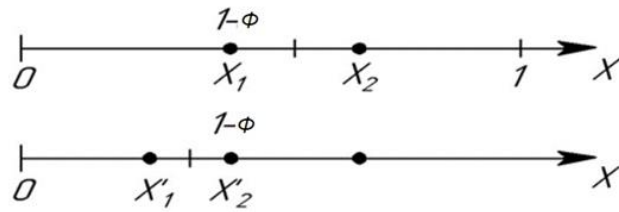


FIGURE 1 – TO THE DETERMINATION OF TEST POINTS IN THE GOLDEN RATIO METHOD

For an arbitrary segment $[a;b]$ expressions for points x_1 and x_2 have the form

$x_1 = \frac{-a-\sqrt{5}}{2}$, $x_2 = \frac{-a+\sqrt{5}}{2}$. At the end of calculations by this method, we can take the middle of the last and obtained segments as the approximate value x^* . $x^* \approx x_{\text{mid}} = \frac{a+b}{2}$.

Let us consider the golden section method algorithm.

STEP 1. Calculate

$$x_1 = \frac{(a+(3-\sqrt{5})(b-a))}{2}, x_2 = \frac{(a+(\sqrt{5}-1)(b-a))}{2}.$$

Calculate $f(x_1)$ and $f(x_2)$. Let us assume $\varphi = \frac{\sqrt{5}-1}{2}$, $\varepsilon_n = x = \frac{b}{2} - a$

STEP 2. Check for the end of the search: if $\varepsilon_n > \varepsilon$, then go to step 3, if otherwise, to step 4.

STEP 3. Transition to a new segment and new test points.

If $f(x_1) \leq f(x_2)$, then go to the segment $[a;x_2]$ assuming $b=x_2$, $x_2=x_1$,

$f(x_2) = f(x_1)$, $x_1 = b - \varphi(b-a)$, and calculate $f()$,

if otherwise, assume $a=x_1$, $x_1=x_2$, $f(x_1) = f(x_2)$, $x_2 = a + \varphi(b-a)$ and calculate $f(x_2)$.

Assume $\varepsilon_n = \varphi \varepsilon$ and go to step 2.

STEP 4. End of the search: assume $x^* \approx x_{\text{mid}} = \frac{a+b}{2}$, $f^* \approx f(x_{\text{mid}})$.

Example. Solve the problem of one-dimensional minimization of a function

$f(x) = x^4 + e^{-x} \rightarrow \min$, where $0 \leq x \leq 1$, $\varepsilon = 0.1$, using the golden ratio method.

Iteration 1.

STEP 1. $x_1 = 0.382$, $x_2 = 0.618$. $f(x_1) = 0.704$, and $f(x_2) = 0.685$, $\varepsilon_n = 0.5$.

STEP 2. $\varepsilon_n = 0.5 > \varepsilon = 0.1$, so we go to step 3.

STEP 3. $f(x_1) > f(x_2)$, therefore, we assume $a=x_1=0.382$, $x_1=0.618$,

$f(x_1) = 0.685$, $x_2 = 0.764$, $\varepsilon_n = 0.309$ and calculate $f(x_2) = 0.807$. We proceed to the next iteration, starting from step 2.

We write the following results in table 1.

TABLE 1

Iteration number	a	b	ε_n	x_1	x_2	$f(x_1)$	$f(x_2)$	Comparison $f(x_1)$ and $f(x_2)$
2	0,382	1,000	0,309	0,618	0,764	0,685	0,807	$f(x_1) < f(x_2)$
3	0,382	0,764	0,191	0,528	0,618	0,668	0,685	$f(x_1) < f(x_2)$
4	0,382	0,618	0,118	0,472	0,528	0,673	0,668	$f(x_1) > f(x_2)$
5	0,472	0,618	0,073	0,073				

0,073 < 0,1 - accuracy achieved.

Thus, $x^* \approx \frac{0.472+0.618}{2} \approx 0.55$, $f^* \approx 0.67$. (Lesin & Lisovets, 1995).

2.3. *Golden ratio and the system of ancient Russian sazhen*

Sazhens were used as units of measure in the old Russian numerical system of architectural proportionality even before the Mongol invasion. There were several sazhen, moreover, they were of different lengths and disproportionate to each other, while being used to measure objects simultaneously. The exact number of sazhen is unknown, but historians and architects admit that there were at least seven sizes of sazhen with their own names.

Different authors determine the time of the emergence of the Old Russian system of measuring instruments in different ways. Anatoly Fedorovich Chernyaev, engineer, academician of the International Academy of Informatization, in his work "Gold of Ancient Russia. The Russian matrix is the basis of golden proportions", refers to the following two points of view. (Chernyaev, 1998).

According to the first, the old Russian system of measures was borrowed from the Greek colonies. A.F. Chernyaev, quoting G. N. Belyaev, says that the system of measures: "... had been brought to the Russian plain, probably, long before the Slavs gained a foothold there in the 3rd-2nd centuries BC from Pergamum via the Asia Minor Greek colonies. " (Chernyaev, 1998).

The second point of view was reflected in the works of the world-famous historian Boris Alexandrovich Rybakov. He believed that most of the measures appeared among the Slavs in the period XII-XIII centuries. They were developed, improved until about the XVII century. Nevertheless, B. A. Rybakov did not exclude the possibility of introducing into the old Russian system of measuring instruments any elements from other neighboring and distant countries. Let us note that there are almost one and a half millennia between the above-mentioned two extreme periods of time. (Rybakov, 1949).

The point of view of the famous historian of mathematics and teacher I. Ya. Depman (1885-1970) is close to the point of view of B. A. Rybakov. I. Ya. Depman in his "History of Arithmetic" writes the following: "The first mention of a sazhen, equal to three cubits, is in the chronicles of 1017. The distance between the ends of the fingers of outstretched hands was called fly sazhen, the distance from the heel of the left leg to the end fingers of the right hand raised upwards was called oblique sazhen (there was also another explanation of the oblique sazhen length origin)." (Depman, 2006).

I. Ya. Depman also studies the question of the word "sazhen" origin. "In different books, they derived the name of the old Russian measure "sazhen" from the English word fathom. However, there is no need to search for the root of the word "Sazhen" (pronounced: sAjen or sazhEn) in foreign languages. According to the "Explanatory Dictionary of the Living Great Russian Language" by Vladimir Dahl, the word "sazhen" in the old days had the form "syazhen" that is a derivative from the verb "сягать". This verb was preserved in the language in the form of "досягать" - "to reach", as well as in the words "досягаемый" - "reachable", "недосягаемый" "unreachable". Hence, the natural explanation of the word "sazhen" or "syazhen": that which is reachable by hand. (Depman, 2006).

B. A. Rybakov identified the two most common measurement systems: Novgorod-Pskov and Moscow-Vladimir-Chernigov. He noted the simultaneous existence of only 7 types of sazhen and cubits in Ancient Russia from the 10th to the 17th centuries. According to the remark of A.F. Chernyaev, B.A. Rybakov did not include in the sazhen system such a measure as vershok (1.75 inch).

We give a table of the sazhen lengths, selected by B. A. Rybakov, in which we additionally include vershok. (Table 2).

TABLE 2 - SAZHENS AND THEIR PORTIONS

Types of sazhen	Sazhen cm	Half a sazhen, cm $\frac{1}{2}$	Cubit, cm $\frac{1}{4}$ of a sazhen	Pyad - span, cm $\frac{1}{8}$ of a sazhen	Pyast, cm $\frac{1}{16}$ of a sazhen	Vershok, cm $\frac{1}{32}$ of a sazhen
Simple	152,76	76,38	38,19	19,10	9,55	4,77
Fly	176,40	88,20	44,10	22,05	11,03	5,51
Sea(fathom)	183,00	91,50	45,75	22,88	11,44	5,72
Pipe	187,00	93,50	46,75	23,38	11,69	5,84
Without chet	197,20	98,60	49,30	24,65	12,32	6,16
Oblique	216,00	108,00	54,00	27,00	13,50	6,75
Great	249,46	124,73	62,37	31,18	15,59	7,80

B. A. Rybakov noted the following patterns that determine the relationship between sazhen. Let $\alpha = \frac{176,4}{2} = 88,2$ - half of the fly sazhen. (Table 3).

TABLE 3 - RELATIONSHIP BETWEEN SAZHENS

Sazhen	Length, cm
Simple(straight)	$\alpha \sqrt{3} = 88,2 \cdot 1,732 = 152,76$
Fly(measuring)	$\alpha \sqrt{4} = 88,2 \cdot 2 = 176,4$
Without a chet(royal)	$\alpha \sqrt{5} = 88,2 \cdot 2,236 = 197,21$
Oblique	$\alpha \sqrt{6} = 88,2 \cdot 2,45 = 216,04$
Greek	$\alpha \sqrt{7} = 88,2 \cdot 2,646 = 233,4$
Great	$\alpha \sqrt{8} = 88,2 \cdot 2,828 = 249,46$

The proportion $\alpha\sqrt{7}$ was added by A.F. Chernyaev, who noted that Greek sazhen is often found in measurements of ancient structures. A.F. Chernyaev notes that B.A. Rybakov did not consider the ratio of sazhen according to the golden ratio, and there was no explanation why there was a need to use several lengths of sazhen when measuring objects. (Chernyaev, 1998).

A.F. Chernyaev, after analysis of the work of the architect A.A. Piletsky, who studied proportional systems in ancient Russian architecture, gives a set of 12 ancient sazhen, obtained by averaging many samples of measuring instruments, which is presented in Table 4.

TABLE 4 - NAMES OF SAZHENS

Name of sazhen	Length, cm
Town sazhen	284,8
Sazhen without name	258,4
Great sazhen	244,0
Greek sazhen	230,4
Fiscal sazhen	217,6
Royal sazhen	197,4
Church sazhen	186,4
Popular sazhen	176,0
Masonry sazhen	159,7
Simple sazhen	150,8
Short sazhen	142,4
Sazhen without name	134,5

Chernyaev A.F. notes the following phenomenon. If we find the ratio of the five largest sazhen values to the five smallest, we get

$$\frac{284.8}{176} = \frac{258.4}{159.7} = \frac{244}{150.8} = \frac{230.4}{142.4} = \frac{217.6}{134.5} = 1.618.$$

Thus, the ratio of the lengths of these sazhen types is close to the golden ratio. To prove proportionality of the remaining royal and church sazhen to the number $\Phi = 1,618$, it is enough to double the length of the masonry and simple sazhen and divide the results by the length of the royal and church sazhen: $\Phi = 159.7 \cdot 2 / 197.4 = 150.8 \cdot 2 / 186, 4 = 1.618$. Thus, according to A.F. Chernyaev, the structure of ancient Russian sazhenes includes proportions over the golden ratio, that is, the numbers divisible by $\Phi = 1.618033989 \dots$ (Chernyaev, 1998).

A.F. Chernyaev concludes that the proportionality and aesthetic attractiveness of the of Ancient Russian architecture monuments are precisely the result of the special, mobile function of the interconnected complex of Ancient Russian sazhen, namely that their main purpose is commensuration. **Sazhen are a tool for commensuration and proportioning.** A. F. Chernyaev emphasizes that sazhen "are not static rulers, but ongoing dynamic processes stopped by length." That is why the architectural monuments of Ancient Russia in their commensurability and proportionality surpass modern architectural structures constructed by an exact standard meter. Let us cite the words of researcher A. I. Asevich: "The conjugation of Russian measures was the basis for harmonious decisions in architectural structures. Having created a sazhen system based on the proportions of the human body, Russian architects got a powerful tool for subtle architectural variation, transmitting a whole variety of shades in proportions." (Asevich, 1998; Chernyaev, 1998).

A.F. Chernyaev also considered the following method of restoring the reference sazhen. If you take a wooden rod with a length of a carpenter's height, for example, 172 cm, and take it as the base length. If we make an equilateral triangle with three rods of a given length, then its height will be equal to 148.96 cm, which is close to the length of simple sazhen. If we attach in the middle of a measuring sazhen another measuring sazhen at a right angle and connect their free ends with long rods, we will get an isosceles triangle with lateral sides equal to 197.22 cm - an analogue of "sazhen without a chet". We take the two simple sazhen obtained, connect their ends at a right angle. In the resulting right isosceles triangle, the hypotenuse is 216.04 cm - an analogue of oblique sazhen. In a right isosceles triangle with legs equal to a measuring sazhen, the hypotenuse is equal to 243.24 - a great sazhen. Finally, pipe sazhen can be obtained if a simple sazhen is placed at a right angle to the middle of an oblique sazhen. When connecting their free ends, we get an isosceles triangle with a lateral side of 187.08 cm - an analogue of a pipe sazhen.

The restoration of the main sazhen is over. Only sea sazhen (fathom) has not been restored. However, A.F. Chernyaev notes that B.A. Rybakov doubted the existence of fathom as an independent measure. (Chernyaev, 1998).

3. Results

In both cases, students completed their homework, which consisted of minimizing the one-dimensional function by several methods. In total, it was necessary to apply at least four different methods out of the six methods considered for solving the problem. Analysis of homework on this topic showed the following. 26 out of 41 students (63.4%) successfully applied the golden ratio method in groups with a traditional presentation of material. In the groups in which the classes were conducted with a detailed examination of the golden ratio issue history, 35 students out of 37 (94.6%) successfully solved the problem with the use of the golden ratio method.

4. Conclusion

The use of additional material about the golden ratio in the process of teaching mathematics forms the student's awareness that the golden ratio is one of the basic human principles of our idea of the beautiful. The golden ratio, various types of symmetry - the reason for the aesthetic attractiveness of art, objects in animate and inanimate nature and in technology.

The great astronomer of the 16th century Johannes Kepler said: "Geometry owns two treasures: one of them is the Pythagorean theorem, and the other is division of the segment in the extreme and middle terms ... The first can be compared with the measure of gold, the second is more like a gem."

In conclusion, we should add that the golden proportion has ceased to be a treasure only of geometry. Historical examples, art and modern scientific thought show that the number $\Phi = 1.618033989 \dots$ is a universal world constant, knowledge of which is necessary for schoolchildren and students. Acquaintance of Mathematics and Engineering majors with the historical and aesthetic aspects of mathematics is a necessary component of the establishment and development of the professional culture of a future engineer, mathematician or teacher of mathematics.

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ON NEOLOGISMS STATUS IN THE BULK OF A LANGUAGE

The article attempts to theoretically comprehend the factors that influence the existence of the lexical units of a language in the status of neologism. New words regularly appear in the bulk of a language thus for a qualitative analysis of the current state of the vocabulary and its development trends, it is necessary to identify a number of characteristics that distinguish neologism from a nonce words. The authors note that there is no consensus among linguists both regarding the definition of the concept of “neologism” and in identifying the criteria for neologicity. However, they come to a number of conclusions, in particular, that taking into account a number of parameters, such as temporal, lexicographic, personal; it is possible to implement a comprehensive approach to determining the neological status of the lexical unit of a language.

Keywords

neologism, nonce words, innovation, linguistic intuition, lexicographical information, semantic neology, syntactic neologism, morphological neology

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1. Introduction

The concept of neologism is rather vague and cannot be interpreted unambiguously. The reason for this lies in the diversity and overlapping of the factors that determine this concept, as well as in the absence of reliable criteria for its selection. Firstly, this refers to the main criterion for determining neologism, that of temporality. There is no generally accepted opinion among linguists as to how long neologism has lived and how long it has been perceived as a new unit of language. There is also an opinion that “neologisms usually have no age, it is almost impossible to establish the time of their appearance and coiner, because they realize the living possibilities of the language system” [3]. It is known that the quality of “novelty” is attributed to units that appeared in the language later than any time period accepted as the initial one. But this criterion is arbitrary, conditional, and relative, which allows us to assert that “neologism is a word that reflects the realia of a particular time sample” [6, p. 75]. According to Mohammed Hanaqtah “after being coined the new terms are used in order to see their suitability for the language; some are accepted others are rejected and disappear from common usage” [2, p.159].

2. Materials and Methods

Back in the 1970s, the “lifespan” of a neologism, according to lexicologists, came down to ten years. One of these scholars was, for example, Louis Gilbert who analyzed the lexicographic practice of the author of the “Dictionary of Modern Words” Pierre Gilbert [1, p. 113]. However, in our time, marked by the power of the media and the instant spread of language innovations, linguists tend to shorten the period during which a new word is perceived as such, to five years, or even less. So, we can state that this criterion is relative. Secondly, the difficulty of defining the concept of “neologism” is associated with delimiting it from other types of language innovations as the neologism status can be erroneously attributed to a speech hapax, i.e. occasional, perhaps used only once lexical unit. As for the problem of terminological innovations, which are used exclusively in a special lexical environment, while remaining unclaimed by the bulk of the language community, is ambiguously resolved.

There are researches who introduce a term “potential neologisms” [7, p.11], or claim that a neologism can appear as “an intention of the coiner” [5, p.117] which proves the issue to be controversial. Also controversial is the issue as to whether neologism should be considered a lexical unit that penetrates into general language use, which was previously used only in a special field. The opinions of scholars here also differ radically: some believe that a word has the quality of neologism only when a speech community reacts to it as new, while others consider any innovation, even one-time, as neologism, the further life of which can be as unpredictably long as and, conversely, extremely short.

3. Discussion

Adhering to a broad understanding of the concept, we consider neologism as a general term for all types of language innovations and think it possible to include any deviations from the generally accepted language code in the framework of neology, at whatever level these deviations appear. An integral quality of neologism is considered to be the “sensation of novelty”, perceived both at the level of form and at the level of meaning. However, this “feeling of novelty” is related, first of all, to a person’s linguistic intuition - a criterion that also turns out to be not always reliable.

Opinions about the “neological nature” of one form or another are quite subjective. It is stated that among researchers “there is no and cannot be consensus in the field of creating a research corpus”; neological material is very heterogeneous and that the coefficient of coincidence in the assessment of “neological feeling” is extremely low (2 concurring opinions by 17) and even the “feeling of novelty” itself - the concept is also quite relative: after all, what seems new “or” strange “for the uninitiated may not contain any novelty for the specialist. Linguistic intuition is also a relative criterion. On the other hand, the lexicographical reference is no more reliable: not all new units, especially those that are easily and often unconsciously created using regular models of word production, are “spotted” and recorded in dictionaries. New units may not be included in the dictionary for other reasons: space saving, caution in evaluations regarding the “survivability” or ephemerality of a word, restraint in fixing a part of a vocally colored vocabulary, etc.

Thus, being not present in the dictionary also turns out to be a criterion that is not always reliable. Conversely, the word may be new, despite the fact that it has long been featured in the dictionary. However, a reference to the lexicographic representation of a new unit may turn out to be simply irrelevant, since the statement of the “neologicity” of a word or word combination is often based on the fact of their absence, lack of fixation in dictionaries. With this view of neology, it turns out that neologism cannot appear in the

dictionary if it is defined as a unit that is absent in it, and its “life cycle” is limited to a certain period - from its birth to the moment of its lexicographic fixation. And, finally, the language level at which the neological unit is “singled out” is not uniquely defined: is it a single word, a phrase, a speech pattern, or more (or less) vast neological zones. Louis Gilbert, for example, noted that the concept of novelty can sometimes be associated not only with a single word, but, however, did not consider the syntactic and semantic relations between words as a source of innovation [1, p. 63].

It seems interesting at what linguistic levels the mechanism of linguistic creativity is activated, and in what forms different types of innovations can be realized. Obviously, at the lexical level, in relation to a separate word, it is easier to spot a neologism as any new nomination, new form is supposed to have the effect of novelty.

However, when it comes to semantic innovations (i.e., with the invariance of the word form), it becomes more difficult to see the boundaries of the known and the new, since it is impossible to fix at what point it can and should be considered that the multi-valued sign has split into two homonyms, where is the border between neology and polysemy, and is it just a shift in the value of the existing unit (in this case we are dealing with neologism). The absence of “morphological” novelty transfers analysis to the level of a phrase, which complicates the answer to the question of whether to attribute the novelty of the sign to the sign itself, or whether it is determined solely by context and is not revealed at the lexical, but at the syntactic or stylistic level. Obviously, issues related to semantic neology have not yet found a definitive solution.

Linguistic innovations can be based not only on lexical-semantic, but also on other processes occurring in segments both larger and smaller than a single word, affecting, accordingly, other linguistic levels - syntactic and morphological. We can speak of neology at the syntax level in relation to all cases of conversion associated with a change in the categorical affiliation of a unit, i.e. with a purely syntactic phenomenon. In the English language examples of such a conversion can be as follows: clinic (noun) - to clinic (verb), craugh (noun) - to craugh (verb), dongle (noun) - to dongle (verb), facedesk (noun) - to facedesk (verb). Violation of the lexical compatibility within the familiar more or less stable construction and the “surprise effect” from such a substitution manifested in this case also leads to the appearance of syntactic neologism. More detailed initial constructions, the ability of which to variability testifies to their fixation in the language, are stored in the memory as “one unit” and any modifications thereof entail a neological effect. If syntactic neologisms can take a detailed form, then neologisms, which we call morphological, are fixed at the level of segments smaller than a single word. The neological effect here manifests itself at the morphemic level and is also associated with certain deformations, deviations from the existing norm. As an example, let's take the French language, the appearance of “wrong” from the point of view of the norm forms of the feminine - feminitives - to indicate a number of professions (not having these forms), such as *écrivaine*, *sculpteuse*, *professeure*, *auteure*, etc., where “novelty” is fixed at the level of inflectional morphemes, that is, endings. In the Russian language, the feminitives «лекторка», «авторка», «докторка», etc. can serve as such examples. Neological activity is demonstrated not only by inflectional, but also by some derivational morphemes, for example, prefixal.

When analyzing the language practice of students, numerous verbal deformations were recorded. These forms are the result of the regular mechanism of formation by analogy and are eloquent examples of morphological neology in action. Morphological neology, in comparison with lexical and syntactic ones, is represented in the language rather scarcely, however, it demonstrates that neological activity can affect any language registers. Thus, the appearance of morphological, as well as syntactic neologisms is due to a certain deformation of the existing norm. A predictable question arises about the so-

called “erroneous” neologism, which causes a lot of controversy. Note that morphological neologisms which are speech errors that are present, for example, in the “school” corpus, of course, are evidence of insufficient linguistic competence. However, as an obvious mistake, these forms do not lose their neologism status at all. Morphologically irregular forms are also revealed in other lexical environments, such as, for example, literary texts and author sections in the press, and songs. It is believed that neologism and error are not mutually exclusive concepts, because, in fact, neologism cannot be “correct”, it is in any case a violation of this, known, deviation from the currently existing norm (lexical, morphological, syntactic), and whether the “erroneous” neologism will be further accepted by the language community can only be proven by time. It is important to stress the fact that almost all “erroneous” neologisms are created in accordance with the regular rules of word production and appear by analogy with existing units and models. It is curious to note that if the use of “erroneous” neologisms is sharply condemned by members of the linguistic community, since these forms are associated with insufficient linguistic competence of speakers, then intentional violation of the norm by authors of literary texts (the so-called “author’s neology”) sometimes not only does not cause rejection, but on the contrary, is perceived as evidence of skill, i.e. high language competence. Despite the possibly erroneous nature of neologism, if it is created in accordance with language rules and fills an existing gap or helps to “align” an irregular paradigm, it, regardless of value judgments on its account, has every opportunity to become a regular unit. “The role of the linguistic usage cannot be overestimated in the transfer of errors into the norm box,” says Pierre Merle, a researcher of the modern language style [4, p.41].

4. Results

To summarize the above we can state that in determining neologism, various factors (temporary, lexicographic, personal, individual-normal factor, etc.) must be taken into account, and they can sometimes come into conflict with each other. A neological space can include units that differ in structure and form, from minimal ones in the form of morphemes to expanded syntactic unities. The lifespan of a neologism is unpredictable, “deviation” and “error” can eventually enter the regular vocabulary and become a norm.

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EMERGENCE, EVOLUTION AND DEVELOPMENT OF PEOPLE'S CONSTITUTIONAL RIGHT TO APPEAL TO PUBLIC AUTHORITIES IN RUSSIA

The author made an attempt to analyze the stages of the emergence, formation and development of the right to appeal in Russia, which allowed the following periodization. Stage I (end of the 15th century - the 17th century) - the institution of conversion under the estate-representative monarchy. Stage II (XVII century, XIX century) - the active development of the institution of appeals, the beginning of which is associated with the period of absolute monarchy (extensive legislative base; bureaucratization of the process of appeals. Stage III (1905 - 1917) - the institution of appeals during the dualistic monarchy (the appearance of orders from voters to representatives in the State Duma; the right to appeal to all classes; an increase in the number of appeals; taking into account the appeals of citizens when making important state decisions). Stage IV (1918 - 1991), the institution of appeals at the Soviet stage of development of the state (work with citizens' appeals was characterized by the collection of various information from citizens, control of all government bodies and should contribute to the construction of a new Soviet state; the concept of "right to appeal" appeared) . Stage V (from 1991 to present) the institute of appeals of modern Russia (the formation of the institution of appeals on the basis of the Constitution of the Russian Federation, federal laws and by-laws).

Keywords

government, public authorities, appeals

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1. Introduction

The constitutional goal of public government development in the Russian Federation is currently establishment of a democratic state of law. Traditionally, a state is deemed to be democratic if the people are the source of power and the basic human and civil rights and freedoms are the supreme value and determine the activities of public authorities.

The right to appeal to public authorities and local government bodies as stipulated under Article 33 of the Constitution of the Russian Federation is of utmost importance in the system of basic human rights and freedoms. This is due to the fact that the aforesaid right is, on the one hand, a way to inform the government of people's needs and interests and a way to participate in state affairs management and, on the other hand, a means to protect the human and civil rights and freedoms.

2. Materials and Methods

Based on classical methodology used to resolve issues of **emergence, evolution and development of people's constitutional right to appeal to public authorities in Russia**, the author addressed the following objectives:

- 1) definition of modernization trends in understanding the notion of the „right to appeal to public authorities“;
- 2) to study the formation and development of the constitutional right of citizens to appeal to public authorities in Russia.

3. Results

When examining the issues of exercising the right of appeal to public authorities, we should first define the notion of public authority. The possibility of using the notion under examination in relation to bodies people appeal to is determined by the fact that the said bodies are public as they possess public authority and ensure interests of the society in general, its individual social strata and groups. As A. Kashkarov justly noted, the public authority system is formed by all branches of the government as well as representative and executive branches of the local government [4]. So public authorities are government and local government bodies whose task is to represent people's interests. The public law nature of government bodies is revealed by the fact that regulations prescribe imperative options for people's and other subjects' behavior in certain public law matters.

Analysis of emergence of people's right to appeal to public authorities and its development at different historical stages will enable to fully demonstrate the essence of this legal phenomenon. The right of appeal is closely related to state formation [8] The first form of appeal were popular assemblies (*veche*) where residents of certain territories resolved the most important public issues. The rule of princes and their representatives (*posadnik*) was not quite independent as resolutions were made together with the *veche* and elected leaders. The prince the *veche* elected received written instructions which were a kind of contract with the prince and if the prince failed to abide by it, the *veche* would remove him [2].

People's will was expressed immediately at the popular assembly and the public management was performed through elected or appointed princes. B. Chicherin justly characterized that time saying that initially people acted as an indifferent mass that gradually came to realize it's personality and private interests [10]. Thus, as the society and the state developed people came to have the need for protection of their interests expressed as appeal to public authorities. Due to this, at the cusp of the XIV and XV centuries, people felt the need to appeal to government bodies for protection of their rights and for expression of their interests and wants. Respectively, protection of lawful interests when appealing to government bodies determined its form as the right of petition.

The Law Code of 1497 the right of petition is institutionalized including the right of petition to the sovereign. Article 2 of the Law Code describes the exemplary procedure for appeal submission and consideration, however, there was not detailed appeal mechanism. As compared with the Rus Justice, the advantage of this legal act was the fact that all subjects had the right of appeal, however, a duty collected was a kind of a limitation of the right.

Further, the Law Code of 1550 officially defined the powers of government bodies regarding consideration of different types of appeal as well as determined the liability of different officials for failure to perform their duties. More than that, together with officials' liability, art. 7 of the Law Code of 1550 introduces liability of claimants who

complain of judges rejecting a complaint due to its illegal nature.

It should be noted that at the time under examination, the right of appeal to courts was not segregated from appeal to administration as court was not a separate independent government body. Respectively, the right to appeal to public authorities was both a judicial and an extrajudicial remedy, i.e. the notion of complaint and suit were similar. Later, due to separation of courts and administration, complaint and suit were separated. An independent separate right to appeal to public authorities was established. Also, the right to appeal existed not just in the form of complaint as a method to protect violated rights but also in the form of proposal and application as a method of people's participation in state issue management.

The Council Code of 1649 determined a legal hierarchy for petitioning which did not provide an opportunity to fully exercise the right to appeal to public authorities which was limited for that reason. Under chapter 20 of the Council Code, claimants could not directly appeal to the Tsar. The only exclusion was when their petitions were rejected or their cases were not resolved, then they had an opportunity to directly appeal to the sovereign [9].

Great attention was devoted to the right of appeal to public authorities during the reforms of Peter I, on April 9, 1720 a petition management department was established. Peter I established the position of Master of Requests in the Senate in 1722, to accept petitions. His duties also included accepting claims to Collegiums and Offices. In the event of complaints of slow consideration of a petition, the official was obliged to personally request the relevant body to accelerate the case. If the complaint was in respect of injustice of Collegiums and Offices or in respect of the petition management department, then the Master of Requests reported to the Governing Senate after considering the case and making some notes in its respect.

Later, in June, 1763, Catherine II signed a manifesto on the procedure for consideration of complaints and petitions to the attention of the sovereign. Under the complaint consideration procedure, State Secretaries of the Empress's Cabinet were obliged to take complaints from individuals in respect of actions of administrative bodies. It was in this period that administrative and court proceedings of appeals to public authorities were separated [1]. Cases subject to court proceedings were not considered by State Secretaries but were returned to claimants with the obligation to refer the case to the court. The Empress considered only the petitions requiring her resolution.

However, the said Manifesto limited the right to appeal by estates hierarchy. The nobility had preferential rights. They could address representations of their needs to the Governor General or the Governor and their complaints to the Senate and to the Emperor (art. 47 and art. 48). Under a series of acts adopted in 1730-s, peasants could appeal only to local officials and they could not complain of the actions of their owners. The urban population could send representations of their social needs and benefits only to the Governor. Respectively, the right of appeal was not granted to everybody. There was a need for clearer legislative regulation of the procedure for lodging and consideration of appeals to public authorities.

The Manifesto of January 01, 1810 On Establishment of the State Council developed by M.M. Speransky, introduced modifications to the established procedure of appeal to governmental structures. Now, begging letters addressed to the sovereign were admitted for consideration by a designated unit, i.e. the petition commission headed by a member of the established Council. Such documents as complaints, petitions for awards and benefits, projects were admitted [11].

The commission received petitions and different projects (a prototype of today's legislative proposal). Anonymous appeals, repeated appeals that had been rejected already, complaints to decisions that lost their effect were not considered by the

commission. Cases of utmost importance were not submitted to the commission but were admitted for His Imperial Majesty's consideration. Only nobility assemblies could appeal to the Emperor. All other appeals except for those of the nobility assemblies were submitted to senior officials of the administration.

The Manifesto of June 25, 1811 On General Establishment of Ministries provided for lodging complaints to actions of institutions subordinate to the minister. The complaints had to prove the violations, the minister could not receive them in circumvention of subordinate instances. The Code of Criminal and Corrective Penalties of August 15, 1845, established criminal liability for unsubstantiated complaints: for writing and distribution of letters, works of offensive nature in respect of officials of different ranks, impermissible judgments on the government's rulings and actions as well as for insulting officials or government institutions. The appeals were not to contain criticism of decisions and actions of public authorities. All these factors prevented demonstration of the full potential of the granted right as a means to reflect personal opinions and make an impact on the government in people's interests.

Since February 19, 1861, the circle of subjects of appeals to public authorities increased through granting that right to peasants. The section on rural public administration mentioned that the competence of rural assembly included consideration of complaints and requests in respect of public affairs.

The next stage of development of the right to appeal is the Decree of March 21, 1890 under which the Commission for Petition Admission was transformed into His Imperial Majesty's Chancellery with admitted petitions to the Emperor [1]. The Decree established the term for consideration of complaints which were to be lodged within four months after people's rights were violated. Taking into account the poor state of transport infrastructure, it was sometimes impossible to lodge a complaint within such short time and the procedure for complaint handling required claimant's high culture which made it even more difficult. However, there were also some positive aspects: complaints were free and claimants were to be notified of the results of their consideration.

The Order also defined the types of complaints not subject to consideration. They included:

- anonymous complaints;
- complaints not accompanied with necessary documents (the text of the disputed decision or allegedly violated law);
- complaints in telegrams;
- complaints lodged upon expiry of the four months' period after declaration of execution of the disputed decision;
- complaints containing several subject with different applicable procedures;
- complaints executed in a disordered or meaningless manner, using obscene languages or on paper fragments.

This procedure for complaint lodging existed till in 1905, Nicolas II signed an Order granting the right to lodge complaints to all social strata of Russia. However, many issues people could appeal on were limited, it was possible to appeal on improvement of „state development and people's well being“ which infringed the right to appeal.

After the October Revolution, all acts in respect of the right to appeal to public authorities were repealed.

Under Decree of the All-Russian Central Executive Committee of April 12, 1919 On State Control an authorized government body was established that controlled admission of complaints and applications and their handling supervision. The Bureau for Admission of Claims of Wrongful Actions, Abusive Practices and Violations by Officials for Consideration of Such Claims by the State Control was established [6].

In the same year, regulations were adopted that enables submission of written and

oral complaints for free. People's appeals divided into:

- complaints of abusive actions of Soviet authorities;
- complaints containing information on illegal or erroneous actions of officials;
- complaints on non-performance of decrees in breach of the political basis of the Soviet power.

Although this act provided for detailed control over the work of public authorities with people's appeals, it did not establish the term for complaint consideration.

Under the Decree of the Council of People's Commissars of December 30, 1919 On Delay Prevention, the instance order for complaints lodging was determined. In August, 1927, the new Regulation on People's Commissariat of Workers' and Peasants' Inspectorate of the Russian Soviet Federated Socialistic Republic which, beside previous functions, provided for the opportunity to indicate deficiencies of the state machinery, bureaucracy and disparagement to working people.

Later documents were adopted that summarized the experience of handling people's appeals to public authorities. The Constitution of the USSR of 1936 and constitutions of the republics of the USSR didn't institutionalize the people's right to appeal to public authorities.

On April 12, 1968, the Presidium of the Supreme Soviet of the USSR adopted the Order On the Procedure of Consideration of Proposals, Claims and Complaints of the People that was a complex regulation implementing the right of appeal.

The Constitution of the USSR of 1977 for the first time declared people's right „to make proposals to government bodies and public organizations on improvement of their activities, criticize deficiencies in their work“. From that moment, the people's right to appeal to public authorities became a constitutional norm [1], a constitutional right to people's immediate participation in state and public affairs administration. It should be noted that the constitutional right to appeal in respect of improvement of activities of government bodies and public organizations didn't imply the people's right to appeal to protect their own interests [3]. In 1989 and 1990, there were attempts to adopt a law on the procedure for people's appeals consideration but it was not adopted.

In practice, the constitutional legal institute of the people's right to appeal was adequately institutionalized only in the Constitution of 1993, art. 33, declaring that: Citizens of the Russian Federation shall have the right to appeal in person and make individual and collective appeals to State bodies and local self-government bodies. Article 46 of the Constitution of the Russian Federation provided for a special type of appeals i.e. appeals for judicial protection stipulated under cl. 2, Art 46: „Decisions and actions (or inaction) of State government bodies, local self-government bodies, public organizations and officials may be appealed against in court“.

Only in 2006, after institutionalization of the constitutional right, Federal Law No 59-FZ On the Procedure for Consideration of Appeals by Citizens of the Russian Federation was adopted. This law established the key principles of, procedure for and guarantees of consideration of appeals by people by state bodies, local government bodies and officials.

4. Conclusion

As the society and the state developed people came to have the need for protection of their interests expressed as appeal to public authorities. Protection of lawful interests when appealing to government bodies determined its form as the right of petition. The Council Code of 1649 determined a legal hierarchy for petitioning which did not provide an opportunity to fully exercise the right to appeal to public authorities. Great attention was devoted to the right of appeal to public authorities during the reforms of Peter I, at that time a petition management department was established. However, till 1861, the

circle of subjects entitled to appeal was limited by the estates.

The constitutional right of appeal was institutionalized in the Constitution of the USSR of 1977, however, it did not grant people the right to protect their own interests. And only under the Constitution of Russia of 1993, citizens of the Russian Federation have the right to appeal in person and make individual and collective appeals to State bodies and local self-government bodies. Federal Law of May 2, 2006 No 59-FZ On the Procedure for Consideration of Appeals by Citizens of the Russian Federation established the key principles of, procedure for and guarantees of consideration of appeals by people by state bodies, local government bodies and officials. Under the law, the right to appeal to public authorities is protection of people's rights by government bodies through lodging appeals to them.

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DIFFERENT THEORETICAL APPROACHES TO THE STUDY OF NEOLOGISMS AND THE PROBLEM OF DEFINING

The article deals with different theoretical approaches to the study of neologisms. The most important problem in the study of neologisms is that the main definition of neologisms is too generalized, that is why, at least, five different definitions of neologisms exist, depending on the sphere of usage. The main reason of emergence of so many neologisms recently is closely connected with the process of word globalization which reflects new realities. Another reason is that neologisms appear in English due to connection with social movements, because English is actively enriched through vocabulary related to representatives of various professions, social layers, groups and ages. At the present stage, there are various classifications of neologisms, but all of them indicate that neologisms in

modern English are mainly associated with the rapid development of information and mobile technologies, achievements in various fields of science.

Keywords

neologisms, different theoretical approaches, lexicography,
the vocabulary of English language

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1. Introduction

The lexical composition of the language is its most mobile part. The vocabulary is constantly being improved, updated, and at the same time reacts to changes in the surrounding reality, i.e., it develops along with the change in various phenomena of reality, which is more expressed in the appearance of new words, which at the same time have a temporary connotation of novelty. There is no doubt that modern life urgently requires the study of everything new that appears in the language. The study of new words, the analysis of ways and means of their occurrence in a language always reflects the most characteristic trends in the change in its vocabulary at the present stage of development. The development of the language is largely determined by the development of its word-formation system, the formation of new words, the changing of existing ones, the increase or decrease in productivity of words, and many other factors of such process. The emergence of new words is carried out, first of all, as a reflection in the language of the needs of society in the expression of new concepts that constantly arise as a result of the development of science, technology, culture, social relations, etc. Neologisms, especially the emergence of new words, have always been one of the most important problems of linguistics, establishing trends in linguistic processes in the language, improving the theory and practice of such a branch of lexicology as lexicography. A lot of neologisms appear in the scientific and technical language as a result of the rapid progress of science and technology. However, some frequent and often used new coined words are still not the part of any reliable dictionary. The appearance of a new lexical-semantic variant of the word in the pragmatic aspect of variability is considered as a result of variation in its use in different communication situations depending on the social, territorial, national, age, professional and other statuses of the communication participants. The same vocabulary is implemented differently in situations of the same type by representatives of different layers of native speakers. As a result of using the word in an atypical situation (context) for the speakers of another sociolect (the language of a particular socio-professional group), it acquires a new connotation of meaning, which is then formed into a separate lexical and semantic version of the word. On the other hand, any semantic novelty gives rise to pragmatic novelty. However, in the theory of the study of neologisms in the English language there are still many problematic areas of research, including, first of all, a systematic analysis of factors, stages, the mechanism of the emergence of new words and meanings in terms of both extra-linguistic (sociolinguistic or functional-pragmatic correlation), and the linguistic conditionality of the prevailing productive models in the language. It is indisputably established such functional and stylistic varieties of modern English as the style and

language of mass communication (press, television, radio), such areas of public life as advertising, business communication, science, technology, electronics, medicine, politics, finance, fashion for a number of sociolinguistic reasons, they are the main suppliers of new vocabulary in modern English.

2. Research

The term «neologism» came from the French language (*néologisme*) in the nineteenth century, and initially was borrowed from Greek: «neologisme» - «neos» means new, while «logos» means words. Based on the etymological meaning, we can conclude that neologism is understood as any new word that has appeared in the language. At the same time, neologism refers to various new linguistic units, this is why, the term has significantly expanded its meaning and has lost unambiguity. All this led eventually to differences in the interpretation of the concept under consideration.

In the Oxford English Dictionary, we find the following definition of neologism: «new word or expression». Note that this definition is the most general. Also, there is another definition given in the dictionary of linguistic terms, where the author considers neologism as a word created to indicate a new subject or to express a new concept.

As for now, there are five main theoretical approaches that can be distinguished:

1) Stylistic, where neologism is understood as a word and the novelty is depending on its new stylistic use. An example is the words that come into the language from jargon into everyday language: *downtime* or «time when someone does not work or does not show any activity».

2) Denotative, where neologism is a word that appeared with the aim of naming new objects and concepts. Examples include words such as *smartphone*, *selfie*, *e-book*.

3) Structural, where neologisms are words that have a completely new linguistic and acoustic form and structure. For example, *hobbit* in the series of «Harry Potter» books.

4) Etymological, where neologism is a word already existing in the language that has developed a new meaning. For example, the word *umbrella* has always meant «umbrella», but recently the word has the meaning of «protection from exposure» (military sphere).

5) Lexicographical, where neologism is a new word, not fixed in dictionaries. An example is *cinematherapy* or «using films as therapy». This neologism has 70,000 citations in the Google search system, but it is still not in any dictionary.

Summarizing the approaches above, we can conclude that even the novelty factor common to all definitions is ambiguous and very contradictory, because the researcher needs to determine for himself whether a certain language unit is new for all members of a society or only for a specific group of native speakers, for everyday language or only for a specific sublanguage, etc.

There is an opinion that there are precisely lexical neologisms that should be considered as «any new vocabulary and phraseological units that were formed in a language at a particular stage of its development and denote new concepts that appeared as a result of the development of science and technology, new living conditions, socio-political changes». Many of these neologisms can be considered as terms, because they correspond to terms in the following aspects: accuracy, absolute and relative uniqueness, simplicity and clarity, independence from the context, lack of polysemy, expressiveness, and hence the establishment of synonymous relationships with ordinary non-terminological words based on emotionally tinted, expressive and stylistic differences.

Speaking of English language, it can be argued that this language, like other developed languages, seems very dynamic being in a state of constant change. The English language is replenished in various ways, including creating new lexical units. Neologisms are new words or meanings entrenched in the language naming new objects and thoughts.

Moreover, there has been a so-called «neological boom» in English language in the last twenty years, which leads to the annual appearance of a large number of new words. To obtain a certain status in the language, neologisms must go through the stages of socialization (consolidation in society) and lexicalization (consolidation in the language). At the same time, the process of lexicalization includes both the presence of the skills of using neologism by native speakers and the determination of the conditions for its use in different contexts. After passing through all stages of analysis and approval, the lexical unit of one or another structural type is registered in the dictionary of neologisms of the English language.

Neologisms of modern English affect all spheres of life in the English-speaking society, but it can be argued that a particularly large number of new words appear precisely in connection with the development of new technologies and the Internet. For example, to indicate companies that work online, the word *dotcoms* appeared, which can also be written separately - *dot coms* and through the hyphen *dot-coms*. This neologism is used as a noun and adjective. Another example is the name of the word *Ctrl-Alt-Delete*, formed from the keys of the same name. At the present stage, this neologism is used with the verbs *to hit* and *to press* in the meaning of «rethink something, start something again».

World globalization has also led to the emergence of various neologisms, including the following *glocalization* (creation of goods and services for a globalized market, taking into account the peculiarities of national culture), *globophobes* (opponents of globalization), *globophobic* (related to opponents of globalization), *globality* (globalization of an interconnected economy) and *globophobia* (negative attitude towards globalization).

Neologisms penetrate into the business sphere reflecting new realities, especially when it comes to management and marketing. Here are a few examples: *ghost brand* (a well-known trademark in the past whose products are still sold but are not popular), *mass customization* (individualization of a product or service, performed in large quantities), *to kitchen-sink* (to disclose information about poor financial situation firms), *barn-raising* (attracting employees to solve a specific problem from various departments of the company), *brandstorming* (developing a new strategy for a brand, as well as a competition for the best name for a new brand). In the field of visual arts, cinema, television and film technology, various experiments are also observed, accompanied by the creation of a large number of neologisms in English language. Such neologisms can be associated both with new style techniques in one form or another of art, and with new technical means for their implementation. Here are a few examples: *sampling* (selective method), *sit-tragedy* (soap opera), *slamdancing* (dance with collisions).

Many neologisms appear in English in connection with social movements. English is actively enriched through vocabulary related to representatives of various professions, social groups and ages. Examples include the following: *shareowner* (shareholder), *street fighter* (brawler), *style-counselor* (adviser or consultant), *staff-doctor* (doctor's degree in a hospital), etc. Thus, by neologisms, we mean new lexical units arising in connection with the social need to designate a new subject or phenomenon, preserving novelty for native speakers and not related to general literary use.

Neologisms are a specific mirror of language development and formation. They reflect the adaptation of the language to the conditions of its functioning changing under the influence of external factors. The formation of neologisms is undoubtedly influenced by the cultural-historical and socio-political conditions of life.

The reasons of the appearance of neologisms are traditionally divided into two groups: external and internal. External to the language reasons are related to the need to designate a new phenomenon. Over time, individual language forms are fixed and repeated by the majority of subjects of communication, so non-verbalized models are

being rooted in the minds of people, that is why, development of language is going on. The internal nature of the emergence of neologisms is most often associated with a rethinking of the meaning of a word that existed previously in the language.

Analysis of studies of neologisms showed that the following main causes of the appearance of neologisms can be distinguished:

1) The emergence of new technical means leads to the simultaneous appearance of new words. For example: *gadget*, which means a non-standard technical device. Another example is the word *browser*, which at the present stage is so firmly embedded in the language, that gradually becomes the category of common vocabulary. Another example is the word *interface*, which is understood as a combination of means, methods of interaction between system elements.

2) The desire for saving of place, for reduction, that can be seen in the example of modern online communication: *2 - to*, *4 - for*, *b4 - before*, *qt - quit*, *cu - see you*, *iykwim - if you know what I mean*; *y - why*. New words that appear as a result of the law of saving language means significantly complicate the understanding of communication, especially when it comes to a person who does not belong to a particular group.

3) New political trends also lead to neologisms. The neologism *obamamania* arose in English during the presidential term of Barack Obama, which denoted the adherents of the US president, who believed that his rule would bring better times. The Urban dictionary has a whole group of neologisms dedicated to the American leader. Here are some examples: *obamanomics* (raising taxes for the rich and lowering taxes for the middle class), *obamarama* (the joy of President Obama's term), *obamalicious* (pragmatism and justice in actions), *obamanos* (a word derived from the Spanish «*vamos*», denoting «let's go», so here it basically means «let's go with Obama»), *obamanation* (the name of the United States, if B. Obama remains president), *obamafication* (satisfaction from the changes occurring in connection with the presidency of B. Obama), *obamanon* (B. Obama's popularity in the elections), *obamalypse* (important changes made by B. Obama).

4) Various social phenomena that lead to the emergence of new words. Based on the analysis of the word spy dictionary, the following new words can be noted that record the relationship to age, lifestyle, family, etc.: *babydult* (baby + adult) - people who resolutely refuse to attribute themselves to middle age, preferring to significantly expand the framework of youth; *grays on trays* (a category of people who are approaching retirement age or already retired, but continue to engage in sports such as hockey, baseball, running and even auto racing and snowboarding).

5) Environmental issues also lead to neologisms. So, environmental problems are reflected in the following categories: *hypermilers* (environmentally responsible people who are improving their cars and driving skills to reduce fuel consumption); *locavores* (consumers who prefer to buy local products).

6) The popularity of social networks requires new words to refer to phenomena such as «removal from friends», which leads to the appearance of the words *defollow* and *unfriend*, the last became the word of 2009 according to the compilers of the Oxford English Dictionary. Also, there was such an expression as *Facebook fatigue*, which means the result of abuse of social networks, as well as *password fatigue* - the need to remember a huge number of passwords.

7) The existence of various subcultures leads to the emergence of new words. So, relying on dictionary articles by merriam webster, it should be noted that in English there are such words and phrases as *bling-bling* (expensive, catchy jewelry) and *crunk* (one of the forms of southern hip hop).

Thus, at the present stage, there are many different causes of neologisms in the English language. However, all of them are, due to human activities, aimed at self-development and self-improvement.

Subsequently, the causes of neologisms form a few different classifications. The classical one, where all neologisms are divided into the following groups:

- 1) Neologisms proper;
- 2) New formations;
- 3) New meanings.

The following neologisms differ in the classification of neologisms proposed by K. Brown:

- 1) New lexemes;
- 2) New sememes;
- 3) Transaminations.

S. S. Volkov offers a typology that is built taking into account the basic and additionally selected criteria for segregation of vocabulary of English origin:

- 1) by lexical and semantic features;
- 2) by the method and degree of assimilation;
- 3) by the method of borrowing;
- 4) by the method of derivation;
- 5) by the method of composition.

The method of borrowing combines the following features, such as:

- morphological (partial or full borrowing);
- semiotic (formal or substantial borrowing);
- stylistic (sphere of usage);
- assimilative (process of adaptation of borrowed words).

According to the basic lexical-semantic attribute, the authors subdivide all units into lexical and semantic ones. Lexical borrowings of English origin are subdivided into lexical and morphemic ones.

So, on the basis of the above classifications, it can be argued that all neologisms can be divided into 4 groups, each of them also includes additional units, which is presented below:

- 1) By the method of emergence:
 - lexical;
 - semantic.
- 2) By the method of formation:
 - the formation of new words (meanings and uses) by rethinking and analogies in connection with the emergence of new realities or phenomena;
 - the emergence of new phrases (rethinking in a group of words) and the further development of new meanings through an intermediate link - a phrase;
 - the formation of new words by borrowing: the internationalization of vocabulary and adaptation of borrowed words.
 - morphological methods of the formation of neologisms (suffixal, prefixal, suffixal-prefixal, non-suffixal word-formation methods, as well as word-composition and abbreviation).
- 3) By the condition of creation:
 - general language neologisms;
 - individually-stylistic neologisms;
 - occasionalisms;
 - compatible neologisms.
- 4) For the purpose of creation and usage:
 - stylistic neologisms;
 - peripheral neologisms;

- neologisms-agnonyms;
- phraseological neologisms;
- neologisms-ephemerisms.

Thus, among all the classifications, the most complete and accurate classification seems to us the method of emergence, the method of formation, the condition of creation, the purpose of creation and usage.

3. Results and conclusions

Having studied theoretical sources on the topic of research, we came to the following conclusions:

1) Neologism is a word or phrase that is new in form and meaning at the current time and has a new sociocultural meaning, as well as units already in the nominative fund, the meaning of which has transformed due to changes in discursive relevance.

2) The main reasons of the emergence of neologisms in English language are the emergence of new technical means, the desire for language economy, political trends, social phenomena, environmental issues, the growing popularity of social networks, and the presence of various subcultures. The appearance of neologisms in the English language is a reflection of the needs of society in the expression of new concepts that constantly arise as a result of the process of word-globalization and the development of science, technology, culture and social relations.

3) At the present stage, there are various classifications of neologisms, but all of them indicate that the representation and functioning of neologisms in modern English are mainly associated with the rapid development of information and mobile technologies, achievements in various fields of science, professional activities of a person, as well as rethinking of existing words and expressions. In addition, neologisms very actively appear in the process of online communication, because of the specifics of this type of communication.

4. Recommendations

The research will be useful for all people who work in a linguistic field. Often scientists are not certainly sure what neologism is, and the article has all possible definition depending on the field of research. Especially, it can be practical for lexicographers because neologisms are the most important part of the development of English language, and today's neologism can easily become a frequently used word tomorrow. Moreover, the article deals with all existing classifications and summarizes all reasons of occurrence of new words in the English language.

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TRENDS IN THE DEVELOPMENT OF "OMBUDSMAN" DEFINITION IN MODERN LEGAL SOCIETY

The relevance of the problem under study is due to the increased role of the ombudsman institution in the modern legal society. The aim of the study is to generalize approaches to the concept of "ombudsman" through the prism of modern development trends and the requirements of society to protect fundamental rights and freedoms in the legal space. The leading approach to the study of this problem is the formal legal and historical methods. The study resulted in a collective definition that revealed the essence of the phenomenon under study, and highlighted the main directions of improving the institution of a public official appointed to investigate violation of human rights. These provisions formed the basis of the conclusion on the results of the legal and theoretical framework analysis. The research materials can be used for further study of the ombudsman institution.

Keywords

ombudsman, human rights and freedoms, legal protection, control,
efficiency, trends, mediator

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1. Introduction

1.1. Urgency of the problem

The modern development of society dictates certain trends in the protection of the fundamental rights and legitimate interests of an individual as the highest value. In this regard, the institution of ombudsman in the legal systems of the countries of the world seems to be an important mechanism for protecting basic human values and strengthening the rule of law in government bodies activity [8, p. 23].

Terminologically, this phenomenon is represented by various approaches that determine the nature and content of ombudsman institution. Historically, we can find the following definitions. The Scandinavian peoples (Sweden, Norway) defined the word "ombud" as "strength" and "authority". Initially, this word denoted a person - an ambassador or a delegate who addressed a message to the people on behalf of the king. Medieval Germanic tribes called "ombudsmen" those persons who were charged with collecting fines from families guilty of crimes in favor of the victim's family. It should be noted that such semantic meanings are generally preserved at present. The Ombudsman may be considered as an authoritative representative of other persons, a defender of the interests of the weak from violations by the strong.

1.2. Exploration of the problem importance

The 1809 Constitution of Sweden provided the first ombudsman appointed by parliament. It was Lars Mannerheim in 1810. The mandate of the parliamentary ombudsman implied prosecution for government officials who were not doing their job properly or breaking the law when any different kind of investigation was not necessary.

This was the birth of the investigative report of the modern ombudsman. Ombudsmen who receive and investigate complaints concerning human rights violations.

Today, many countries have adopted the concept of ombudsman. The International Ombudsman Institute is a branch of more than 150 national institutions of ombudsman type.

On the website of ombudsman in Chile, they say that dictionaries define ombudsman as a public official who investigates complaints against the government or its officials. According to his functions, an ombudsman was also described as a public defender, complainant, guard over law enforcement agencies, citizen's voice and citizen's adviser. In fact, the ombudsman protects citizens from injustice committed by civilian officials [10].

The International Association of Lawyers has a formal approach to the definition of ombudsman institution, describing this activity as "a service provided by the Constitution or legislative act and headed by an independent public official of high rank who is responsible to the legislature and receives complaints from victims of government bodies, employees, employers or acts at his discretion and is authorized to conduct an investigation, recommend corrective actions and submit reports" [3, p. 21].

In the British Encyclopedia (1972), the ombudsman is defined as "an authorized legislative body that is sanctioned to deal with citizens' complaints about abuses of the bureaucratic apparatus" [4, p. 96]. The World Encyclopedia (1972) refers to the ombudsman

as an independent public official investigating citizens' complaints regarding government officials [9, p. 86].

In Russia, the Encyclopedic Dictionary "Constitution of the Russian Federation" defines the ombudsman as a person authorized by the parliament to monitor the observance of the legitimate rights and interests of citizens in the activities of executive bodies and officials [6, p. 141].

The Legal Encyclopedia contains a similar definition: an ombudsman in a number of countries is a special parliamentary official who monitors the legitimacy of actions of state bodies and observance of the rights and freedoms of citizens [7, p. 287].

A number of authors, summarizing the various approaches, gives the ombudsman a number of control powers in the form of extensive supervision of all government posts, but without the right to change their decisions [5, p. 44].

2. Materials and Methods

The objectives of the study are to use the examples of European and American countries and to consider the genesis of the ombudsman concept and the related extension of the human rights commissioners' powers. To analyze in a comparative way global and Russian trends in expanding the powers of the ombudsman, including new rights and possibilities of defense in the sphere of his interests, and returning to the original semantic meaning of the word "ombudsman".

The ombudsman institution, being one of the elements in the system of political and public control over the administrative apparatus, along with other control institutions, does not allow separation of the bureaucracy from society, provides the situation in which an ever-growing government apparatus serves a person, society, and not itself or any other elite group. Despite all the differences in various national legal systems, the main functions of the ombudsman are: 1) assistance in restoring the rights of citizens violated by public authorities; 2) promoting the effective work of state power; 3) function of mediation between society and government; 4) function of extrajudicial proceedings [1, p. 25].

3. Results

The ombudsman institution is developing steadily, expanding its authority every year.

For example, the ombudsman of New Zealand, existing since 1962, includes in its commission the fight against torture under the Convention Against Torture Act 1989 (CATA). CATA fulfills New Zealand's obligations under the Optional Protocol to the Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (OPCAT). The goal of the OPCAT is to create a system of regular and independent visits to places of detention in order to prevent torture and other cruel, inhuman or degrading treatment or punishment. The ombudsman is responsible for visiting prisons, places of detention for immigrants, places of detention for health and disability reasons, places for the care of children and their protection, as well as places of justice. The ombudsman monitors and makes recommendations for improving the conditions of detention and treatment of detainees; in 2009, he got the opportunity to comment on applications for authorized access to personal information in the vehicle registry at the Ministry of Transport.

In October 2010, the ombudsman, together with the Commission on Human Rights and the Coalition of the New Zealand Convention, took on the role of an independent mechanism responsible for protecting and monitoring the implementation of the United Nations Convention on the Rights of Persons with Disabilities [11].

The Declaration of Human Rights and Freedoms of the Citizen of the Russian Federation of November 22, 1991 established the legal basis of ombudsman institution in Russia. The next step in introducing the post of ombudsman was Art. 45 and 103 of the Constitution of the Russian Federation, adopted in 1993. Article 45 of the Basic Law guarantees state protection of the rights and freedoms of person and citizen in Russia, and Art.103 gives parliament the right to appoint and remove the ombudsman. An additional incentive to legalize the status of ombudsman was the decision of Strasbourg on the application of Russia for membership in the Council of Europe in January 1996. Its paragraph V, in particular, read: "... it is expected that a new law about the role and activities of the Office of the Commissioner for Human Rights will be adopted in conformity with Council of Europe standards."

Even before the law on the commissioner was adopted, the State Duma, within the framework of the inter-faction agreement, assigned his duties to the well-known human rights activist S. A. Kovalev (appointed on January 17, 1994 and relieved of his post on March 10, 1995).

After all the approval procedures, the Federal Constitutional Law "About the Commissioner for Human Rights in the Russian Federation" was adopted by the State Duma on December 25, 1996 and signed by the President of the Russian Federation on February 26, 1997; it officially came into force on March 4, 1997.

It should be noted that the Russian law does not use the term "ombudsman" directly, replacing it with its domestic equivalent, the Commissioner for Human Rights.

However, with all the variety in the names, the term "ombudsman" is collective and represents a generic concept, an example of a special service that is not similar to other government and public structures.

However, unlike other institutions for the protection of civil rights and freedoms, the ombudsman is an essential part of such a mechanism, since he can be guided not only by legal norms and by principles, but also act on the basis of moral considerations and ideals of justice [2, p. 2].

The national institution of Human Rights Commissioners in the Russian Federation, as understood by the Paris Principles, has a history of over twenty years. It includes personified state bodies in the form of the Commissioner for Human Rights in the Russian Federation (federal level) and Human Rights Commissioners in the constituent entities of the Russian Federation (regional level). These state bodies are not interconnected by subordination, but represent independent, autonomous structures that do not replace existing mechanisms for the protection of human rights, but supplement them, acting in close coordination with civil institutions for the protection of human rights.

This two-tier system represents the uniqueness of the state human rights protection architecture of the Russian Federation. In addition, the posts of the Commissioner for the Protection of the Rights of Children, the Commissioner for the Protection of the Rights of Businesspersons have been established in Russia; there are Commissioners for the Rights of Children, Commissioners for the Protection of the Rights of Businesspersons, and Commissioners for the Rights of Indigenous Minorities in a number of regions.

Close interaction between the two levels of the state human rights protection system - the Commissioner for Human Rights in the Russian Federation (hereinafter referred to as the Commissioner) and the Commissioners for Human Rights in the constituent entities of the Russian Federation (hereinafter referred to as the Regional Commissioners) - takes various forms: mutual assistance in resolving complaints; joint receptions of citizens, including the mode of video conferencing; holding coordination councils and other joint activities; dissemination of best human rights protection practices; participation of regional representatives in the Expert Council under the Commissioner for Human Rights in the Russian Federation etc.

The most important platforms for exchanging experience in solving significant problems of ensuring the rights and freedoms of a person and citizen are the Council of Commissioners for Human Rights, which includes the Commissioner and Regional Commissioners - chairmen of the coordination councils of federal districts, as well as the Coordinating Council of Russian Commissioners for Human Rights.

The constitutional and legal position of the Russian Federation is based on the fact that the subjects of Russia independently determine the system of state authorities, and also use the opportunity to establish other public bodies similar to federal ones.

The institution of the Commissioner for Human Rights was the issue of the will of the federation subjects. Therefore, it was not established in all, but only in 65 Russian regions.

The Institute of the Regional Commissioner for Human Rights in the Russian Federation, like a similar institution of national importance, is very new to Russia. The purpose and essence of the regional (territorial) ombudsmen are similar to those institutions at the national level.

So, for example, the institution of ombudsman for Civil Administration of the Rhineland-Palatinate Land was established in 1974, and the institution of ombudsman for Social Affairs of the Land of Schleswig-Goldstein appeared in 1988 in West Germany. The institutions of regional ombudsmen were created in one form or another: in Israel - the ombudsman of Jerusalem; in the UK - the local Commissioners for Administration of England, Wales, Scotland; in Canada - the ombudsman of Alberta Province, the Public Defender of Quebec Province, the Commissioner for Public Investigations (ombudsman) of Nova Scotia Province, etc. In the United States, as it was noted earlier, ombudsman institutions were established in individual states: Oregon, Hawaii; New Jersey Public Attorney, Minnesota Prison Ombudsman, etc. In Jamaica and France, there are ombudsmen in metropolitan cities in addition to national ombudsmen: in Jamestown and Paris, respectively. Institutions of regional ombudsmen have also been established in the states of India, Australia, regions of Italy, and Austrian lands.

The reasons for the establishment of a regional ombudsman institution are basically the same as for the federal one, but taking into account the specifics of the local territorial problems concerning human rights protection. We will try to identify and list these reasons.

So, the need for the institution of the Commissioner for Human Rights in the subject of the Russian Federation, firstly, is due to the fact that it is in the regions that citizens exercise their rights and, if they are violated, protect and restore them. Also, let us note that in the constituent entities of the Russian Federation, the state represented by the authorities of the constituent entity of the Federation is closest to the population. In this situation, the Commissioner for Human Rights in the region has a specific role in overcoming the traditional separation of state and civil society.

We believe that the establishment of the institution of the Commissioner for Human Rights in the constituent entity of the Russian Federation is largely associated with the assignment to it the government control functions in the person of public authorities of the constituent entities of the Russian Federation and their officials.

Another reason for establishing the institution of the Commissioner for Human Rights in the constituent entities of the Russian Federation is the need to legitimize power, to overcome the nature of the Soviet system.

The next reason for introducing the institution of the Commissioner for Human Rights in the constituent entities of the Russian Federation was the need to establish a relatively inexpensive and easily accessible institution for resolving conflicts between government bodies and their officials. Taking into consideration that the majority of the Russian population lives below the poverty line or is close to it, and, therefore, is not always able to use other means of protection, it is the institution under consideration, due to its accessibility, gratuitousness, publicity, and widespread self-propaganda among citizens as

human rights protector, allows the least protected members of society to find a positive state reaction to the violation of their rights and freedoms. This, in turn, directly affects the calmness of public life in a particular region of the Russian Federation, allows to avoid open massive conflicts between citizens and the authorities, and creates a visible and real agreement between them.

Five groups of the Russian Federation subjects can be distinguished depending on how the position of the Commissioner for Human Rights is fixed in regional legislation.

The first group includes those constituent entities of the Russian Federation that devote separate articles of their main laws to the Commissioner for Human Rights. They usually have the special name "Commissioner for Human Rights". There are options when a set of articles in the constitution or charter of the region is devoted to this institution. A vivid example may be art. 47, 48, 63 of the Primorsky Territory Charter; art. 14, 39 of the of the Kemerovo region Charter, etc.

The peculiarity of the classification group under consideration is in the fact that the adoption of the regional law on the Commissioner for Human Rights occurred either before the relevant amendments to the Main Law of the subject were made or simultaneously with its adoption.

The second classification group consists of the constituent entities of the Russian Federation, which in their constituent documents published articles about the post of the Commissioner for Human Rights in the chapter devoted to human and civil rights and freedoms. An example is art. 14, 29 of the Stavropol Territory Charter; art. 3, 23 of the Arkhangelsk region Charter; art. 3 of the Volgograd region Charter.

As a rule, the charters of these entities stipulate that the protection and exercise of all human and civil rights and freedoms is guaranteed on the territory of the constituent entity of the Russian Federation. In order to protect (control over observance) rights and legitimate interests, an institution (position is established) of the Commissioner for Human Rights is established. Moreover, these norms are not only constituent in nature. They also prescribe the procedure for appointing an ombudsman, his term of office, the requirements for him, etc.

The third group covers the subjects of the Russian Federation, in the constitutions and charters of which the Commissioner for Human Rights is mentioned only in the context of securing the powers of the legislative (representative) body of the subject. For example, art. 81, 113 of the Constitution of the Republic of Dagestan; art. 16, 19, 20 of the Kaliningrad Region Charter. No characteristic chronological features relating to subjects of the third group were found.

The fourth group includes subjects of the Russian Federation which constitutions and charters have formulated the provisions on the institution of the Commissioner for Human Rights differently from others: for example, by securing the right of legislative initiative (Charter of the Moscow Region - articles 19, 4217).

Despite the constitutional and (or) legislative establishment of the institution of Commissioner for Human Rights in most entities, the idea and practice of regional ombudsman is not universally supported. Such regions make up the fifth group, which is still quite numerous.

The development and specialization of the institution of the Commissioner for Human Rights at the regional level is directly determined by the versatile activities of the ombudsmen to restore violated rights of citizens, improve legislation, promote international cooperation, legal education, etc. The positive experience of such activities is noted by citizens and their public associations, as well as by government bodies.

Thus, the institution under consideration was developed in several directions at the level of the constituent entities of the Federation.

Firstly, the appointment of assistants to the regional Commissioners. They gained such experience in Bashkortostan. There, the regional Commissioner for Human Rights can appoint trusted representatives on a voluntary basis (Article 39 of the Law of the Republic of

Bashkortostan “About the Commissioner of the Republic of Bashkortostan for Human Rights”). Nominations for this activity are recommended by representative bodies of local authorities. Pursuing this rule of law, authorized representatives of the Commissioner were appointed on a voluntary basis in all regions and cities of the Republic of Bashkortostan. At the same time, residents were widely informed about the establishment of a new institution of authorized representatives of the Commissioner.

The experience of the Republic of Bashkortostan is not unique. The institutions of public assistants of the Commissioner for Human Rights were also introduced in Saratov and Sverdlovsk regions. However, this was not reflected in the relevant laws of the constituent entities of the Federation.

The introduction of the institution of public assistants to the regional Commissioners for Human Rights shows:

their understanding of the need to increase the effectiveness of their activities;

the desire to bring the institution of the Commissioner for Human Rights in the subject of the Russian Federation closer to the population. This area of the regional Commissioners' activity directly contributes to the further development of the regional ombudsman institution in Russia [12].

The second direction of the development of the institution of the Commissioner for Human Rights in the constituent entities of the Russian Federation is the introduction of specialized Commissioners for Human Rights in the constituent entities of the Russian Federation in accordance with regional legal acts.

As a rule, the legal status of specialized Commissioners is determined by the fact that the institution of a specialized Commissioner for Human Rights is embedded in the executive branch of the constituent entity of the Federation, and specialized Commissioners are appointed by the head of the executive branch of the corresponding constituent entity of the Federation.

The Commissioner for Children's Rights is a typical example of a specialized ombudsman in the region.

The experience of the regional Commissioners for Children's Rights indicates that this institution has become an important link in the state system for ensuring the rights and legitimate interests of children, occupying its niche in the current system of state bodies that promote the observance and protection of children's rights, not replacing the activities of other entities, but acting in close contact with them.

Recently, the posts of “specialized” ombudsmen, working in specific areas of human rights protection (consumer rights, army affairs, tender issues, discrimination issues, etc.), have been actively introduced. For example, Federal Law dated 04.06.2018 No. 123-ФЗ “About the Commissioner for the Rights of Financial Services Consumers” provides for an appeal to him as a mandatory pre-trial instance in disputes relating to compulsory motor third-party liability insurance. It seems that giving the quasi-judicial or quasi-administrative functions to the Commissioner is unnecessary from the point of view of systematic law, but it is certainly true from the point of view of the word semantics.

4. Conclusion

Thus, the ombudsman, or the Commissioner for Human Rights, is both an institution and a state body for human rights protection that carries out its activities in order to respect the rights and freedoms of an individual in his relations with the state, which should contribute to the improvement of a single person and the harmonization of public relations.

Taking into consideration the long history of the formation and development of the institution in question, as well as the opinions of legal scholars, it is worth noting that the ombudsman has become increasingly independent among state bodies in recent years. This direction is also due to the active development of the regulatory framework with

regard to the term of his office, the more complicated procedure for removal from office, and the increased role of the ombudsman as a controlling body, which actually performs the function of general, non-departmental supervision. These modern principles of the ombudsman's activities are included in the draft Declaration of European Ombudsmen. The representatives of the Russian Federation are among those who work it out.

The emergence of new "specialized" ombudsmen is one of the main trends in the modern development of the ombudsman institution. In addition, according to a number of researchers, this institution should be collegial, independent, having the status of a senior official, performing many functions in their areas of activity. The role of the ombudsman personal qualities, the degree of his humanity and respectful attitude in society are increasing.

These circumstances can lead ultimately to more effective work of the ombudsman as an authority, and will serve as an additional guarantee in the field of protecting the rights and freedoms of the country's population.

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RESEARCH OF HUMAN FACTOR INFLUENCE ON THE IMPLEMENTATION PROCESS OF "LEAN MANUFACTURING" USING THE METHODOLOGY OF LEAN-CERTIFICATION BY M. VADER

Current trends in the development of business processes indicate the rationalization of automation systems aimed at finding points of production costs and product values origin. The concept of lean manufacturing is becoming increasingly relevant for the non-industrial sector, namely for the theory and practice of management, which allows us to apply its principles for the effective implementation of business automation. Lean manufacturing

(lean production, from the English “lean” - lentin, slender, fat-free) is an effective modern management concept aimed at optimizing business processes by maximizing orientation to the interests and needs of customers and markets, as well as taking into account the motivation of each employee. One of the urgent problems is the problem of identifying the characteristics of the human factor influence on the process of introducing this philosophy into the organization. To study the features of the human factor influence on the process of implementing lean manufacturing in an organization, the company's thriftiness was assessed by Lean-certification proposed by Michael Vader. This technique has previously been tested in companies such as “Leadership Excellence International, Inc.”, “Orgprom Institute” and LLC “TMC Group”.

Keywords

lean manufacturing, lean-certification, coefficient of concordance (CC), concordance of opinions, assessment of significance, ranking

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1. Introduction

Nine categories of assessment are distinguished: losses from excessive movements, losses from excessive processing, losses from inventories excess, losses from transportation, losses from overproduction, losses from waiting, losses from defects, rejects and rework, leadership strategy and manufacturing culture.

TABLE 1 - FORM FOR CONDUCTING LEAN-CERTIFICATION ACCORDING TO M. VADER

1. Losses from excessive movements	Average number
1.1.Planning the process by stages	4
1.2.Productive capacity	3,5
1.3.The reduction of cycle time	3
1.4.Standards of work	3,5
Average number of the category	3,5
2. Losses from excessive processing	Average number
2.1.Cost reduction measures	4
2.2.The flow of products	4
2.3.Value stream mapping	5
2.4.The value for the customer	5
Average number of the category	4,5
3. Losses from excess inventories	Average number
3.1. Kanban systems	5
3.2. Just-in-time technique	6
3.3. Materials handling	4
3.4. Work in progress (WIP)	4
3.5. Single product flow and mass production	6
Average number of the category	5
4. Losses from transportation	Average number
4.1. Use of production facilities	6
4.2. Parts transportation	7
4.3. Transport equipment	5
Average number of the category	6
5. Losses from overproduction	Average number
5.1. Production planning	5
5.2. Time and tact planning	5
5.3. Decrease in processes variability	5
Average number of the category	5
6. Losses from waiting	Average number
6.1.Total productive maintenance (TPM)	5
6.2. 5S system	5
6.3. Reduction of changeover time	7
6.4. Quick changeover	5
6.5. Overall equipment efficiency (OEE)	5
6.6. Equipment control	6
Average number of the category	5,5
7. Losses from defects, rejects and rework	Average number
7.1.Source research and "poka-yoke" tool	6
7.2.The level of defects	7
7.3.Systematic continuous improvement	4,5
7.4.Modern quality improvement tools	5
7.5.Rejects and rework	7,5
Average number of the category	6
8. Leadership strategy	Average number
8.1. Strategy deployment	5
8.2. Information availability	6
8.3. Relationships with customers and suppliers	5
8.4. Prospects	4
Average number of the category	5
9. Manufacturing culture	Average number
9.1. Manufacturing culture	6
9.2. Suggestions and motivation	6
9.3. Kaizen teams and events	7
9.4. Communication and dissemination of information	9
Average number of the category	7
Total	47,5

Each category includes several subcategories. Subcategories are also divided into several sections and evaluated as follows: points are given for each section of each subcategory. Numbers 1-3 indicate obvious problems in the work, 4-7 - minor errors, 8-10 - a high level of work quality. Then the numbers are summed up and the average number of each subcategory is found. After that, the points of the subcategories are again summed up and the average number of each category is found. Next, the total number is calculated. The total number of points is 90, but most companies being certified for the first time get from 40 to 60 points. Advanced companies that have been implementing Lean for several years can number from 80 to 90 points.

This method is undoubtedly quite relevant, however, we believe that due to the lack of mathematical data processing, it allows us to give only a subjective assessment of the company. Therefore, for further research, we will use the Lean implementation factors ranking system proposed by associate professor Kurbatskaya T.B.

2. Materials and Methods

2.1. Lean introduction factors ranking method

2.1.1. Questionnaire survey

The questionnaire contains six blocks, each of which reveals the attitude of employees to one of the components of lean manufacturing. The respondent was asked to evaluate each of the parameters of lean manufacturing using a 5-point system.

TABLE 2 - FORM FOR THE ANALYSIS OF ATTITUDES TOWARDS LEAN MANUFACTURING

Sex: male <input type="checkbox"/> female <input type="checkbox"/>	Age: _____
(1-very negative, 3-moderate, 5-very positive)	
1. I think the most important in the 5S system of workspace organization and optimization is ... <ul style="list-style-type: none"> • 1S (Sorting) - separation of things by degree of importance and discarding unnecessary ones. • 2S (Compliance with the order) - a competent organization of the workspace, allowing you to find and use the necessary things quickly. • 3S (Cleanliness) - keeping the workplace clean and tidy. • 4S (Standardization) - standardization of the workplace current state. • 5S (Improvement) - developing a habit of constant care for the workplace and continuous improvement of the system itself. 	2. I believe that the implemented system for total productive maintenance TPM ... <ul style="list-style-type: none"> • contributes to the prevention of losses (breakdowns, idle time, rejections) throughout the life cycle of the manufacturing system. • improves the functioning quality of design, commercial and other departments, including manufacturing one. • provides for the involvement of all personnel, including top managers, in achieving the goal. • creates the conditions for constant striving for the ultimate and comprehensive increase of the manufacturing system efficiency. • provides improved quality of service (and maintenance) of equipment.
3. I believe that the Kaizen system ... <ul style="list-style-type: none"> • improved the organization of the working space and working conditions of employees. • increased labor productivity. • contributed to lower manufacturing costs and increased resource savings. • increased the efficiency of the equipment. • improved the quality of products and work performed. 	4. I believe that the system "Quick changeover SMED" ... <ul style="list-style-type: none"> • allows to reduce the time of equipment adjustment and readjustment operations down to ten minutes. • supports the flexibility of the manufacturing system. • reduces losses from excess inventories of work in progress, delays in manufacturing products, and a decrease in quality. • simplifies working operations. • improves the organization of the workplace and working conditions.

<p>5. I believe that the Kanban inventories movement maps ...</p> <ul style="list-style-type: none"> • help prevent idle time. • contribute to the rapid detection of defects. • contribute to the execution of work on time. • contribute to continuous operation. • contribute to more successful work. 	<p>6. This is a company ...</p> <ul style="list-style-type: none"> • which provides its employees with the opportunity to move up the career ladder. • which provides its employees with the opportunity to improve their professional skills. • which is constantly striving to improve staff efficiency and optimize working conditions. • where the activity of small initiative groups is actively developing. • which tries to maximize the involvement of personnel in the process of continuous improvement and solving manufacturing problems directly on the spot.
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2.1.2. Calculation of concordance coefficient (Cc)

Then, the sums of ranks (places) corresponding to each parameter were calculated with the help of a computer program. After that, we had to get the value of the concordance coefficient (Cc), which would indicate the consistency or inconsistency of the experts' opinions in each of the examined groups. We took the significance level equal to 0.05, believing that it is rather possible to make a mistake in making the decision in no more than five cases out of a hundred. To study the groups, we used the generalized opinion of a group of respondents - the generalized ranking, which is obtained quite simply - by the largest sum of ranks. To find out the expert opinions degree of consistency, we used the concordance coefficient (Cc), which was calculated according to the method proposed by I.G. Venetsky, V.I. Venetskaya. This coefficient was introduced by M. Kendal and B. Smith and characterizes the degree of expert opinions consistency concerning the influence of various factor signs attracted by researchers on the value of the resultant sign. Experts determine the significance of every factor sign independently from each other by ranking factor signs. The results of expert opinions on the ranks of factor signs (a_{km}) were summarized in tables.

The concordance coefficient is calculated by the formula: $Cc = \frac{S}{\frac{1}{12}[m^2(k^2-k)-m\sum_{j=1}^m T_j]}$,

but since in our case there cannot be identical ranks, then: $Cc = \frac{S}{\frac{1}{12}[m^2(k^3-k)]}$.

In this case, the coefficient numerator is determined as follows:

- we find for each factor sign X_j the sum of ranks, assigned by all experts, and get the sum of ranks for the first factor sign $\sum a_{1j}$, for the second factor sign $\sum a_{2j}$ etc. and up to $\sum a_{kj}$.

- we find the total sum of expert evaluations for all factor signs: $\sum_{j=1}^k \sum_{i=1}^m a_{ij}$.

- the total sum of expert evaluations is divided by the number of factor signs, i.e. by

k , and we get the average sum of the of factor ranks signs: $T = \frac{\sum_{j=1}^k \sum_{i=1}^m a_{ij}}{k}$.

- we find the sum of the squared deviations of the factor attributes ranks sums from their average values: $S = \sum (\sum a_{ij} - T)^2$.

The denominator of concordance coefficient is a hypothetical sum of ranks determined by experts in the case of full consistency of their opinions.

The value of concordance coefficient ranges from zero, corresponding to the complete inconsistency of expert opinions, to one, indicating complete consistency of opinions.

The significance of Cc is evaluated by the criterion χ^2 (the number of degrees of freedom is equal to the number of factor signs minus one): $\chi^2 = \frac{S}{\frac{1}{12}[m k(k+1) - \frac{1}{k-1} \sum T_j]}$,

but since there are no related ranks in our study, then $\sum T_j = 0$, so $\chi^2 = \frac{S}{\frac{1}{12}[m k(k+1)]}$.

The actual value was compared with the table value: with $\chi^2_{\text{actual}} > \chi^2$, as a result of which it became clear how the opinions of the respondents were consistent. In our case, 5 factors were used, therefore, according to the table “Values χ^2 depending on the number of degrees of freedom and confidential probability”, these values were presented as initial and used in the computer version of the program for calculating results.

In computer processing:

- arithmetic mean is indicated in tables (X),
- standard deviation (σ),
- coefficient of variation (V), it is calculated as a ratio: $V = \frac{\sigma}{X} 100\%$
- σ -the error of the mean, which is calculated by the formula: $\sigma = \frac{\sigma}{X\sqrt{n}}$, where n is the number of measurement.

These values were presented as initial and used in the computer version of the program for calculating the results.

2.1.3. Consistency of respondents' opinions

We examined the consistency of opinions regarding each of the lean manufacturing parameters using the concordance coefficient. These studies are presented in Table 3.

TABLE 3 - CONSISTENCY OF OPINIONS ON THE IMPLEMENTATION OF THE LEAN MANUFACTURING SYSTEM

No.	Concordance coefficient	χ^2	Significance assessment
Section 1	0,32	8,91	Not significant
Section 2	0,14	4,00	Not significant
Section 3	0,16	4,46	Not significant
Section 4	0,29	8,11	Not significant
Section 5	0,59	16,57	Significant
Section 6	0,19	5,37	Not significant

According to the table, a statistically significant consistency of opinions was revealed in the fact that when compiling a Kanban inventories movement maps, the main thing is to complete the work on time. That is the most of ordinary workers believe that these maps help prevent idle time, quickly detect defects, and work continuously. But the employees do not have a unanimous opinion on such parameters as 5S, TPM, Kaizen, “Quick changeover SMED”, as well as on the implementation of “lean manufacturing” in general. The data in relation to the 5S system indicate that the employees have different attitudes towards this workplace organization system. Some of them note the high efficiency of the 5S workplace organization system, while others believe that this system is ineffective. Here we can assume that not all employees of the company use this system in their work, and that is reflected in various efficiencies. There is also a lack of consistency in the opinions of the employees on the TPM parameter, i.e. all employees note a different degree of this system effectiveness. Here we can assume that this system works in some units, but it does not in others. This may be due to staff turnover, a low level of staff competence in some units of the company. There is also inconsistency in opinions on the implementation of the Kaizen system. Some employees believe that this system improves the organization of the workplace and working conditions and significantly increases labor productivity, improves the quality of work. At the same time, other employees are negative about it and do not see quality improvement. There are also different opinions of the employees when they evaluate the effectiveness of the SMED Quick Changeover system. Some respondents believe

that this system allows them to reduce the time of equipment adjustment and readjustment, reduces losses from inventories excess, delays in manufacturing products, and lower quality, while others do not note the effectiveness of this system and believe that it only interferes with their work.

2.1.4. Calculation of concordance coefficient (Cc) for lean manufacturing sections

Thus, we can conclude that the employees of the company do not have a single opinion on the effectiveness of lean manufacturing implementation. It can be assumed that employees are initially skeptical of lean manufacturing and see only an extra burden in it instead of a positive effect, thereby reducing the effectiveness of the system implementation. The questionnaire included six sections of factors:

1 section - 5S, 2 section - TPM system, 3 section - Kaizen, 4 section - Quick changeover SMED, 5 section - Kanban inventories movement maps, 6 section - JSC JMC

The data obtained during the ranking of the criteria of employees' attitude to lean manufacturing were processed according to the method of I.G. and V.I. Venetskys. It turned out that the opinions on sections 1, 2, 3, 4 and 6 were not in concordance. Opinions on section 5 were in concordance on one of the factors.

TABLE 4 - CALCULATION OF CONCORDANCE COEFFICIENT (CC) FOR SECTION 1 "5S"

Index No.	Factor No.	M	V	\bar{X}	σ	Σ
1	1	0,48	37,11	3,43	1,27	24,00
	2	0,43	31,75	3,57	1,13	25,00
	3	0,61	47,20	3,43	1,62	24,00
	4	0,20	37,42	1,43	0,53	10,00
	5	0,55	46,58	3,14	1,46	22,00

TABLE 5 - CALCULATION OF CONCORDANCE COEFFICIENT (CC) FOR SECTION 2 "TPM SYSTEM"

Index No.	Factor No.	M	V	\bar{X}	σ	Σ
2	1	0,63	78,22	2,14	1,68	15,00
	2	0,29	27,85	2,71	0,76	19,00
	3	0,59	50,07	3,14	1,57	22,00
	4	0,57	40,28	3,71	1,50	26,00
	5	0,52	42,00	3,29	1,38	23,00

TABLE 6 - CALCULATION OF CONCORDANCE COEFFICIENT (CC) FOR SECTION 3 "KAIZEN"

Index No.	Factor No.	M	V	\bar{X}	σ	Σ
3	1	0,68	54,77	3,29	1,80	23,00
	2	0,51	62,78	2,14	1,35	15,00
	3	0,42	29,96	3,71	1,11	26,00
	4	0,42	33,86	3,29	1,11	23,00
	5	0,57	58,79	2,57	1,51	18,00

**TABLE 7 - CALCULATION OF CONCORDANCE COEFFICIENT (CC)
FOR SECTION 4 "QUICK CHANGEOVER SMED"**

Index No.	Factor No.	M	V	\bar{X}	σ	Σ
4	1	0,43	25,60	4,43	1,13	31,00
	2	0,53	47,14	3,00	1,41	21,00
	3	0,47	54,84	2,29	1,25	16,00
	4	0,34	31,49	2,86	0,90	20,00
	5	0,61	66,64	2,43	1,62	17,00

**TABLE 8 - CALCULATION OF CONCORDANCE COEFFICIENT (CC)
FOR SECTION 5 "KANBAN MAPS OF INVENTORIES MOVEMENT"**

Index No.	Factor No.	M	V	\bar{X}	σ	Σ
5	1	0,43	31,75	3,57	1,13	25,00
	2	0,14	33,07	1,14	0,38	8,00
	3	0,46	29,33	4,14	1,21	29,00
	4	0,42	29,96	3,71	1,11	26,00
	5	0,30	32,40	2,43	0,79	17,00

TABLE 9 - CALCULATION OF CONCORDANCE COEFFICIENT (CC) FOR SECTION 6 "COMPANY"

Index No.	Factor No.	M	V	\bar{X}	σ	Σ
6	1	0,38	33,33	3,00	1,00	21,00
	2	0,36	25,61	3,71	0,95	26,00
	3	0,51	42,80	3,14	1,35	22,00
	4	0,55	78,82	1,86	1,46	13,00
	5	0,71	57,52	3,29	1,89	23,00

2.1.5. Interpretation of received data in sections

Section 1. 5S

A strong factor is the competent organization of the workspace (25). The respondents refer to moderate qualities the following: arrangement of things by degree of importance and disposal of unnecessary ones (24), maintaining cleanliness and order at the workplace (24), developing a habit of constant care for the workplace and continuous improvement of the system itself (22). A weak factor is the standardization of the workplace current state (10). We assume that this is due to the personal difficulties of implementing the 5S system in the company.

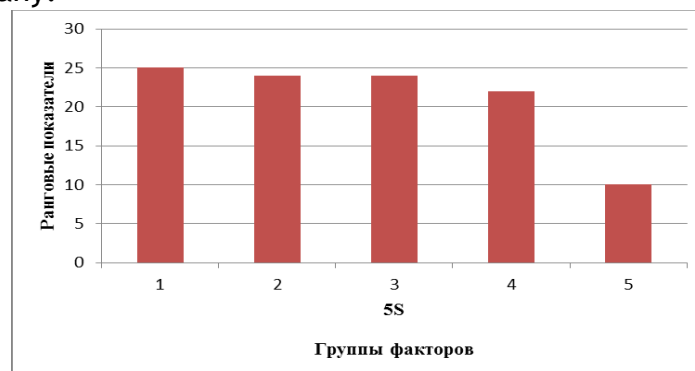


FIGURE 1 – INDICATORS OF THE SECTION "5S" FACTORS

Section 2. TPM system

When determining the attitude of employees to the TPM system, it turned out that the most important factor here in this company is the creation of conditions for the constant striving for the ultimate and comprehensive improvement of the manufacturing system efficiency (26). The moderate factors are the following: ensuring the improvement of the equipment servicing (and maintenance) quality (23), as well as the involvement of all personnel, including top managers, in achieving the goal (22). The respondents consider to be the weak factors those facts that the TPM system in the company does not contribute either to improving the quality of design, commercial, manufacturing and other units functioning (19), or preventing losses (breakdowns, idle time, rejects) throughout the entire life cycle of the manufacturing system (15). This may be the result of the lack of a carefully designed staff motivation system.

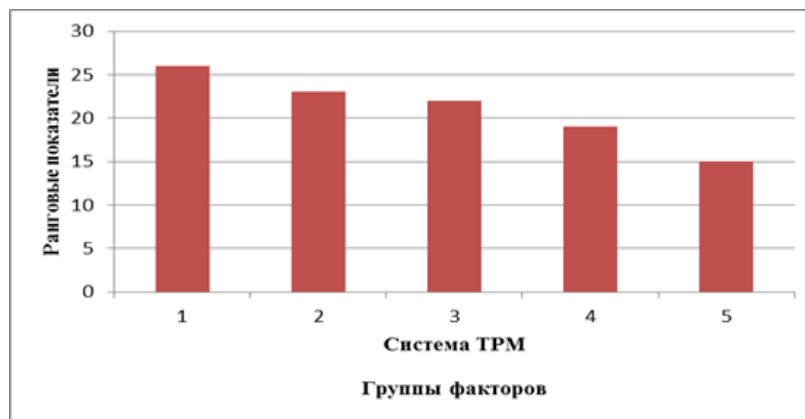


FIGURE 2 – INDICATORS OF THE SECTION "TPM SYSTEM" FACTORS

Section 3. Kaizen

According to the employees of the company, the prevailing factor in this section is the reduction of manufacturing costs and increasing resource savings (26). The employees noted among moderate factors: improving the organization of the working environment and working conditions for employees (23) and increasing the efficiency of equipment (23). The employees do not believe that the Kaizen system helps to improve the quality of products and work performed (18) and increase labor productivity (15), and they consider both of these factors as weak. This may be due to misunderstanding of the need to submit proposals for improving Lean-system in the company regularly.

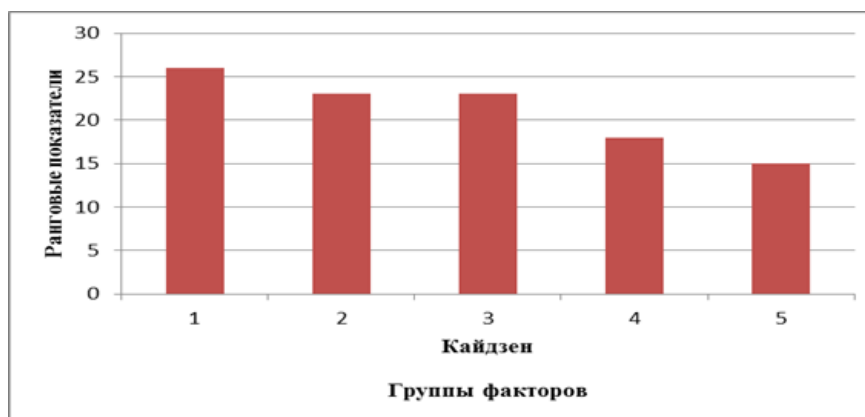


FIGURE 3 – OF THE SECTION "KAIZEN" FACTORS

Section 4. Quick changeover SMED

The workers consider as the most influential factor in the quick changeover system the possibility of reducing the time of adjustment and readjustment of equipment down to ten minutes (31). The moderate factors in this section are: maintaining the flexibility of the manufacturing system (21) and simplifying the work operation (20). Weak factors are: improving the organization of the workplace and working conditions (17), as well as reducing losses from stocks of work in progress, delays in manufacturing products, and reducing the quality of products (16). This may be due to insufficient utilized capacity of equipment.

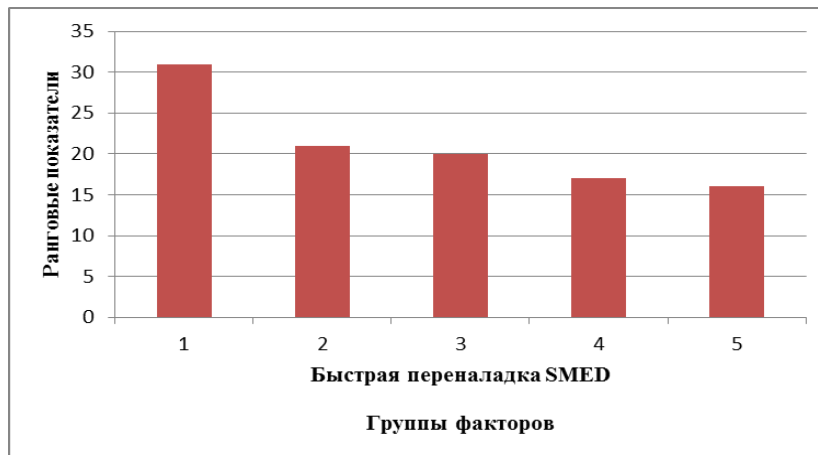


FIGURE 4 – INDICATORS OF THE SECTION " QUICK CHANGEOVER SMED " FACTORS

Section 5. Kanban

The employees acknowledged the fulfillment of work on time as the strongest factor in this section (29). Among the moderate factors, they mentioned the fact that Kanban traffic maps contribute to continuous operation (26) and to the prevention of idle time (25). Respondents do not believe that traffic maps contribute to a more successful performance of work (17) and to the rapid identification of defects (8), therefore they identify both of these factors as weak. This may be due to the realization that defective products are extremely rarely withdrawn in the Russian Federation.

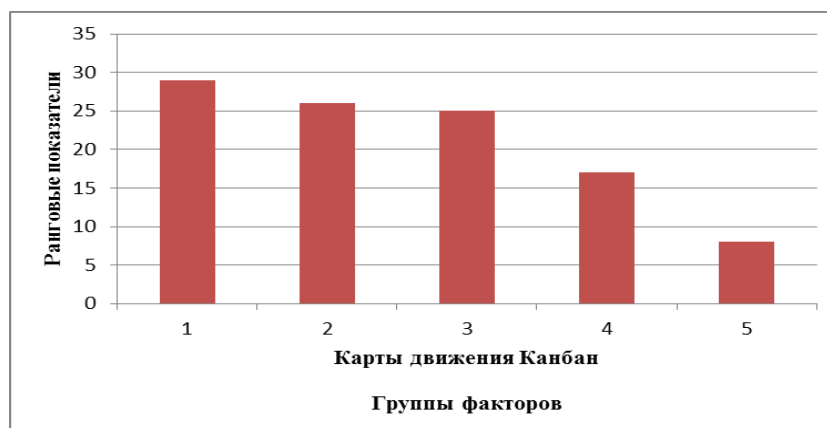


FIGURE 5 – INDICATORS OF THE SECTION "KANBAN" FACTORS

Section 6. JSC “JMC”

The employees consider the most important in this section that JSC “JMC” provides them with the opportunity to improve their professional skills (26). The moderate factors are: maximum involvement of personnel in the process of continuous improvement and the solution of manufacturing problems directly on the spot (23), constant desire to improve personnel work and optimize working conditions (22), as well as providing the employees with the opportunity to advance along the career ladder (21). The employees considered the development of small initiative groups activities to be the weakest factor (13). Perhaps this is because only a small part of the company’s employees are currently involved in this activity. The difference in opinions is also due to differences in interests and the age range of employees.

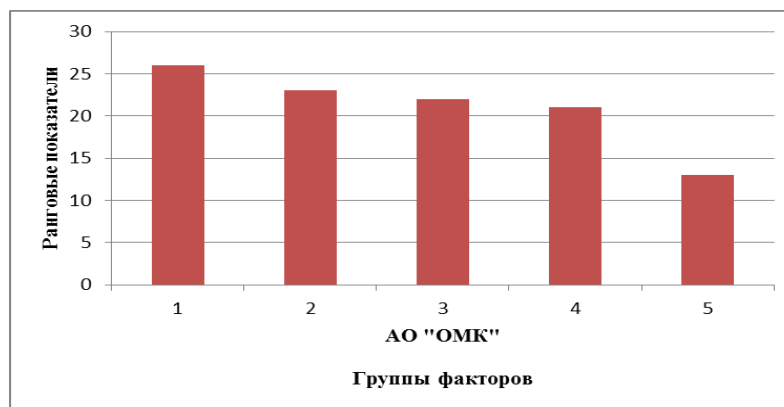


FIGURE 6 – INDICATORS OF THE SECTION "COMPANY" FACTORS

Thus, we identified certain problems that exist in this organization after using the methodology for assessing the attitude of employees to the Lean manufacturing system using the questionnaire.

We found the problem of the lack of clear standards for the organization of the workspace at JSC “JMC” in the section “5S”.

The main problem in the “TPM System” section is that this system does not function efficiently, not allowing the company to reduce losses and improve the quality level.

In the “Kaizen” section, the problem is that this strategy contributes neither to an increase in labor productivity nor to an improvement in the quality of products and work performed.

There is a problem with the organization of the workspace and working conditions, as well as a low level of reduction in losses from stocks of work in progress, delays in manufacturing products, and a decrease in product quality in the “Quick changeover SMED” section.

In the section “Kanban maps of inventories movement”, we consider to be the problem that these traffic maps do not result in the more successful performance of the work, and do not contribute to the more rapid identification of manufacturing defects.

We see the main problem in the section “Company” in the insufficiently intensive development of small initiative groups activities due to involvement of only a small part of all personnel in this process.

2.1.6. Lean manufacturing system implementation correction program

Based on the data obtained, a program was developed to correct and improve the implementation of the Lean manufacturing system in the company.

**TABLE 10 - PROGRAM MEASURES FOR THE CORRECTION AND IMPROVEMENT
OF LEAN MANUFACTURING SYSTEM IMPLEMENTATION**

Problem	Solution
Lack of clear workspace organization standards	<ul style="list-style-type: none"> – Introduce a clear standard for organizing a workplace in the company – Modernize workplaces in various units – Provide additional staff training on all parameters of the Lean manufacturing system
Ineffective functioning of the TPM system	<ul style="list-style-type: none"> – Conduct additional seminars, trainings, workshops – Generate additional motivation for employees – Hire additional qualified staff (coaches, counselors)
Ineffectively applied Kaizen strategy	<ul style="list-style-type: none"> – Introduce the cycle “plan-do-check-act” PDCA – Create a system of support and incentives for employees – Reduce costs
Inadequate SMED system operation	<ul style="list-style-type: none"> – Form working groups to identify problems – Try to shorten the manufacturing cycle – Automate the process as much as possible
Ineffective use of Kanban maps of inventories movement	<ul style="list-style-type: none"> – Visualize processes (kanban tables) – Implement the service level agreement (SLA) – Hold daily "briefings" in stand-up format
The low level of small initiative groups activities development.	<ul style="list-style-type: none"> – Work out a staff motivation program to involve as many employees as possible in small initiative groups – Work out an incentive program that will provide for the rewarding of the most active employees. Form small initiative groups on a specific basis (age, gender, common interests, etc.)

3. Results

The described method may be applied to any company, of any orientation, so we can say that this technique is universal in nature. Implementation of the programs for Lean manufacturing system correction and improvement, developed on the basis of the calculations done and the measures taken to improve the implementation of the Lean manufacturing system, can increase labor productivity, reducing the number of rejects and labor costs.

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IDEOLOGICAL SURPASSING OF PHILOSOPHY

The article is devoted to the study of ideological and philosophical components correlation in the worldview formation. According to the author, it is fundamentally important to take for understanding Russian history and culture not speculative, but ideological coordinates as the basis. Ideology as a professed philosophy is incomparably higher than any palliative abstraction. It is necessary not to lower culture to the level of the masses, but to elevate a person to the level of culture, impossible without a cult.

Keywords

Russian philosophy, ideology, aesthetics, religion, extremism, social ethics, history, Russian culture

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1. Introduction

*Where did philosophy stop
due to the limitations of human power,
there the sermon begins.*

L. Shestov

Consistency is the virtue of theory. Practice is usually chaotic and situational. It is possible to say from the height of the years lived: it is not shameful to follow any doctrine in youth, checking, consciously mastering it in practice - this is how the worldview becomes a conviction. The mature summation of empiricism is perhaps higher than philosophy, since it is gained through much suffering in one's own life. Everything starts with ideology, perceived in youth outwardly (a matter of honor). And everything ends with ideology that has become an internal conviction (a matter of conscience) and therefore convincing. In our opinion, the value of practice is more of a negative character: life experience protects from dogmatization and resonance, the so-called "religion of science." Theory plays a positive role in ideological synthesis; retrospective generalization is the best way to decipher omens and pave the way forward [1].

Philosophy is the efforts of the best minds to sew flaps of being with the white threads of their consciousness. External chaos is regulated by the inner peace. It is very possible that Christian philosophers embroider crosses on the canvas of being: according to G. Fedotov, no interpretation of the Russian national idea is possible without an internal introduction to Christianity [2]. A peculiar attitude to philosophy is also in full accordance with the national talent to master something without appropriating it. One can say that it is typical for Russians not to compare eternal questions in the interpretations of different thinkers so much as to study possible answers trying to fit philosophical accessories to the home-made garments of truth. "The most useless thing in the world is to be right," it is not just the bitter irony of a misunderstood person in this Tyutchev's aphorism, but also a warning: it's a sin to use the truth, reducing it to falsehood. The idea is emasculated, passing from imagination to consideration. Moreover, it stiffens, passing from the heart to the quotes.

2. Discussion

*The ideology we lived with has
a permanent skeleton of Platonism:
it doesn't see what it sees,
and it doesn't mean what it means -
but lives only with memory.*

V. Bibikhin

Any thought, being valuable and being extracted from the context, forms its own context: being realized in art, it gives rise to masterpieces; fertilizing politics - it becomes tendentious, makes the culture parody. There are times when culture and politics alternately play the roles of the due and the real, but they are more often correlated as reality and actuality. Both have retro and progressive components that can touch, be parallel, or contradict each other. It can hardly be argued that the course of things determines culture, and vice versa. It is necessary not to lower culture to the level of the masses, but to elevate a person to the level of culture (impossible without a cult). The essential and the vital are realized in consciousness, forming the continuum of which the person recognizes himself as a contemporary.

In fact, the era of geniuses will never come: they belong to Eternity; their cross is loneliness and doom to be for the time in the mortal world, not belonging this world. They are the bearers and conductors of timeless ideals, and therefore they live without becoming hardened by the spite of the day. Since ancient times, the Russian people preferred to be contemporaries of their ascetics, but the destiny of the saints is to remain timeless. Perhaps in this religious-historical choice lies the reason for the "cultural and technological backwardness of Russia," which foreign well-wishers are so eager to exaggerate? Or are the Bolsheviks again "guilty of breaking the bond of time"? - that seemed to the post-Soviet "historians" brought up in perestroika greenhouses on imported fertilizers and humus of anti-Stalinism. We believe that such statements about backwardness are still the same populist fashion tribute to superficial comparisons. But let us try to take as a basis not abstract, speculative, but ideological coordinates. With this approach, Soviet people (contemporaries of the eternally living Lenin) are as faithful as their ancestors, contemporaries of Seraphim of Sarov.

In Russia, they tend to adorn abstract philosophical constructions [3] that meet the ideological, and more precisely, the aesthetic tastes of ideologists. Moreover, this is not a kind of philosophy utilization, but its superation - ennoblement with the light of a moral ideal. If you believe Lenin, you will also believe in Bolshevism. Religion and faith in Russia are not identical: religion can be studied, faith must be professed, it is no accident that the idiom "Orthodox profession" has taken root in the Russian language. Although there

are “religion”, “church” and “confession”, they are hardly applied to Orthodoxy - probably because of their terminological character (and, therefore, their limitedness). On the other hand, the “Muslim profession” or, let us say, the Buddhist one does not fit well into the mind and hearing.

Religious images are in everyone’s heart, but profession is always common and its purpose is to transform (and not just cement) people into nation. In this aspect, the Orthodox faith and the communist faith are more than similar. There were always people ready to gossip about the ecclesiastical nature of the communism builder Moral Code commandments. However, the presence of mockingbirds only confirms both the fact of existence and the common character of faith (otherwise there is nothing to discuss and ridicule). Belief in the symbolism of objects sanctified by the history that rested on them (“energies”, in the version of St. G. Palamas) is another feature of the Russian mentality. Piety for relics was also brought up in the USSR: the pioneer commandment “when you tie a tie - take care of it, because it is the same color as a red banner.” It was laughed at Judah’s years of perestroika by KVN clowns: “when you buy a Snickers, you don’t eat it, it is the same color as Mandela.” D. Merezhkovsky considered “psychological religiosity” to be a Russian national trait [4].

3. Results

*Your gaze, turned to yourself and around,
Let it be partial and attentive,
Let it be with you as a tried friend
In the struggle, the truth is found.*

O. Pisarzhevskaya

Russians are a people with a legendary history, for a legend is the surest way to overcome beautifully temporal predestination. However, it is one thing to admire the legend from afar, and it is quite another to exist in it and create it. The latter has always been both difficult and dangerous. Not to live in vain - it was meant to remain in good memory in Russia. Of course, to be legendary and become successful - these are different things and hardly compatible. Legendary thing is not famous at all (Pasternak’s “it is ugly to be famous”), taking into consideration national Kenotism (kenosis), it is rather obscure. By the way, even the authorship of the amazing epitaph at the Tomb of the Unknown Soldier (“your name is unknown, your deed is immortal”) is still debatable. Glamorous clothes of cult people and heroes of the mass cult are too close for Russian heroes, therefore prints with Lenin or Gagarin look vulgar, and T-shirts with the faces of Sergius of Radonezh or Zoya Kosmodemyanskaya are sacrilegious and completely unthinkable. On the contrary, this is quite common in the USA, like the replicated Che Guevara or Jesus Christ superstar. For Russians, ideological differences are found more in moral than in speculative orientations. Foreign ideologies are perceived as hostile, insulting national or religious feelings. The bourgeois paradigm proceeds from the existing order of things and is therefore immanently adaptive, even criticizing reality. Domestic ideology designated the image of the future rather than served the current needs of social life, much less the political regime (and here even communism and the theory of official nationality are somewhat related).

Could Svetlov’s “a guy who despises convenience” accept the fact that in times of peace he would have to create these conveniences himself? Moreover, with the fact that there will be people who believe that the only meaning of life is the use of amenities. It seems that archpriest Avvakum, Pestel, Herzen, Pobedonostsev, Svetsitsky, and Lenin would have answered this question unambiguously (albeit differently). They waged a desperate ideological struggle with unconsciousness, a quagmire of domestic comfort, and

a philistine call to “stop in time” in Russia. That is why John the Baptist will remain an eternal symbol in Russian culture - a selfless ascetic, that same “guy who despises convenience”.

The wholeness of nature is in selfhood, in the courage to live with the principles that you profess. This was precisely what many Western philosophers lacked (Nietzsche is a bright example), while Russian thinkers tried to liven up the sermon by personal example. A good deed, a good feeling, purity in behavior are higher than all philosophy and everything else in the world, believes N. Strakhov [5]. According to Val. Muravyov, “where there was no thought in the European sense, perhaps there was more than thought – an integral sensation of reality” [6]. In our opinion, the specificity of Russian history is not in achievements and successes (who has not got them?), but in striving for such rare wholeness, thanks to which Russia, like the Phoenix, has repeatedly risen from the ashes. They even professed Marxism here (and not just “practiced”), it became a worldview for millions, and this is impossible without faith. Here is a fragment of the “official song” with the words of E. Dolmatovsky:

Communism is our holy faith
It is testing by construction sites and battle.
Only with the truth of a personal example
You can prove to people what we are worth!

The ideological formulas in Russia are frankly personal (recall the lines of Mayakovsky: “whose life example should I follow?”). Hence the leaderism, and the present day dissolute “for Putiners”, floundering in the extensible coordinates of fundamental lack of principles. As you can see, the key nuance is the scale of the leader’s personality, therefore, within the framework of seemingly one idea, we have uncompromising and immortal Marxism-Leninism at one pole, at the other - hypocrisy of Gorbachev’s “socialism with a human face”.

The desire to simplify and make ourselves simpler is the eternal temptation of mankind. It is founded on the same energy conservation, optimization of resources use, and adaptability. People who look at life simpler will inevitably lose control of themselves and morally fall, reducing their inherent creative potential to mechanistic observance of rituals. There is not a long way from formalism to obscurantism (always militant, by the way). That is why the felon (according to M. Ancharov) is a Philistine brought to the point of absurdity [7]. Having adapted and understood the most affordable way of adaptation, the Philistine does not want to develop. On the contrary, he is for the professing of the “life hack” axiom. Such adherents of simple external rules cannot live peacefully, because their survival does not depend on creativity and imagination, but on expanding the zone of practiced concepts exploitation. Consequently, the notorious “one-sided development” of the military, the narrow-mindedness of the ultra-patriots and Islamic fundamentalism are not so different. Perhaps the great number of those offended and insulted in their civic and religious feelings today is due to the lack of ideological immunity among the masses. Therefore, they adhere to the negative methods of legal regulation - prohibitions, restrictions and protection of the immunocompromised ones from potentially harmful influences. A kind of virus of ideological human immunodeficiency and attacks of patriarchal asthma.

From this point of view, the difference between extremism and the norm, and the totalitarian sect from the “traditional” religion is quite obvious. Is it not that all the evil tricks will ultimately remain tricks? Moreover, they sow madness and loop history. According to Vyach. Ivanov, the hypostases of Satan “manifest themselves in separation and mutual denial, look in different directions and contradict one another, but they cannot individually identify themselves and have to search for their essence and find it in

horror - each in its opposite, repeating in itself the abyss of the other, as two empty mirrors pointing one upon the other "[8].

Only those things that open the horizons of life instill faith. All sorts of promises of immediate selfish interest satisfaction and prompt fulfillment of purely tangible desires are from the evil one. This distinguishes the husband from the seducer, and the prophet from the demagogue. Anti-humanism is always cynical, and therefore utilitarian and technological, because it simplifies. Here is its usability, therefore - it is almost useful for solving everyday problems. Extremism is rightly called cultural suicide: in fact, it is the quintessence of philistinism as a way to take leave of culture and thereby simplify life. It turns out that the refutation of extremism by simple contesting the reliability of its "ideological" sources does not yet promise us victory. Leaders of totalitarian sects can turn out to be strong-minded (albeit not spiritual) people whose lifestyle (but not always a way of thinking) attracts many people who are tired of the lies and hypocrisy of officially propagandized values. In addition, if extremism is measured only by difference from common truths, it is easy to confuse the sectarian and troublemaker with the revolutionary, as they had once chosen between Barabbas and Christ. However, the value of Christianity is that it complicates life with the ideal of love, while the covenant of revenge is the application of the causality law. Extremism and sectarianism never complicate. On the contrary, they populistically reduce everything to a digestible semi-useful surrogate. The broadest possible understanding of extremism in a complex, ideological sense makes it possible to prevent an expansive interpretation of extremism in a legal context. Only this way will help us to detect signs that are not fundamentally regulated by law (psyche), but no less dangerous than those manifestations for which criminal liability is provided.

We live not so much in a world full of evil, but in the middle of the supermarket of decent and good ideas perversions. Evil is antagonistic to human nature, lies offer an attractive (and most importantly affordable) ersatz of good, that is what the hellish simulacra and euphemisms are terrible for. There is an ideology in the country, which means that you can focus on solving current problems and particular issues, improving the details of the state mechanism or increasing the level of public welfare. However, when there is no ideology (respectively, no meaning of life), how can you not think about the main and the eternal? Getting stuck on everyday details in such conditions is akin to perseveration and confabulation - pathologies of consciousness, symptoms of impending dementia. By analogy with the aphorism of Archimedes, the priority question in the matter of changing the world through the creation of history is the search for a fulcrum around which circumstances and attitudes are harmonized. Moreover, this fulcrum, in our opinion, is not in the plane of economics or politics, but in the multidimensional space of faith or rather ideology in relation to society.

The image is completed, like a magic circle drawn in the heart, but it is not sharp and clear in details as a rule. Therefore, torn apart for analysis, it loses its ability to inspire. Social system presupposes precisely the image, the holistic perception of construction, psychology and ethics. We certainly destroy harmony, pulling individual details out of context. But are we building a new one? Here is a vivid example: openly rude prejudice in highlighting socialism as a totalitarian machine, where screw-people are mercilessly tightened against the thread on purpose. The past has been defamed and ridiculed. But what has replaced it? Depressing perestroika? Liberal demagoguery? Big lie? As A. Voznesensky wrote: "they removed the illumination, but did not light candles." Now, for example, political show strategists and cheering propagandists try on a padded jacket of the "Russian world" apostles (actually blockheads) with Russians, but the ordinary kind of education of an average Russian land inhabitant does not allow him to write the phrase "Russian world" without errors.

Everything casts a shadow and has a dark side in oblique light. There is science and its shadow - pseudoscience, there is the intelligentsia and a kind of intelligentsia. However, the shadows disappear at the zenith, at the point of the highest ascension of the star. So superation is similar to soaring above oneself, when the dark side (like any alternative) disappears, a person is transformed by creativity - and therefore becomes inimitable (for epigones are the same shadows of talent). American "well-wishers" liked to talk about alternatives to communism before the tragic collapse of the USSR, imposing a bipolar construction of the world. In the long run, propagandists have not succeeded in this "maneuver in the sphere of consciousness" (V. Belinsky's phrase): the bipolar world is not viable, and the weighty argument, the cheap popular print of Russian-Federussian is nothing more than the ugly shadow of the USA, comical and changeable, like all shadows.

4. Conclusion

*And obsession is always right,
when it finds its words.*

N. Dobronravov

The light of intellect (according to P. Novgorodtsev) "directs the path of history, but it does not eliminate its creative depth, its infinite possibilities, its irrational foundations" [9]. Self-determination, self-criticism, self-awareness are paradoxical things, they include separateness and inseparability of opposed concepts (this thesis has been brilliantly proved by E. Ilyenkov). To analyze the phenomenon of self-awareness is the same as dividing one by zero. In general, it is customary to name something in order to repeat the name (and, accordingly, the phenomenon) subsequently. Of course, such a repetition provokes the replication of the phenomenon itself: in this way, the sacrament degrades to charlatanism, to spells and formulas. This means that every uttered thought is a lie (for comparison: in the format of Thomas's famous theorem, "situations defined by people as real are real in their consequences", in a vulgar interpretation - "thought is material"). It turns out that the only one thinks correctly, who could be misunderstood, who implies more than explains. Moreover, the masses usually take the surface of words for the depth of meaning. That is why all genuine aphorisms are very ambiguous, but invariably convincing, ideological.

It is characteristic: a Russian person is inclined to "reason" in the particular, thinks rationally and quite scientifically, while in global issues he is extremely extravagant, "the heart believes in miracles." Talented people do not belong to this world, and our people do not put up with everyday life. That is why Russians absorb and develop progressive ideas from a wide variety of cultures so quickly. For the same reason, the archaic (at first glance) society is in constant expectation of desperate reforms and risky experiments. At the same time, the above-stated determines perhaps recklessly fanatical adherence to "advanced principles", which often take the most unexpected forms for the rationalist. It is interesting that none of the domestic Euro-transformations had a form that resembled a "civilian" prototype even remotely. This speaks, first of all, about the initial imperfection of the prototype, which is shamelessly exposed in the process of its profession. The paradox is that idealists were predominantly the reformers-practitioners in Russia, while pragmatists and skeptics preferred theoretical-critical reasoning. This underlined the national priority of moral over ethical, social over political, and political over economic. Ideology was most often created by cultural figures in Russia, and officials were engaged in culture. It is important to emphasize: a scientist, a teacher (as ideological personalities), and culture bearers in general, should not become victims of an ideological engagement (in the words of I. Reznik, "he, who has the flame inside, will never burn in

fire”). Enlightenment is a collective affair of mankind, therefore - international, but not cosmopolitan.

Just as a person craving for spiritual food does not notice household inconveniences and even hunger, gnawing at the granite of science, so do Russian people: believing in a bright future, they did not make a cult of food and prosperity. Such creative burning is common to everyone, but not everyone is able to keep himself or herself in such a concentrated-stressed condition for a long time. Of course, it is much easier to set goals that are feasible in everyday life and to have a small bird in the hand, and here the result is more obvious. At the same time, no one canceled a crane in the sky, and the sky in general. (Russian proverb: “it is better to have a small bird in the hand than a crane in the sky”). The bourgeoisie is closer to the rational formula of social responsibility in the spirit of compensation. In particular, the Euro-approach to socialism is like the story of an ex-supplier, whom (for the lack of fighting skills) partisans sent to the village occupied by the Nazis to distribute leaflets. He returned back with a bag of Deutschmarks - he managed to sell them with a profit. Quasi-socialism is pragmatic and intended for the material filling of consumer basket. It may be not a bad thing, but narrow and without perspective. Besides, it is a shame for the partisans...

Russia professed the irrationalism of historical responsibility. The deeds of many Russian princes and tsars, oriented towards progress, were unbearable for their subjects (verses by N. Glazkov: “the more interesting a century is for a historian, the sadder it is for a contemporary”). Nevertheless, the civilizational path of Russia (intuitively or consciously) had been planned correctly: both at christening and during the Horde yoke, in the Time of Troubles – the choice was always made according to the vector of complicating the archaic. The most radical one before the revolution (Peter's) was in the direction of Europe, which did not simplify the picture of the world, in contrast to the halal-haram East.

Religion is always irreconcilable in its spirit, argued G. Chulkov [10]. In other words, Christian politics in the form of a technology of compromise is impossible, that is where the Russian rejection of political intrigues comes from. Let us compare: the civil war in Russia 1918-1920 is similar to the Thirty Years War in some ways, both are of a religious nature. But if in Europe the parties merely indicated their positions and finally came to the conclusion that the Truth common for all was absurd (Westphalian peace), then here won not the Reds but the Truth which they fought for and which they defended. The Whites fought with the Reds, and the Reds fought for justice and a better life, but not with the Whites at all. The protest is not capable of having anything constructive in itself. The victory of the Bolsheviks was determined by their faith, and not by brute force or sophisticated political program. We emphasize specifically: the Communists won, they did not outplayed – these concepts form a “huge distance” in moral terms.

Messiahship dictates strict conditions to politics: domestic diplomacy was based on moral principles until perestroika (the Holy Alliance against Napoleon, liberation of Slavic brothers from the Turks, proletarian internationalism, liberation of Europe from fascism). Undoubtedly, moral diplomacy is much more complicated than Talleyrand's cynical and unprincipled one. Our national tradition recognizes the positive features as belonging to people, the negative ones - to the individuals, who will be converted and corrected by their own people. They resolved in Russia the dilemma of the particular and the general (conciliar personality, collective image). The impeccability of the image cannot be tarnished by the vices of the people who make it up. This manifested Orthodox intolerance of sin and pity for sinners. Personal repentance of everyone excluded the repentance of the nation itself: the mathematical rule for the items sum is not applicable here, because everyone, sensing his belonging to the nation, tried not to disgrace his national honor. The Gorbachev's (in fact, Brzezinski's) formula of national repentance automatically

recognized every Russian (even not yet born) as an accomplice in supposedly created historical evil, as long as the “evil empire” was identified with all Russian.

Ideology always appeals to moral strength. Power unites people into nation only by anti-idea, by struggle with something. The struggle for something is the sphere of ideological superation. Will and reason, “the theory of two swords” –this is the harmonization of ideological and power structures, which reached the peak in the USSR, where the party line blessed power and (when necessary) straightened shifts and distortions in the party line implemented by the state. Now, it is prescribed to blame in all shortcomings not the chief, but the representatives of the authorities; not the president, but the party of power, parliament and government, sort of whipping boys. As a result - spineless foolishness, spontaneous tyranny.

Ideology as a professed philosophy is incomparably higher than any speculative-palliative abstraction. The Russians comprehended the Kantian imperative in their own way. Dostoevsky’s phrase “the main thing - love others as yourself” was very peculiarly embodied in the activities of the leaders of the nation that were merciless to themselves: both in politics (Lenin, Stalin, Peter I), and in science and art (Acad. Pavlov, Lomonosov, Tolstoy and Dostoevsky). The Russian self-sacrifice is in the grinding of unfair reality by the harsh world, in the dissolution of personality. But it is a supersaturated solution that is fraught with instant crystallization: of ideas and people in their struggle for justice. Let us say more: the absence of guarantees was conceived as the only possible guarantee of progress. Euro-democracy is ensured mainly by law. In the USSR, they were guided by ideological principles (“we care about the young everywhere, we honor the old people everywhere”). Russians prefer to live under the grace than under the law, because holiness is closer to them than accounting honesty. Nevertheless, this is the key to moral improvement. To go forward out of the main track means to be higher than predetermination, certainty and assurance, and therefore - to be freer.

According to one of the most moving misanthropes in Russian history, P. Chaadaev, “we are one of those nations that are hardly a part of humanity, but exist only to give the world some important lesson” [11] . Therefore, domestic history is rather a parable. Is not this a gospel tradition? Is not it absurd to consider Christ's earthly life as a detective and investigate the circumstances of whether with direct or indirect intent God sacrificed the Son to save people? This history is so genuine and universal that it will never fit into the framework of historiography, although its individual moments will be reflected there.

It seems to us that the ideological core of the national way of thinking lies in the optionality and insecurity of enlightenment. The Russian considers it indecent and blasphemous to torture God with claims “What will I have for all of this?” The point is not whether we will gain the Kingdom of Heaven by means of planned worship, but that both fasting and replete with food people a priori will not get any guarantees. Believers do not bargain with heaven, “for God has made everyone disobedient in order to have mercy on everyone” (Romans 11, 32). Hence it follows that neither ceremonies, nor fasting, nor the repetition of prayers bring a person closer to God, but a righteous (it means creative) life, a sincere desire to be above one’s imperfect nature. This is maximalism, it is naive and paradoxical! There soaring to the heights of the Spirit is possible where sinful excesses are inevitable.

As V. Odoevsky wittily remarked, history lays stone upon stone, not knowing what building it will erect [12]. Apparently, that is why the past was repeatedly re-turned in Russia: a rare ethical and aesthetic feeling, special historical perfectionism. Such is Russian trialectics: government loses its way in broad daylight (among three pine trees in Russian) and cuts them so that chips fly everywhere; philosophy sees a forest of problems behind the trees, and ideology requires a beautiful city to be built from this timber with a temple in the middle of it.

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CONSTITUTIONAL RIGHT TO EDUCATION: CONCEPT AND CONTENT

In the article, the author made an attempt to analyze the concept of “the right to education”. Despite the fact that at present there is a sufficient number of works by domestic jurists regarding the study of the concept of “the right to education”, the author has expressed her own vision of this definition. As a result of the study, the author makes a logical conclusion that the right to education is one of the basic and fundamental human rights provided for in international legal acts and guaranteed by the constitution of states.

Keywords

human rights, education, right to education, constitutional right to education

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1. Introduction

Analysis of theoretical sources demonstrates that the term „education“ is interpreted in different manner in the literature. This due to the fact that many disciplines investigate educational issues: pedagogy, psychology, sociology, legal studies, economy, philosophy, etc. Each of those disciplines treats education from their perspectives in accordance with the scope of those disciplines. However, in legal science, usage of terms without definite legal criteria may result in different understanding of regulations and, ultimately, in legal conflicts [1].

2. Materials and Methods

Based on the classical methodology used to address the emergence, evolution and development of the constitutional human right to education, the author has set herself the following tasks:

- 1) To analyse the definition of "education" in the concepts of Soviet and modern scientists;
- 2) To study the history of the consolidation of the right to education in the constitutional acts of the Russian Federation.

3. Results

In the Soviet legal science, education was viewed as „the process and the result of acquiring necessary knowledge and skills“ [3]. In terms of social value, education may be defined as a relatively independent system of which the target function is systemic training and development of members of the society [4].

This definition of education is interesting from the perspective of legal science as any system may be described using legal characteristics (object, legal content, subjects, their rights and obligations, etc.). This definition identifies causes and conditions for development of education as a system (social and economic system and material and technical resources). However, it would be more logical to define education as a social benefit the right to which is captured in the Constitution.

Due to this, it would be reasonable to interpret the term „education“ on the basis of applicable legislation in the area under considerations. This notion is defined in Art. 2 of Federal Law of December 29, 2012 No 273-FZ On Education in the Russian Federation. Under the said norm, education is an „integrated goal-oriented process of development and training, which is a socially significant benefit and which is performed for the benefit of an individual, family, society and state as well as the package of knowledge, skills, experience, values, expertise and competence of particular volume and complexity for the purposes of intellectual, spiritual and moral, creative, physical and (or) professional development of an individual, satisfaction of his or her educational needs and interests“ [6]. Getting education by an individual (student) means achievement and confirmation of a certain literacy qualification confirmed with a relevant document.

This definition fits the purposes of legal science and statutory regulation the best. First, it defines education as a goal-oriented process that may be guaranteed and regulated by the state. Second, it introduces legal criteria for the quality of this process, i.e. achievement of a literacy qualification established by the state. Third, this definition does not limit the educational process to compulsory education in a dedicated establishment, however, it mentions achievement by an individual of a certain educational level as the main condition which is in compliance with emergence of new forms of study in today's Russia [8].

It should be noted that the right to education gained constitutional and legal recognition much later than other basic human and civil rights and freedoms. Its official recognition occurred at the start of the previous century and Russia was among the first to declare the right to education at the highest constitutional level. Starting from the Constitution of the Russian Soviet Federative Social Republic of 1918, the right to education was consistently consolidated and developed. As the social and state system strengthened and economic, intellectual and cultural potential of the country increased, the content and system of guarantees of exercise of the right to education expanded at the constitutional level [2].

It was in the Constitution of the Russian Federation of 1993 that the right to education was fully and systemically confirmed legally. Legislation cannot contain anything that does not result from provisions of the Constitution, especially when it comes to human and civil rights and freedoms. This is the essence of the Constitution as the basic constituent act determining all necessary parameters of statutory regulation.

Completeness of constitutional and legal regulation of human rights and freedoms including the right to education is also determined by the fact that it is performed in systemic and substantive coordination with generally accepted norms and principles of international law without which comprehension of relevant provisions of the Constitution of the Russian Federation is narrow.

The Constitution of the Russian Federation determined general legislative framework for the educational system in Russia. Art. 43, beside consolidation of the generality of the right to education, guarantees its general availability and free nature including for higher education on a competitive basis, also, federal state educational standards are introduced that are implemented through federal resources. Each person's abilities to receive higher education are determined based on competitive selection.

The issue of position of the right to education in the system of constitutional human and civil rights is of special importance for understanding its nature. In the Russian legal science, the constitutional right to education takes a specific position in the system of human rights. For instance, B.N. Topornin classifies the right to education among social and economic rights, S.S. Novikova includes this right in the system of social and cultural rights. V.V. Nevinsky suggests to treat it as one of the spiritual and cultural rights. L.A. Resvanova classifies the right under consideration to social rights while N.V. Kolotova speaks about the right to education as one of the cultural rights [5].

Thus, most contemporary constitutional experts see the right to education in the system of social, economic and cultural rights and freedoms and such approach is implemented in constitutions of many foreign countries ¹.

In our opinion, the right to education belongs to the group of social and economic rights as the level of education very much determines the social status, the person's socialization degree and statutory level of compulsory education is an achievement of the social and economic development of society. On the other hand, the right to education should be connected to another constitutional human right, i.e. the right to labour as it enables access to work and taking some positions. It's in this aspect that the right to education and the right to labour are legally united.

4. Conclusion

Person's right to education is immanent and inalienable. In legal terms, that means that a person has the right to education regardless of how this right is interpreted in international or domestic law [9].

The natural essence of the constitutional right to education makes it possible to identify its following attributes:

- specific social content: satisfaction of people's natural need to study the world around;
- ongoing nature, i.e. it is exercised in the whole territory of Russia equally for everybody;
- it is an immanent and inalienable right. No individual can delegate this right to the society, the state, any other person either by contract or by law. The right to education

¹ Petrosyan T.E. Guarantees and content of the constitutional right to education in constitutions of foreign states // *RUDN Journal of Law*. - 2014. - NO 5. - P. 145-149.

is not granted by the state; it can be neither limited nor denied. The state assumes the obligation to ensure conditions for its unhampered exercise;

- the right to education is, in fact an individual right as it is exercised by a particular person and oriented to the person's development. However, this right is exercised in a collective manner as educational process is performed by groups of people;

- this right is universal as it is a method and a prerequisite to exercise other constitutional human and civil rights and freedoms;

- this right is of relative nature as social and economic conditions (educational institutions with relevant organizational, legal, business infrastructure) are necessary to make exercise of this right realistic;

- it is subjective which is revealed through many subjective rights of students and other participants of educational process. The very concept of right to education bears obligatoriness (legal obligation) as this right is also the obligation to get (have) education;

- the right to education is not unlimited, it has certain limitations. The natural limitation of the right to education is due to psychological and physiological limits of a person determined by age, abilities, health and regulatory intrusion of public authorities.

Thus, the right to education is one of the basic and fundamental human rights stipulated in international legal acts and guaranteed by constitutions of different states.

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