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THE RELATIONSHIP BETWEEN TENDENCY TO DEVIANT BEHAVIOUR AND LEVEL OF SUBJECTIVE CONTROL AND ANTICIPATIONAL CONSISTENCY IN SCHOOLCHILDREN

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ABSTRACT

The analysis of studies of the anticipation phenomenon shows that it arises as a systemically integrated process in real human activity and is one of the most important components of the activity regulation mechanism (including the behavior in general). In our understanding, anticipation phenomena are a part of not only the effect of the time - spatial anticipation of events, but also the selectivity of environmental impact, the orientation of the activity and behavior in the age-specific activities. Nevertheless, the problem of anticipation in the study of the psychological content of deviance has not yet received proper scientific interpretation, and the psychological studies of anticipation, available to date, relate mainly to adolescence. School age anticipation has been little studied both theoretically and experimentally, although the significance of the problem is clearly understood. Objective of this research is to study the tendency of school-age children to deviant behavior in relation to the level of subjective control and the anticipation consistency. The leading methods in the study of this problem are the empirical methods that allow revealing the anticipation specifics of schoolchildren. The study found that pupils with deflecting behavior have external locus of control in many spheres of life. The girls predominantly have external locus of control with respect to their health and disease. The group of school-age offenders prone to addictive, delinquent behavior shows weakness of voluntary control over emotional reactions, the temporary predictive competence is not enough developed.

Key words: *anticipation consistency, subjective control, deviant behavior, students*

INTRODUCTION

The concept of deviant behavior, which is defined as a system of actions contrary to accepted social norms and manifested in the form of imbalance of mental processes, non-adaptability, impaired self-actualization process or avoidance of moral and aesthetic control over their own behavior, is traditionally applied since adolescence. Psychological approach considers deviant behavior in connection with the intrapersonal conflict, destruction and self-destruction of the individual. The essence of deviant behavior lies in blocking of personal growth, which is a consequence and sometimes even the aim of deviant behavior. Deviants, in accordance with this approach, consciously or unconsciously seek to destroy their own self-worth, deprive themselves their own uniqueness, keep them out of the implementation of their potential. Main studies of deviancy in adolescence are conducted within the framework of differential psychology, which studies the character as a component of personality, and as clinical psychology that considers the pathological development of a character. Various classifications of deviations - sociological and

psychological - peculiar to adolescents, as well as various typologies of character accentuation and psychopathy have been developed. The accentuated or pathological character as an integral formation, representing the complex structure of emotional and volitional, motivational, communication features, is considered as a determinant of propensities for specific types of deviations. A large number of empirical studies is devoted to the relation of deviations to the features of the parent-child and marital relations, family education and family situation in general, school disadaptation associated with insufficient formation of educational activity and educational communication, the relationships with peers, the definition of subject characteristics and deviant behavior and other psychological, and social and psychological factors (Artemyeva, 2015). We proceeded from the assumption that the imperfection of anticipation mechanisms and the external locus of subjective control play an important role in the formation of deviant behavior of pupils.

MATERIALS AND METHODS

To achieve this objective, we have applied methods such as a questionnaire "The tendency to deviant behavior"; a questionnaire "The level of subjective control"; and the anticipation consistency test (Abitov, 2015).

The study involved 279 people – 119 male, and 160 female. These were the pupils from secondary and upper secondary schools of Russia aging 12 to 18 years. (Artemyeva and Nigmatullina, 2015).

PROCEDURE

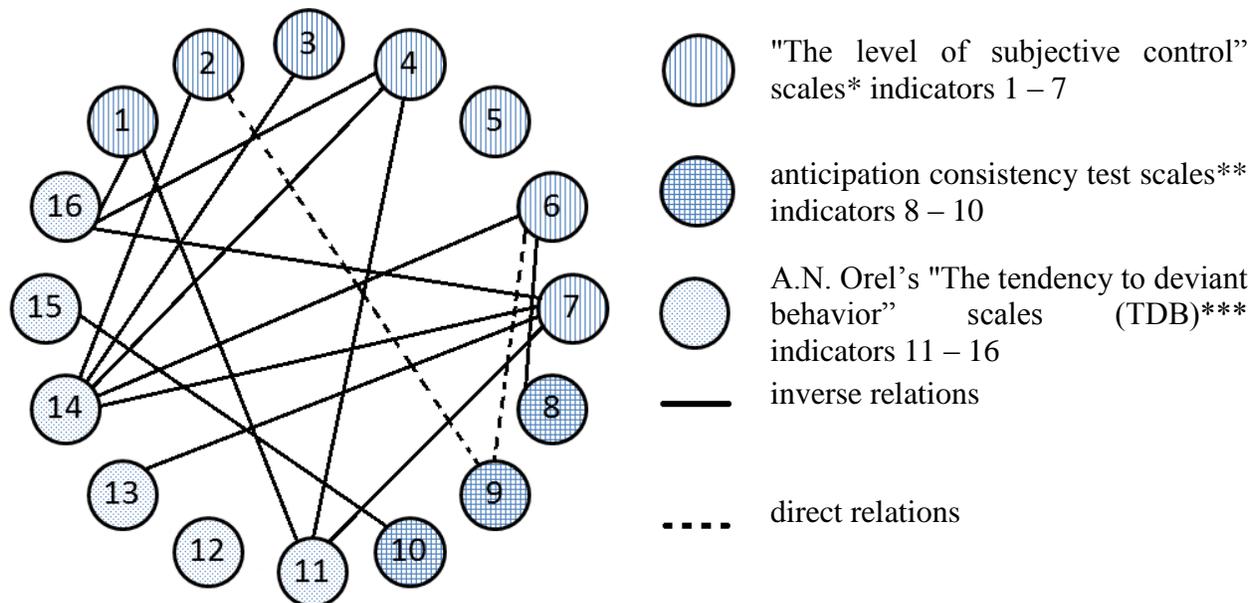
Testing was conducted on a voluntary basis and individually. A pupil was consistently presented with the tests, and had to independently write the answers into the form.

RESULTS

The Structural Organization of the Studied Parameters in Schoolchildren

The test results are shown in Figure 1.

Figure 1
RELATION BETWEEN THE ANTICIPATION CONSISTENCY, LEVEL OF SUBJECTIVE CONTROL
AND DEVIANT BEHAVIOR IN SCHOOLCHILDREN



Indicators denotation in terms of the methods:

*1 – the general internality, 2 – internality in achievements, 3 – internality in achievements, 4 – internality in family relations 5 – internality in production relations, 6 – internality in interpersonal relations, 7 – internality in terms of health and disease;

**8 – personal-situational anticipation consistency (AC), 9 – spatial AC, 10 – time AC;

***11 – tendency to overcoming of rules and regulations 12 – tendency to addictive behavior, 13 – tendency to self-injurious and self-destructive development, 14 – tendency to aggression and violence, 15 – volitional control of emotional reactions, 16 – tendency to delinquent behavior.

The structure includes only those indicators that show the relationship with other indicators at the significance level equal to $p < 0.01$.

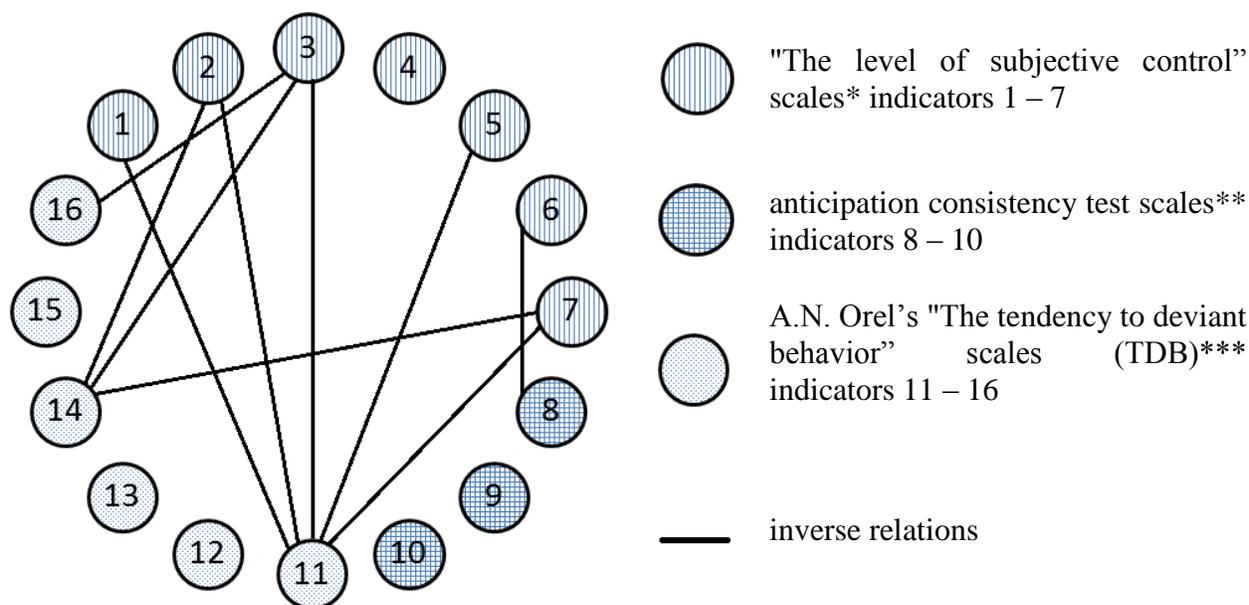
The tendency to overcoming of the rules and regulations is associated with the internality in terms of health and disease ($r = -0.204$), general internality ($r = -0.187$), and internality in family relations ($r = -0.176$). The tendency to self-injurious and self-destructive behavior is associated with the internality in health and disease ($r = -0.187$); tendency to aggression and violence is due to the internality in health and disease ($r = -0.21$), in family relations ($r = -0.184$), in the field of achievements ($r = -0.183$), in the area of interpersonal relationships ($r = -0.177$), and in the area of failures ($r = -0.17$). Volitional control of emotional reactions is associated with spatial AC ($r = -0.185$); the tendency to delinquent behavior is associated with the internality in terms of health and disease ($r = -0.206$), general internality ($r = -0.16$), and internality in family

relations ($r = -0.157$). We revealed in this sample the relations of personal-situational anticipation consistency with the internality in the field of interpersonal relationships ($r = -0.225$). Correlation analysis revealed direct relations of the spatial anticipation consistency with the internality in the field of achievements ($r = -0.178$), and in the area of interpersonal relationships ($r = -0.162$).

The Structural Organization of the Studied Parameters in Schoolboys

Figure 2 shows the results of the study of the boys

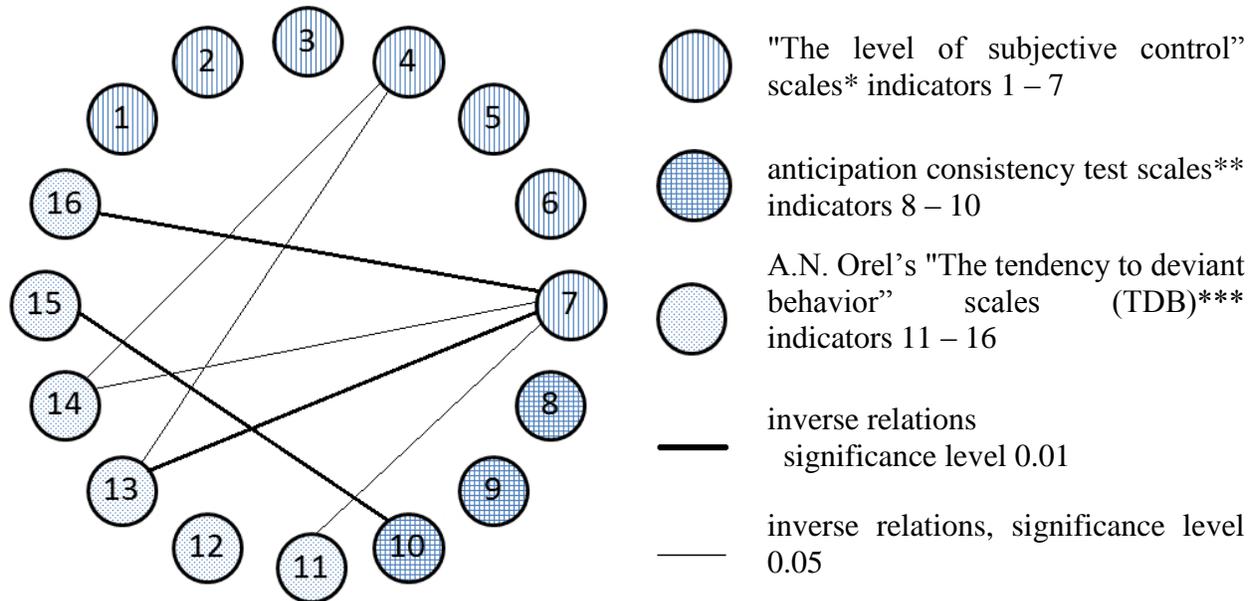
Figure 2
RELATION BETWEEN THE ANTICIPATION CONSISTENCY, LEVEL OF SUBJECTIVE CONTROL
AND DEVIANT BEHAVIOR IN SCHOOLBOYS



The tendency to violation of the rules and regulations reveals inverse relations with the general internality ($r = -0.314$), internality in the area of failures ($r = -0.262$), in the field of achievements ($r = -0.251$), in health and disease ($r = -0.25$), and in the field of production relations ($r = -0.249$). The tendency to aggression and violence reveals inverse relations with the internality in terms of health and disease ($r = -0.249$), in the area of failures ($r = -0.244$), and in the field of achievements ($r = -0.237$). The tendency to delinquent behavior reveals inverse relations with the internality in the field of failures ($r = -0.274$). We revealed the inverse correlations of personal-situational anticipation consistency with the internality in the field of interpersonal relationships ($r = -0.311$).

The Structural Organization of the Studied Parameters in Schoolgirls

Figure 3
RELATION BETWEEN THE ANTICIPATION CONSISTENCY, LEVEL OF SUBJECTIVE CONTROL
AND DEVIANT BEHAVIOR IN SCHOOLGIRLS



The tendency to self-injurious and self-destructive behavior reveals inverse relations with the internality in the field of health and illness ($r = -0.211$). This scale is present in a sample of schoolgirls with the greatest numerical expression of the correlation coefficient. Voluntary control of emotional reactions reveals inverse relations with the temporary anticipation consistency ($r = -0.237$). The tendency to delinquent behavior reveals inverse relations with the internality in the field of health and illness ($r = -0.251$).

The Structural Organization of the Studied Parameters in Male Offenders

The boys, having committed an offense, show tendency to violation of the rules and regulations that reveals inverse relations with the general internality ($r = -0.539$, $p < 0.01$), internality in the field of achievements ($r = -0.452$, $p < 0.01$), internality in the field of failures ($r = -0.446$, $p < 0.01$) and in health and disease ($r = -0.438$, $p < 0.01$). The tendency to delinquent behavior reveals inverse relations with the internality in the field of failures ($r = -0.439$, $p < 0.01$), and general internality ($r = -0.354$, $p < 0.05$). We revealed a direct correlation of time anticipation consistency and the general internality ($r = -0.337$, $p < 0.05$).

The identified trends in the group of female offenders are below the lower five-percent threshold of the significance level.

DISCUSSION

Many researchers have studied the anticipation consistency of persons suffering from neurotic, psychosomatic, speech disorders. It has been proven that the imperfectness of the

anticipation mechanisms plays a significant role in the formation of neurotic, psychosomatic, speech disorders, and drug addiction (Akhmetzyanova, 2014; Akhmetzyanova, 2015).

The researches conduct the development of a diagnostic tool able to identify the tendency of teenagers to the implementation of various forms of deviant behavior (Belicheva, 1994). However, no comprehensive studies of the relationship of deviant behavior, anticipation consistency and the level of subjective control have been carried out. The study found that the tendency to deviant behavior is correlated with the level of subjective control, as well as the anticipation consistency. Pupils, prone to aggression and violence, violation of rules and regulations, have the level of subjective control corresponding to the external type in different fields of life. The group of girls has clearly showed an external locus of control with respect to their health and disease. Thus, the formation of deviant behavior in boys is caused by unwillingness to take responsibility for the situation and significant events in different areas of life, while the girls show low interest in their own health. The group of school-age offenders prone to addictive, delinquent behavior shows weakness of voluntary control over emotional reactions, the temporary predictive competence is not enough developed.

Research prospects

The relations of the personal-situational anticipation consistency and the level of subjective control in various areas of life in adolescents, as well as male teenagers are of non-linear nature. This pattern cannot be explained by cause-and-effect relationship between these phenomena. There may be the effect of any other factor involved in the prediction of the social environment and attitude towards their own health.

ACKNOWLEDGEMENTS

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PROSPECTS FOR THE USE OF NATURAL MONUMENTS WITH THE DEVELOPMENT OF NEW TOURISM DESTINATIONS IN THE REGION (ON THE REPUBLIC TATARSTAN EXAMPLE)

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ABSTRACT

Today, there are problems associated with the need to preserve the natural and geographical landscape of the Republic of Tatarstan, with the disclosure and promotion of the tourism and recreational potential, as well as of the development of environmental education among all segments of the population. In this regard, there arose an urgent need to develop and to pay particular attention to the promotion of the unique nature of Tatarstan.

Among the methods used in the study a comparative analytical and scientific synthesis occupies an important place.

This paper shows the diversity and characteristics of natural monuments of the Republic of Tatarstan. We have determined the tourist and recreational potential (Gabdrakhmanov N.K., Vladimir, Rubtzov; Marat, Mustafin, 2014, p.247-253; Gabdrakhmanov N.K., Roshko, Mikhail, 2014, p.267-271) of the natural monuments of an individual region of Russia. We have assessed the prospects for the use of natural monuments with the development of new tourism destinations in the republic.

In this paper, we have conducted a spatial analysis of the distribution and development of natural monuments in the region, identified natural monuments with the greatest tourist potential, analyzed some of the historical events that had contributed to the creation of natural monuments and determined their diversity.

Unlocking the potential of natural monuments allows achieving a significant growth of tourist flows into the country and implementing various activities aimed at preservation of natural and landscaped areas. This development will enable a vast multilingual audience to read and join in the project of conservation of the native nature, to look from the new position at one of the economically emerging and well-known in the international arena huge republic. The development of this area will be also relevant for the youth of the Republic of Tatarstan in the implementation of the Republican target environmental education strengthening programme.

Key words: *tourism, historical monuments, monuments of culture, historical heritage, environmental monuments, sustainable development, the Republic of Tatarstan*

INTRODUCTION

The development of new forms of tourism, in particular, environmental one (Mocior, E., Kruse, M., 2016, p.137-151; Banos-González, I., Martínez-Fernández, J., Esteve-Selma, M.A., 2016, p. 565-576), which according to various estimates accounts already for 20% of the world market, increases the role and significance of natural environmental objects – the monuments of nature.

Natural monuments are unique or typical, valuable in all respects objects of an animate and inanimate nature, distinguished by the state as a specially protected small area (Gabdrakhmanov N.K., 2014, p. 202-205). These are the small tracts (forest or steppe areas, lakes, rivers, valleys, or part of them), or individual objects (geological outcrops, caves, waterfalls, springs, etc.) The main purpose of the monument of nature – its natural state preservation (Specially protected natural territories of the Republic of Tatarstan, 1994, p. 3).

Natural monuments are usually open to tourists (Rubtzov, V.A., Gabdrakhmanov N.K., Delabarr, O.A., Tyabina, D.V., 2015, p. 669-672). At the same time, they have some visit rules to be observed: move along special paths, stop for the night only at designated bivouac glades, etc. (Boo, E., 1991, p. 4-8).

For violation of the nature management rules, tourists can bear the administrative, financial and criminal responsibility.

Tourists should also report to the press on waterlogging of land, soil erosion, shallowing of rivers and reservoirs, liquidation of recreational forests, lakes and ponds near the settlements (Kolbovskoi E.Iu., 2008, p. 256).

The nature and status of the monument of nature determine the permitted types of use, indicated in the certificate of natural monument. Special protection, providing seasonal and other restrictions, may be introduced for permissible types of its use.

Other rules apply to the state reserves and wildlife sanctuaries.

To visit a state reserve, tourists must first contact the relevant directorate, find out the opportunities for visit and get permission therefor. Traveling within the protected area is possible only in strict accordance with the route determined in the reserve, strictly observing all the established rules of conduct. Reserves are not for mass tourism (Hernández, J.M., Suárez-Vega, R., Santana-Jiménez, Y., 2016, p. 43-57; Pyke, S., Hartwell, H., Blake, A., Hemingway, A., 2016, p.94-105).

Visiting the wildlife sanctuaries also requires approval of the route and time of visit by the relevant environmental organizations.

Natural objects are declared natural monuments of federal importance of the Russian Federation. They are federal property and are under the responsibility of the federal authorities. Natural monuments of federal importance account for 28, with a total area of 34.3 thous. ha.

But the most common are regional natural monuments, which account for more than 9 thousand in the territory of Russia, with total area of 4.15 million ha (Gaisin I.T., Rafikova F.Z., Drochneva G.A., 2007, p.34).

Thus, natural monuments have a high tourist and recreational potential in Russia as a whole and in many of its regions. This potential is rather poorly used today.

METHODS

In this paper, we used the method of system-structural analysis, the comparative analytical and statistical methods.

A detailed study of monuments of nature requires studying the materials of the conference “Specially protected natural areas of the Republic of Tatarstan”, the state report, and reviewing the works by Russian and foreign scientists.

RESULTS

The Republic of Tatarstan has 155 natural sites officially protected by the state. 132 natural sites have been declared natural monuments, 31 of them are botanical, 8 zoological, 11 geological, 11 integrated and 64 water objects, including 33 lakes with a total water surface area of 446.59 ha and 29 small rivers with a total length of 3004.9 km, and 2 springs. This includes almost all well-known common-to-region small rivers and lakes.

Within the republic, the natural monuments are located on the territory of 23 municipal districts. Their largest number is located in: Laishevsky - 13, Zelenodolsky - 9, Kama-Ustyinsky - 8, Arsky, and Verkhneuslonsky district - 6 (Mocior, E., Kruse, M., 2016, p.137-151).

Tatarstan is unique in that it is the territory of the confluence of two great rivers - the Volga river and the Kama river. Unique cuts provide a wealth of material not only for the study of geological laws, but also allow creating original geological parks in the republic – a new area in the development of a network of protected areas and ecological tourism.

There are about 500 small rivers and 8,000 lakes in Tatarstan. Their distribution on the territory of the republic is very uneven, depends on topography, geology and climate. The highest density of river network is in the Eastern Trans-Kama region, the lowest is in the Western part. It is moderate in the northern regions, in Pre-Kama. The Pre-Kama rivers are the rivers Kazanka, Meshka, Shoshma, Toima, Izh, etc. This region locates also the largest lakes: Kovalinskoe, Arkhiereiskoe (Tarlashinskoe), Raifskoe, etc.

Among them, lake Goluboe is remarkable for its distinction. The lake is of karst origin - about two hundred years ago, there occurred a failure, which further was filled with water. Until now, the remains of sunk trees stick out from its bottom.

In the cold days the water strongly soars, misting the shore. The lake is the traditional place of cold water swimmers, as well as diving enthusiasts.

In Pre-Volga region, the rivers Sviyaga and its tributaries and Sulitsa were declared the natural monuments. In West Trans-Kama region, the aquifers do not come out to the surface, so there is a few rivers and lakes.

Tatarstan lies on the border between the two zoogeographical zones – forest and steppe, which explains the great variety of both animal and plant life.

One of the most notable among the geological monuments is Pechischinsky geological section, a favorite object of both Russian and world scientists.

More than two hundred million years ago this area of modern Tatarstan was covered with a huge Kazan Sea, which stretched from the east of the Volga to the Cis-Ural region. For a long time, precious limestone, sand, and dolomite strata were washed over and deposited here. They occurred nearly 250-280 million years ago, during the formation process of the Ural Mountains on our continent, and the Appalachians in the United States.

Another geological monument of nature, namely, Yurievskaya Cave, is the only one in Tatarstan accessible to tourists (the others were flooded with reservoir water). Age of Yurievskaya Cave, which has a zero level of complexity resulting from natural processes, is nearly ten thousand years.

There are also complex natural monuments in Tatarstan, such as Sviyazhsky Bay. This amazing place with unique ecological system has become home to many species of fish and waterfowl.

The river Sviyaga, Sviyazhsky bay and the Sviyazhsk island as natural monuments are of federal significance and are among ten most beautiful views of Tatarstan.

The animal world of the region is highly diversified. It is considered, that today there is 419 species of vertebrate animals inhabiting the republic. There is only eight zoological natural monuments in the country. This is because the country has 20 state hunting reserves aimed at the protection of certain species of animals.

In 1983 the country's largest colony of gray herons, located in Zelenodolsk region of Tatarstan, was declared a natural monument. 383 nestles are located on the 98 pine-trees.

The area near Stolbishche village in Laishevsky district of the republic is a habitat of breeding colony of black-headed gulls, occupying Sukhoe lake and Chetovo lake. The largest colony of marmots in Tatarstan is in Leninogorsky district near the river Chershila.

The second largest colony of marmots inhabits Aznakaevsky district on the steppified slopes of Chatyr Tau. Plowing and planting of slopes with crops has greatly disturbed marmots and forced them to settle in the forest outliers. The increase in the number of these animals up to 7 thousand allowed making a decision to exclude it from the list of species included in the Red Book of the Republic of Tatarstan.

The northernmost colony of marmots in Tatarstan is in Buinsky district near Utinka village. A small colony of marmots lives in Buinsky district near the village of Novye Tinchali.

Equally valuable are the zoological natural monuments located on the territory of the Volga-Kama region: Ivanovsky pine forest, state zoological natural monument of Alekseevsky district, and the Colony of steppe vipers "Spassk" of Spassky district.

The nature of Tatarstan is rich not only in wildlife, but also in plants. 31 botanical monuments were established for the conservation of vanishing plant species in the country.

The territory of the South-East region locates 4 botanical nature monuments: forest larch plantations of 1910-1913, Petrovka pines, Karabash Mountain, Tatar Dymkaya glade.

Natural monuments on the territory of Zavolzhsky region: state botanical nature monument "Keremet" - Novochekurskaya forest-steppe, Tenkovskaya feather grass steppe, Tarhanovskie oak forests, Kaibitskie oak forests, "Cedar Park" (Volga region), Nature monuments of Zelenodolsk region: "Semiozersky forest", "Artificial forest" in Baltasinsky district.

According to the Resolution (No. 22 of 18.01.1996) of the Government of the Republic of Tatarstan and the resolution of the head of administration of Kazan, the territory of the city locates seven natural monuments:

- "Kazan arboretum" (Vakhitovsky district),
- "Oak forestland" (Kirovsky district),
- "Cedar park" (Volga region),
- "Bestial mountains (Switzerland)" (Sovetsky district),
- "Quarry ravine" (Sovetsky district),
- Historical and natural monument "House-Museum of V.I. Lenin" (Vakhitovsky district),
- The river Kazanka natural monument.

Kazan arboretum, recognized as a natural monument in July 20, 1981, is located in the center of Kazan. This is a site of the forest experimental station of 1.2 ha in area. Green plantations here cover an area of 0.7 ha. The territory of the Republic of Tatarstan is located in two zoogeographic zones that determines the wealth and diversity of its flora and fauna. There is a constant mixing process of forest and steppe fauna, separated naturally by valleys of the rivers Volga and Kama. The great Russian plain in the east of the country approaches the foot of the Ural Mountains. All this together creates a diversity of natural conditions in a small area.

In the distant past, all the lands north of the Volga and Kama rivers were densely overgrown with taiga. Here grew dark coniferous spruce-fir-pine and various broad-leaved forests with an admixture of small-leaved species. To the south, they changed to the pine-deciduous forests. Further south, over the Volga and Kama rivers, there grew deciduous forests.

In the golden age of the Great Bulgars, these steppe areas were plowed, and the watershed areas of Trans-Kama region were cleaned of forests. The fall of Kazan in 1552 started a new phase of rampant expansion of the region and its deforestation. Total forest area as of 01.01.2015 amounted to 1,236.4 thous. ha (17.5%).

Tatarstan has little steppe nature monuments. Small natural areas have been preserved only on steep slopes or watersheds with thin soil level and indigenous limestone outcrops.

Total more than 225 species of higher vascular plants were found, including 72 species included in the Red Book of the Republic of Tatarstan.

Local fauna is also diversified. The slopes are inhabited with sand lizard, yellow wagtail, russet ground squirrel, great jerboa and steppe lemming, included in the Red Book of the Republic of Tajikistan as rare species with an unclear distribution pattern.

Scientists believe that the Urdaly-Tau monument has a great importance for the conservation of the southeast biodiversity of Tatarstan; this specially protected natural area is important both scientifically and historically. Therefore, the slope plowing here is prohibited, and grazing is restricted.

DISCUSSION

Thus, natural monuments are extremely non-uniformly located in the republic, and many of them are located near major cities such as Kazan, Naberezhnye Chelny, and Zelenodolsk.

For the most efficient use of tourist and recreational potential of the Republic of Tatarstan it is necessary to pay great attention to environmental education: conducting of educational tours, creation and improvement of education environmental paths, photographing with the purpose of issuing of printed products and the popularization of transit trips (Gaisin I.T., Rafikova F.Z., Drochneva G.A., 2007, p.34).

Their protection has its problems and requires large material costs from the public and state authorities. Therefore, it is necessary to conduct work among the population on environmental education, especially among young students. For this purpose, one should use the district, city or national media (internet, print, television, radio) (Kazan, 2015). These media need to regularly inform the public about the specially protected areas, their scientific and practical value, their state, attitude towards them, the cases of violations and the measures taken.

The work with the population on the formation of a careful attitude to the nature has been conducted in the Lower Kama region (conducting of and participation in various environmental and educational activities: thematic lectures - 98, seminars - 2 competitions - 6, conferences, etc.) (Sidorov V.P., Rubtsov V.A. Shabalina S.A., Bulatova G.N., 2013, p. 160-168).

During 2014, the environmental actions, environmental festivals were conducted: "Day of reserves and national parks of Russia", "Birds Day", "Day of the primrose", "March of Parks", "Day of the ecologist", "Clean up the planet from waste", "All-Russian ecological clean-up day - Green Russia", "Day of environmental knowledge", "Day of forest workers", "Feed the birds in winter", "Fire-tree"), participated by 14,594 people.

The Lower Kama region was visited for tourism and recreation by 8,440 people, including organized groups (tourists) - 1,429 people, the resort area visitors – 1,187 people, the recreational sites visitors – 1,429 people, the tourist and recreational complex "Malyi Bor" –

4,415 people. Total number of tourists in recreation camps and sanatoriums located within the boundaries of the National Park "Nizhniaia Kama" – 150 thousand people.

In our opinion, the following natural monuments in the republic have the greatest tourism potential: the Sviyaga river, Sviazhsky Bay, Sviyazhsk Island, Yurievskaya Cave, Goluboe Lake, Chatyr Tau, Gran-Tau, "Kazan Arboretum", "House-Museum of V.I. Lenin" and "Cedar park". Despite there is a change of two natural areas in Tatarstan (Rubtzov, V.A., Gabdrakhmanov N.K., Delabarr, O.A., Pratchenko, O.V., 2015, p. 681-684), the botanical and zoological geographical nature monuments have not yet received sufficient popularity. Some tourism areas such as air tourism, jeeping, cycling have started developing only recently in the region. Given that many monuments of nature are concentrated near large cities, in particular, the city of Kazan, and the most well-known tourist routes pass near them, we hope that they will also be given sufficient attention and not just for the sake of informative interest and the rest, but also of active participation in environmental protection.

Thus, the planning of the routes in new areas of tourism should consider a high tourist and recreational potential and diversity of the natural monuments of the Republic of Tatarstan.

The growing importance and scale of the domestic tourism will promote further increase in the role of natural and environmental objects.

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ANTHROPIC PRINCIPLE AND "OBSERVER OF NEOCLASSICAL TYPE" IN CONTEMPORARY SOCIAL THEORY

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ABSTRACT

In situation of formation of contemporary neoclassical philosophy the problem of anthropic principle and observer of modern type becomes actual. The world philosophy made three major attempts to "turn to a man". In classical period of world view it was made in form of such position as "anthropocentrism"; in neoclassical period - in form of "anthropological approach"; today, in forming neoclassical world view - in form of "anthropic principle". Differently from previous turns to a man, the "anthropical principle" detects a principally new "reasons" and new proportion between the universe and a man. First, between the universe as open system (synergetics). Second, between the universe and presence in it of such eternally existing phenomenon as life and not of epiphenomenon of a man-anthropos, therefore, other observer - observer of neoclassical type too. In the article is explicated other determinacy, nature of neoclassical situation and such neoclassical "world-man" proportion and not object-subject proportion, as previously. The situation of non-uniformity, but inevitable co-evolutionary co-equality between man and nature, between existence of observer of other neoclassical type and observed properties of the universe, neoclassic specifics of which is still should be researched, is grounded.

Key words: *neoclassic philosophy; open and closed system; co-evolution; anthropic principle; fractal determinism; observer of neoclassical type*

INTRODUCTION

At the turn of XX-XXI centuries, via synergetics and situational approach, the situation of re-discovery of the universe, place and role of human-anthropos in it, becomes unprecedented. Today the world had already evidentially come across as not just globally evolving, but co-evolving, universal, branch-like self-organizing and self-developing system. Distinguishing "absolute" and "ideal", it can be said that for the first time the world came across as *the world without Absolute*, as *the left-alone-universe*. Arrival of neoclassic philosophy, including such main novelty, shows (see works of late J. Derrida (Derrida, 1997), E.N. Knyazeva (Knyazeva, 2015), V.A. Lektorskii (Lektorskiy, 2015), V.S. Stepin (Stepin, 2012) and many others), that co-evolution is a stage of a *new, qualitatively different type of thinking and behavior of mankind in the universe*, not of any kind, but only of allowable attitude of a man to himself, this is a new stage of ecological imperative and a man, new mechanisms and ways of integration process of a man and nature, new quality of their convergent interactions. Under such quality are understood new interactions: not only with its nearest part – "geographical environment", "cosmos", but already with eternal-endless Existence. In which is actively present an eternal form of existence as *a life that happened* in form of *anthropos* – "observer" on level of a man.

MATERIALS AND METHODS

Until last third of twentieth century the idea of anthropic principle was one of the major, but in cosmology. The largest "turns to man" had happened several times. Detection of properties of "anthropic principle" and "observer of neoclassical type" will be more fruitful is to compare them with previous ones: "anthropocentrism". Their comparativistics shows that the first one, "*anthropocentrism*" proceeded from classical world understanding, eventually from the closed ultimate secluded picture of the world, from linearly established Order, Correctness, created and sanctioned by some *External Absolute*. Assuming this, a man is explained in brought from outside, supernatural manner that is a support of not itself but some Absolute or man assimilating himself to absolute. Unwillingly a man started to be envisioned as the "center" on the universe, and as an observer, positioned seemingly *over* the world, *absolute transcendental and outside external observer*. As observer, he strives to absolute truth, not blurred by subjectiveness and subjectness, in his opinion. This particularly happens in "prosperity periods" of classical type of the world view, when a man was outshines by reducibly understood mind, "absolute mind of the Universe", turned into "absolutely reasonable Order". Such "pandeterminism, similar to infective disease" (Frankl, 2006) had infected a significant part of mankind.

"*Anthropological approach*" is determined by seemingly diverse, neoclassical picture of the world. But the picture of the world itself stays the same, relativist-absolutist, relativism became the Absolute, the form of Absolute had changed: now as absolute happened to be accepted not Order, but Chaos; and "rational fascism" and "madness in classic era" were replaced, we can say, by irrational fascism (Deleuze et al., 1972). It seemed that a man came to envision himself being "*already in the world*", in quality of seemingly *internal observer, but immanent*, i.e. thrown in bu Absolute from without, but now by irrational, schizoid Absolute. As observer a man turned into confused observer - "narrativist", "nomadologist" living in ontological instability (Saykina and Krasnov, 2015). The life started to be thought as unity of fluxes of becoming with biased basis. The world appeared as plan on which heterogenetic multiplicities, "multiplicities-without-unity" are roaming, homeless in existence, with involvement "into Universal game" (Badiou, 2004). Views of anthropos as observer on his "emergence", status, place and role in life of the universe, in cognition of the universe had changed a little.

In *anthropic principle* (AP) the view of a human in the universe had significantly deepened and also received another name – "anthropic principle". Attempt to answer fundamental questions of being, human-anthropos' being are based here on principally other basics already: on qualitatively other non-absolutist picture of the world; on view of the world as opened synergetic system; on absence of closure and surrounding by extramundane, on absence of creative ability of the world and existence of some Demiurge over the universe, rational and irrational by his nature; on removal of problems of the universe's origin in general; on a-dykhotomyty of matter and spirit in being; on eternally-endlessness, fractality, self-organization and self-development of the universe which is proved by synergetics. The AP was formulated for the first time by B. Carter in 1973, but then received a development mostly in cosmology. Previous classic science was interested in quantitative correlations. The non-classic science was already in target too – "life provision", but not the life itself as phenomenon of being, but non-epiphenomenon. In neoclassical philosophy the principal criterion of reality and all science became wider and more essential, it's "the life", "the life itself" and the life of a human in the universe. Thus occurred synergetic extension and deepening of anthropic issue, the development of "anthropic principle" itself too.

RESULTS AND THEIR DISCUSSION

In philosophy of XXI century the anthropic principle started to include a certain *structure* of neoclassic problems too, already: - problem of explanation of human "genesis" and "essence": a-genesis and non-epiphenomenality of human-anthropos existence in the universe; - problem of inevitability of co-evolution thinking and behavior of a human in the world - problem of overpopulation and adequate population growth, ways of its solution; -problem of inevitability of optimization of social management and manageability on a newly opened world; - problem of peculiarities of observer of a new neoclassic type in the universe.

Differently from previous turns to a human, in AP the problem of so-called "genesis" of a human and his "essence" and "phenomenality" is solved in a different manner. And namely: on basis of the fact that the world is the open system; relying on versions of anthropic principle - weak, strong and over-strong; here is distinguished the universe in general and the worlds as our Universe that are not opposed, but also not identified. Finally, if to take a world as integrity, then in AP the human-anthropos (observer) is viewed in *a-genesis* way, not happened but *eternal* and not supernatural (over the world and/or thrown in the world) element of the universe and inherent to essence of eternity, *naturally-existing* in the world; eternal. It became clear that the universe had one "almost improbable peculiarity": the universe is such as it is, and a human "constitutes a necessary natural element" in it. On a certain stage of nature's evolution, a human-anthropos is seemingly envisaged by nature as *observer*, and at this an act-*I*-ve observer of the universe: neither human, not nature can exist without each other. Fundamental world constants (electro-magnetic, gravitational, strong and weak interactions) here are such from which follows that a man, human. social-cultural existence.

Regarding "our" Universe, here the problem is in the fact that fundamental physical constants are providing the existence not only of human, but also of animals. Even amoeba is observing the world in its manner, in order to receive the information about food, danger. A rightful question appears: how the nature received "such senseless sense of purpose?". How and where did a human-anthropos emerged from? Or is it an incorrectly put question?

In order to ground such extremely complicated fact as emerging and / or did the living creature of Homo sapiens type emerged on our planet, in neoclassic philosophy are used the contemporary world-viewing methodological approaches. Such as: understanding of differences of open and closed systems; grounding of existence of eternity of living; life in the universe and eternity of human in it, in open endless-eternal world, in "the world of the worlds"; neoclassical type of determinism (recursive or fractal determinism); clinamen situation - spontaneous deviation of atoms from vertical straight line, fragment of the Universe from the line of global evolution; inverse analysis of phase passages logistic; trans-disciplinarity, hybridity of fundamental researches; insights and empiric researches conducted by Darwin that were left unnoticed are taken into account more thoroughly.

On basis of all this AP postulates the formation and existence if a human in the universe. The fact of "emerging" and existence of Homo sapiens type is seen the fact that as in each of "world of the worlds", in bifurcation point a certain vector accidentally and spontaneously *deviates* from the line of *branch-like* global evolution, in which at combination of conditions the formation of new, human reality is continued. So complicatedly forming bifurcation-co-evolution phenomenon of being as a human on our planes had emerged and formed not in rectilinear-regular and not in supernatural manner, but *each time emerges naturally* and in probable-regulated manner and, seemingly, not on the Earth only. Besides, universal evolutionism confirms that a human mind and its cognitive abilities and also a human culture

were developed in course of natural selection, but not by simplistically understood evolution, but synergetically acting co-evolution. And the natural selection is not simple itself, without mentioning the participation of mutations. This evolution nuance, sometimes forgotten, is brought in by Darwin himself: "when is told that one or another part of body is adapted for performance of a certain task, one should not suggest that at first it was formed for performance of this task only too. It seems that usually everything happens in another manner, and the part of body that initially performed one task is adapted via slow changes to performance of completely other tasks". So, in AP it turns that *human emergence cannot be a result of rectilinear evolution in general, and anthropogenesis is incorrectly considered as once occurred genesis and unified linear natural process*. In result of branch-like, evolutionary-co-evolutionary processes, *each time* (see speculations-theories of anthropic-social-cultural genesis: panspermy; paleo-visit; saltation, mutation, neocatastrophis; evolution-labor theory that now are not taken trust today, and neither are disposed of, but continue to be studied) in point of bifurcation *the branching into human type Homo sapiens* was not and never is an immediate and some noisy fact; it's a lengthy and, seemingly, repeated event, and not only for us, earthmen, *event of the universe* that is bringing on us, earthmen, a particular responsibility only.

AP also impacted the change of *major question of philosophy*. In neoclassical philosophy such question became *the proportion of being and non-being*.

"Non-classic human started to notice the complicity and dynamism of the world, but as observer. After straining himself by "over-strong" AP (transformed creationism) he started to sink either into fatality of "being only powerless of logical-absurd course of events", or into radical relativism and social-cultural hysterics: using sophisticated constructing of replacement of theses, representations.

And now the "neoclassical human", in connection of complicity of the world, exploits of people and advanced *real problem to be or not to be* ("global problems of modernity") is *forced* to remember this most extreme philosophic question – of being and non-being. That's why such new neoclassical human is forcedly looking at the worlds and everything in it from the most first-fundamental position – to be and/or not to be a life, humankind on our planet, transposed in global evolutionism and co-evolution, and only then goes further in solution of other major philosophic questions. Therefore, due to principally different funding basics, in AP are distinguished different types of observer too: "observer of classical type", "observer of non-classical type" and "observer of neoclassical type".

Differently from observers of classical and non-classical type, the observer of neoclassical type (ONT) is organized in more complicated manner. What are his peculiarities?

1) ONT is, first of all, a *real* observer already. First of all, he has completely different, impartial, initial basics, as it was previously. In synergy picture of the world, ONT is for the first time really overcoming *absolutist* (classical and non-classical) *understanding of the world*; "desymbolization of Absolute" happens. The observer of such type, same as the humankind, enters into post-utopian era for the first time. ONT is forming the adequate understanding of what the real is, for the first time.

ONT understands the agenesity and non-epiphenomenality of such form of being as *life*, for the first time. For the first time the ONT has, in fact, other goals, ideals – the life, and not something outside and over the life. Previously there was always something more important than life. He forms other type of understanding of determinacy of both the whole universe and relatively terminal phenomena in it: this is the fractal type of determinism instead of linear and non-linear. Now "the observer-participant can acquire the "meta-objective position", acquire the

freedom from force of happening", living in this world of complicity, feeling himself non-accidental and non-thrown in it. And in ontology of a human he expresses himself realistically. Differently from previous types of observers, he "tries to overcome extremities and dead-ends, on one side, of abstract ontology in general, deprived of a human, and on the other side, of so-called practical anthropology, deprived of being."

2) ONT is already the *holistic* observer. Striving finally to think in realistic manner, the ONT becomes capable to base on really *integral* and at the same time mundane world. And not only on its part, on our Universe or on presence of extramundane world, or on their eclectic combination. ONT is able to see the world in general and at any point of the universe as unclosed open self-organizing self-developing non-creationist system on the basis of quantum properties of the world and psi-function of each of its objects. Linguistic turn. a new era of information technologies allow to discover and construct the information ("constructive realism in epistemology") and bring in to all those who wish. Conscience of ONT as a perceiving creature is a kind of ecosystem housing of system studied, it is already possible "with taking account of the thought about thought", with shifting of knowledge of such observer into the vivid world.

3) ONT is the *included* observer. Inclusion of observer is expressed in inherence of the observer from the observed. As human is a creation and belonging of the same mundane being, then the being is in fact observing itself via human. The real observer is the researcher, the scientist, usual people – we, the human-anthropos. Our subjective characteristics of observations (of researcher, scientist, usual people - human-anthropos) are translated to the real system. The gravity center of observation is therefore transferred both on conditions as the participant of knowledge production and co-author of this same production. The surrounding world, it's things-processes are endowed by properties of consciousness too. Via researcher, scientist, via psi-functions of things-processes, surrounding world itself, the system itself is the observer. Observation instruments become the observer too. They are organized in a certain manner by us ourselves and "are already laid" in the picture of the world, becoming the co-observer.

CONCLUSIONS

Preconditions of establishing of new philosophizing subject, the observer of neoclassical type are conceptualized in this article. There are established major ontological, gnoseological and aksiological determinants of his existence. The principal difference of ONT from previous subjects of philosophizing is shown: reality of observation, holisticity, involvement.

SUMMARY

So, ONT is the observer grown to a "new knowledge" - transdisciplinary knowledge. It's difference is only in the fact that it is directed at the "truth of life" already. Not only separately on truth of perception, truth-use, truth-convention, truth-verity, truth of obviousness, truth of non-contradiction etc., but at the same time on integrated integrity and integral universe and something, somebody in it. Knowledge of such observer strives to simultaneously include information and knowledge, and understanding, and interpretation, and innovation, and adequate action and humanistic expertise. Eventually he has the integrated knowledge with reliability, effectiveness, safety inherent to it, but already of all anthropogeneous (to be and/or not to be) and not human-sized only. In understanding of united (*unus mundus*) the observer of neoclassical type started to act as interface, realizing himself via concept – ability to "collect (*concipere*) senses and ideas as universal, representing by itself the connection of things and discourses"

creatively and adequately, dialog communication of speaker and listener, of writer and reader, of text and context of being.

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REGIONAL SOCIAL POTENTIAL AS THE CATALYST OF DIFFUSION OF INNOVATIONS

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ABSTRACT

Timelines of the topic is caused by the scientific and practical significance of the study and understanding of the relationship between a normative regulation system in innovation sphere and an economic behavior what responds to such a trend in modern economics and social sciences as a steady expansion of a range of non-economic studies of organizational and economic sphere. We have interpreted the innovation diffusion system as a system of social communication channels for distribution of social capital of the society in a particular region. The goal to identify the main effects of the influence of social innovation potential of a region in the distribution of innovations is set. The role of social capital and the entire totality of the real and potential economic resources to ensure sustainability of innovation diffusion processes are represented. The structural and functional methodological approach has been selected in the capacity of the key method for the study of this social phenomenon; it is based on views of institutionalism (neo-institutionalism) which are characterized by the idea of synthesis of economic and socio-cultural analysis. Since we are talking about establishing the relationships which are not amenable to formalization and mathematical modeling between the phenomenon of social institutions, social relations and the diffusion of innovations, the authors focus on a regulatory toolkit. Conceptual and methodological bases of the study correspond to such a direction of modern economic theory as formation of new research opportunities through development of social and cultural alternative to neo-classics. The paper content can be used in studies on interaction of socio-cultural and economic processes, in the course of teaching economic and social sciences, as well as in elaboration of management decisions in the field of socio-economic development and planning.

Key words: *diffusion of innovations, social innovation potential of a region, social capital, sustainable development of a region.*

INTRODUCTION

The modern technical-and-economic paradigm reflecting interaction of the technological mode with the socio-economic environment (Glazyev, 2012, p.8-27) considers an innovation activity as a key factor of competitiveness of a national and regional economy. According to the authors, the innovative potential of a region is a set of opportunities for a social and economic system of the region and the economic situation prevailing in it to create the conditions for development of innovative processes and formation of the prospects for implementation of innovative projects.

Estimation of an innovative potential is faced with many difficulties as it has to deal with the knowledge and ideas which are not codified, but "stored" in the minds of people and are concentrated in an organizational routine (Oslo Manual, 2006). A prerequisite for solution of this problem to the extent, in which it is possible at all, is isolation of resource components of an innovative potential each of which has a specific functional purpose: material and technical,

informational, educational, financial, human, and other (Matveykin, Dvoretzkiy, et al., 2007, p.265).

In determining an innovative potential at the level of big socio-economic systems to which regions are included, non-formalizable or weakly formalized parameters of society begin to be of particular importance that, when considering the lower levels of innovative processes organization are assumed as unchangeable external environment parameters. For example, with an increase in size and, consequently, in the level of spatial hierarchy of a society where innovative processes proceed, social relations which are essential for their development become mostly of cultural type which is determined by the attitude of agents (as defined by P. Bourdieu) to the existing cultural and historical situation. Although these relations exist only in human mind, his/her real purposeful behavior makes them as if they actually exist (Peregudov, 1989, p.367).

At the regional level, an innovative system is multi-functional innovative network structures combining actors which goals and ways of action are quite different (Planque, 2002). The need to balance and / or removal of contradictions between purposes of actors' activity defines the growing role of social resources of innovation activity that include social responsibility, cultural and historical identity, awareness of the value of solidarity position, and thus ensure stability and social cohesion of the regional community which is basis of the innovation process.

METHODOLOGICAL FRAMEWORK

In the middle of the XX century the scientific community has been realized that any economic process, including diffusion of innovations, is socially defined and develops within a complex system of interpersonal relations. In this regard, it is necessary to use a special economic approach which studies not only the economic situation, but also the social context for analysis of elements of innovation diffusion. It is developed mainly within the framework of the institutional paradigm which has emerged in the late XIX century in the United States, and by the middle of the XX century took shape of a leading area of economic research. In contrast to the neoclassical school in which under the influence of cartesianism a concept of "rational economic man" was formed that seeks to maximize the utility function, institutionalism considers a man in relation to the cultural and institutional environment (Hodgson, 2000, p. 317) focusing on endogenous nature of institutions.

For the study of social phenomena within the framework of institutional research, structural and functional analysis is chosen most often which allows us to represent the social reality in the form of a system to which the unity of its structural and functional components is peculiar. Since we are talking about establishing of relationships between the phenomenon of social institutions, social relations and the diffusion of innovation that are not amenable to formalization and mathematical modeling, the authors focus on the regulatory toolkit. In contrast to the positive one, a normative analysis supposes qualitative assessments of causalities and functional relationships between the elements of innovation and socio-economic systems of the region, as well as determination of the conditions for their preservation and development.

RESULTS

Regional Social Potential of Innovations

The theory of diffusion of innovations, firstly proposed by French sociologist G. Tarde, was an attempt to explain social changes through the lens of spread of inventions and caused by them shifting the accents to follow. Seeking to explain social transformations in the industrial society, G. Tarde has concluded that it is ideas, innovations and a desire to imitate are the essential elements to ensure the progress of civilization (Tarde, 1903, p.404).

An important stage in the study of diffusion of innovations were researches of T. Hagerstrand. Thanks to his work, "Diffusion of Innovations as a spatial process," space and time have begun to be considered as the main elements which influence the spread of innovation process (Hagerstrand, 1965). It is obvious that the process of dissemination of an innovation is launched by the knowledge on emergence and utility of the innovation. Thus, the diffusion process begins with concentrating the adopters of an innovation within a cluster.

Hagerstrand has found that for an average person the number of communication links is reduced with increase of the distance. He has described this observation by the anisotropic model of diffusion of innovations and introduced the concept of geographical boundaries preventing diffusion of innovation. These boundaries are insurmountable or difficult surmountable spatial formations, as well as the obstacles arising from the uneven development of transport infrastructure what may affect the establishment of communication links to transfer innovations.

The modern theory of diffusion of innovations treats it as a special type of communication within which the exchange and circulation of information on new scientific ideas and innovation (Rogers, 2003, p.576) is performed. In the process of dissemination of innovations, there is also a time lag between adoption of an innovation by various actors of the social system dependent on spatial factors (distance, accessibility). It is characterized by the fact that the spatial proximity of actors determining also close interpersonal communication between adopters and potential adopters of technologies, is a major factor in reducing the lag.

At the level of large spatial socio-economic systems which include regions, specific goals do not bind actors together. Due to this reason, the motives to work together should be based on the mutual benefits of long-term socio-economic relations. A necessary condition for recognition and use of the benefits of innovation activity is the sufficiency of social innovation potential of a region. Thus, the social innovation potential of the region determines the ability to detect changes and contradictions between internal and external environments of the regional innovation system, effectively to use existing and to create new resources for innovation activity in order to maintain the viability of the region and to achieve its development goals.

Social innovation potential of the region includes the incentives and motives for strategic thinking, learning, acquisition of knowledge, creativity and innovation activity to meet the "non-exploiting instinct of mastery" (Veblen 1984, p.368), social responsibility, cultural and historical identity, awareness of the value of the solidarity position of regional society. He suggests the susceptibility of actors and society to acquire and stimulating the emergence of new knowledge.

Thus, the social innovation potential contributes to the development of new forms for innovative organization of a regional economy. Social capital should be considered as the basic part of the social innovation potential, as it is the basis of the institutional dynamics and the innovation processes in the region.

The Role of Regional Social Capital in Diffusion of Innovations

The classical concept of social capital has been entered into a scientific turn by distinguished French sociologist and philosopher Pierre Bourdieu to describe social relations that can serve as the resource to benefit (Bourdieu, 1986). Other important approaches to social capital have been proposed by J. Coleman (1988) who has based on the theory of rational choice, and Robert Putnam (1993) whose work was closely connected with the American communities.

One of the most famous social capital analysis was presented by Nahapiet and Ghoshal (1998) in their work "Social capital, intellectual capital and an organizational advantage". They define social capital as the aggregate of actual and potential resources which are embedded, derived and available through networks of relationships (Nahapiet and Ghoshal, 1998, p.242). Thus, the authors included in the definition of social capital both a network itself and a variety of assets that can be mobilized through a network of social relations.

The social capital of a region allow its social system to use the material, economic, and intellectual resources of all entities as well as external public resources. In this context, social capital is defined as a necessary condition for the emergence of social innovation potential of the region.

The importance of social capital in the process of regional economic development is widely recognized, however, its special role in innovation processes, diffusion of innovations, and creation of regional innovation systems is ambiguous. It is connected with the specificity of theoretical problems, as well as the underdevelopment of the methods for empirical research of social capital.

As a result, it can be concluded that there are four main effects of social capital within the framework of formation and development of social innovation potential of a region. Three of them are related to the internal dynamics of the system and efficiency, including:

- Reduction of transaction costs;
- Reduction of network coordination costs;
- Reduction of overall uncertainty in specialization and division of labor.

The fourth effect is related to the context part of the social capital of a region what is oriented and has an effect only on a certain area of economic practice which is an innovation sphere. The effect of this part of the social capital is directly related to the amount and variety of knowledge available to regional actors. Understanding the regional specificity of the context of social capital influence helps to understand the problem of its application in an innovative practice that leads to in-depth explanation of the nature of social innovation potential of a region.

This, in particular, leads to the conclusions that the spatial unevenness and social innovation potential concentration in a few centers of regional development are the determining factors in formation of the structure of those social channels within which there is a diffusion of innovation, dissemination of information on adoption of the innovations by adopters. Since involvement of members of the regional society in innovation processes is based on flexibility and density of social relations, the increase in regional social potential forms an effective process of displacement of archaic ideas, skills and technologies that negatively affect achievement of the economic development objectives of the region contributing to dynamic diffusion of innovations.

DISCUSSIONS

The problem of a social innovation potential as a resource for economic growth and sustainable development has a pronounced cross-disciplinary nature. Its interpretation requires resorting to various analytical discourses which are arranged in line with the closely related structural and functional, and institutional and sociological analysis. In this connection, it is advisable to point out on some discussion platforms around the base component of the regional social innovation potential which is a social capital.

In many works which analyze the concept of social capital and its practical application, the idea is carried that "moral resources" allows groups possessing them to solve more complex problems which require serious institutional solutions. In contrast, a deep distrust is very difficult to overcome as it blocks the corresponding forms of social relations.

Rigid social norms, traditions and rules of behavior may limit sensitivity of communities to new information and alternative ways to achieve results (Coleman, 1994, p.95; Fromhold-Eisebith, 2002).

Thus, regions with a "strong" social capital become relatively isolated from the calls of an external social environment that is a deterrent for diffusion of innovation. On the other hand, weakness of social innovation potential of the region is associated with little or poor structure of its social capital, and relatively closed social system.

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NARRATIVE AND THE PROBLEMS OF NATIONAL COGNITION

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ABSTRACT

The "linguistic turn" diagnosed in XX century stipulates the "narrative turn" occurred in contemporary humanitarian science and acknowledged by contemporary theoretics, to a certain degree too. In this article analysis of narrative as the most important cognitive mechanism in research of national life specific is performed. Having analyzed theoretic approaches to research of narrativity, authors came to conclusion that in last decades this phenomenon has gained the status of cross-disciplinary method of cognition and it has become one of the most important instrumentations of contemporary science, including the historical one. It is noted in the research that the most important function of narrative is the production of meaning. In process of comprehension and estimation of social experience, including national, "assignment" of meaning is conducted, and it happens namely in the frames of narrative. It is irreplaceable mechanism of national-ethnic group preservation. Every culture creates its own foundations for self-identification, but the most important strategies in this process belong to those that are aimed at preservation, uniting of national community. It can be stated that narrative becomes the most important mechanism in building of international relations in multi-culture society.

Key words: *narrative, national, national culture, ethnic identity, multi-cultural world.*

INTRODUCTION

Research of narrative phenomenon and its theoretical representation is necessary for solution of the question of the essence and mechanisms of formation of national identity. Functionally the narrative represented in theoretical tradition of contemporary social science features an important instrument of production and reproduction of meaning. Moreover, in many aspects the ideological constituent of narratives demonstrates the specifics of social interests that represent the global interest of a nation. In this aspect national narratives are also forced to adapt to dynamically changing social realities, including political and ideological tasks that are solved by a national community. And namely the image-symbolic nature of narrative defines the fact that it has become the most important instrument of interpretation of the past, in order to adapt to the present and to trace the perspective of future nation development.

METHODS

Methodological orientation of authors is built on the logic of compositionality that suggests a construction of a certain composition unity of phenomenon in specific aspect. One of the basic foundations of this work is the hermeneutical philosophy tradition represented by the theory of P. Ricoeur, and also the theoretical-methodological principles of analytical philosophy of language.

RESULTS AND DISCUSSION

The well-known American historian and literature critic Hayden White in his work "The problem of narrative in contemporary historical science" analyzes the discussion around narrative problem that has been unfolding within several decades in Western social science. He distinguished four the most influent directions in narrative representation. The first one is introduced by English-American analytical school (Walsh, Gardiner, Drei, Morton etc.) which is characterized by striving to justify the epistemological status of narrative as the method of explanation, first of all, of historical events, as distinct from natural processes. The second direction of "socially-scientifically" oriented historians is most brightly represented by French school of "Annals" (Braudel, Fourret, Le Goff, LeRoi etc.). The narrative historiography was considered by them as a non-scientific, further still, ideologically representative strategy, which eradication is necessary for transformation of historical knowledge into genuine science. The third direction, represented by semiologically oriented literary theoretics and philosophers (Barth, Foucaud, Derrida, Krysteva, Eco etc.), considers narrative as one of multiple discourse "codes" that could be or not an adequate method for reality representation, depending on *pragmatical* aims of discourse bearer only. The fourth direction was developed by hermeneutically oriented philosophers, such as Gadamer and Ricoeur who were considering the narrative as a manifestation of specific types of the time of consciousness or of the structure of time in discourse (White, 1984).

Even a brief mentioning of theoretics representing these four directions (which are certainly not limiting) in rendition and researching of the narrative demonstrates that in last decades it gained the status of cross-discipline method of cognition and has become the most important instrumentarium of contemporary science, including historical. Without assigning to this article the task to analyze benefits and drawbacks on narrative understanding in works of thinkers of presented directions, it should be noted that attention to the essence of narrative, its functionality continues to gain the force in the community of social and humanitarian researchers.

In our opinion, the most important function of narrative is the production of meaning. This ability of narrative is noted by many researches. A deep elaboration of this peculiarity was conducted by P. Ricoeur with the emphasis on ontological relation between human experience and narration about it. Actually, in course of comprehension of experience, its estimation, the "assignation" of meaning is conducted, and it happens namely in the frames of narrative.

D. Elliot distinguishes specific features of narratives differentiating them from other forms of discourse. First, they are temporal: they reproduce events as a part of sequential process, having beginning, middle part and ending. Second, they have meaning. The most important method of meaning transfer is the arrangement of events in such temporal sequence that stipulates a summary or conclusion. Therefore, it can be stated that narratives possess cause-and-effect dimension. Third, they are immanently social, because they are constructed for particular addressee, so they have a meaning namely for this addressee. (Elliot, 2005).

The ability of narrative to place events reflected by it in a wide socially-historical context stipulates the fact that narrative assigns a socially-cultural meaning to these events. As R. Barth notes, narrative does not just show, it creates. But, as Y. M. Lotman underlined: "None description of some fact or action can be determined as event or non-event before the solution of question of its place in the secondary semantic field, determined by culture type" (Lotman, 2001). At the end, namely the culture type determines the "codes" that are functioning in this semantic field: codes used by narrator for reproduction of time events and assigning meaning to

it and production of the meaning, as well as the codes used by recipients for "decoding" of message. At this, due to figurativeness, allegoric nature of narrative (H. White), its multiple interpretative nature and its pragmatics, the meanings built-in by narrator and "decoded" by recipient can be principally mismatching. This is explained by the fact that, as J. Brockmeier and R. Harre note, "narratives act as extremely variable forms of intermediation between personal and communal culture canons, i.e. they are models of the world and models of own "self" simultaneously" (Brockmeier and Harre, 2000). Here also one of major hermeneutical problems is expressed: the difference between explanation and understanding.

The "linguistic turn" that had happened in the XX century to a certain degree stipulates the "narrative turn" which occurred in contemporary humanitarian science and is acknowledged by contemporary theoreticians. Also, no doubts are caused by the fact that today the narrative has become one of the most important cognitive instruments of historical science. It determines non-randomness of focused attention to this phenomenon as the means of creation of meaning. As justly noted by E.G. Turbina: "Performative measuring of narratives gives the possibility of their ideological use not only in general cultural space, but also in the frames of research disciplines for formation and promotion of well-defined image of a man, culture, language, history". People are intent to delude themselves and fall in self-deceit, to become victims of misunderstandings and create a self-justification, so that the final conclusions would be done by no means from neutral point of view. So, stories are strongly different depending of being told by "East" or "West", "rich" or "poor", "them" or "us" (<http://litterref.ru/qasjgernabew.html>).

Narrative is an integral element in cognition of realities of contemporary national relations that are characterized by extreme controversy. It can be stated that narrative becomes the most important mechanism in building of international relations in multi-culture society. S. Benhabib stresses this peculiarity, emphasizing that comprehension; understanding of "other" for yourself becomes possible only through self-identifying narrative of this "other" (Benhabib, 2002).

Narrative is an irreplaceable mechanism of national-ethnic group preservation. Every culture creates its own foundations for self-identification, but the most important strategies in this process belong to those that are aimed at preservation, uniting of national community.

Figurative, allegoric nature of narrative determines the basis of a text that becomes a resource from which an ethnic group draws the plots that entwine into the deep foundations of ethnos self-consciousness, determining its peculiarity. So, P. Ricoeur noted: "There is no understanding of oneself that is not mediated by signs, symbols, texts; finally self-understanding matches with interpretation applied to these intermediating texts." In this context, as J.M. Tetaz underlines, "the narrative identity (*of Ricoeur – authors' note*) relies on a certain "hermeneutics of one's self": it is that modality, in which you understand yourself by understanding texts, i.e. it is capable to apply the read narrations to your own life and find in them resources necessary for its understanding".

For comprehension of narrative's role in cognition of national, from our point of view, the reference to analysis of dialectic interlink of text and narrative attempted by Yu. Lotman from position of structural semiotics is productive. This analysis was conducted by a scientist first of all on the basis of biographic problematics. The point is that every nation creates narratives that are recreating the model "attitude to the past – attitude to the present – attitude to the future" and this is, essentially, a narrative reproduction of nation's "biography".

Within this framework it should be acknowledged that narrative is a method of historicity. First of all national narrative is a tool for expression of the uniqueness of historical way and specificity of historical fate of every nation. At this a peculiarity of narrative as a

method of reproduction of ethnic community's "biography" is, first of all, its addressing to the past, but not as to a goal in-itself but as to a method of construction of the present and the future of its nation.

Yu Lothman, while considering history of biography as a social-cultural phenomenon, detects the most complicated entwinement of narrative and existential in it. And, as historical narrative is, first of all, a kind of symbolic discourse, then the fact that subjective is included in this interaction becomes unavoidable. It undoubtedly accompanies the process of transfer of "live", "eventful" in "narrative".

As was previously noted, narrative that creates the history of nation, is creating not only the past of nation but its present and its future too. Most researchers acknowledge that, as historical narrative is mostly a story-telling about the past, then in urge to assign this past with a meaning, the researcher often constructs an imaginary past. In this respect R. Barth underlined that narrative does not show but creates. This process is inalienable from interpretation of reality; an allegoric nature of narrative stipulates its ability to assign meaning to reflected phenomena and events, at this the most important function of narrative is construction of interrelation between the past, the present and the future. Therefore, narrative is a peculiar cognition scheme that reproduces events of the surrounding world in temporal sequence: in the aspect of national cognition it is mostly the construction of nation's biography, not in the form of chronicles but in the form of imaginative story-telling.

In spite of the fact that every national culture develops its own narratives having differences determined by special anthropological peculiarities of "Other" perception transformation, they have something in common; it is an urge to fix realization of oneself as a group and to fix ethnic borders for the purpose of integration of the national community.

As narrative comprehension of national-ethnic sphere change anticipates an analysis of involvement of diverse meanings into interrelations with other national-cultural communities, a dissonance of narrative about oneself and about other existing as a source of internal contradictions in inter-ethnic relations of contemporary society can be stated. "Tension space" occurs namely as a result of opposing of "us" and "them", and in conditions of globalization - as a consequence of erosion of underlying basics of local, as a result of interaction of national and transnational. Life environment, in which national-ethnic identity, being one of the most stable structures of social life is at the same time substantially problematized, gives birth to one of the reasons for national-cultural sphere transformation characterized by the weakening of adaptation potential. In conditions of unstableness of spheres of social life, inability to fix and control the space of ethnic-specific processes, national-cultural subjects strive to preserve traditional, accustomed and understandable cultural stereotypes, which create the feeling of a certain stability; namely the culture is a basis of existence and expression of self-cognition of nation. However a multiplicity of narrative structures functioning in society creates tension between stability and alterability.

This peculiarity of narrative actualizes the problem of moral and ideological dimension of this phenomenon. Historian D. Karr justly underlines that narrative has not only epistemological but also ontological meaning. Many researchers note such peculiarity of narrative as ability to endless beingness, continuous rebirth and transformation. Social interests play not the least role in this process. Namely because of this many researchers of narrative underline ideological constituent of its construction. As F. Nietzsche noted, the knowledge of the past is called-for only as a means of provision of the future and the present. In this aspect national narratives are also forced to adapt to dynamically changing social realias, including political and ideological

tasks that are solved by a national community. And namely the image-symbolic nature of narrative defines the fact that it has become the most important instrument of interpretation of the past, in order to adapt to the present and to trace the perspective of nation's future development. Hence the theoretical and practical call-for of comprehension of narrative's role, tendencies of its transformation in national cognition in order to detect its potential impact on national and international spheres of life.

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INNOVATIVE CLUSTERS AS A FACTOR OF GROWTH OF THE REGIONAL INNOVATIVE ACTIVITY (AS EXAMPLIFIED BY INNOKAM INNOVATIVE CLUSTER)

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ABSTRACT

This article discusses importance of the factors that encourage the regional innovative development of the national economy. The territorial production clusters became one of key instruments for the innovation policy development, as well as diversification of the regional economy. Clusters represent a mechanism that brings together and build an effective relationship of the innovation system's individual elements such as science, education, state and business in order to create innovative projects that contribute to the competitiveness growth of the regional economy. The article shows the practical experience of aligning operation of innovative territorial production clusters, which is aimed at formation of the integrative chains between the innovative infrastructure and enterprises participating in a cluster, increase in the special professional training level, as well as commercialization of the intellectual activity results. The article provides a poll of "cluster" definitions in the historical context. Features of the modern cluster policy of European countries, China and Russia are considered and analyzed. Comparative analysis is given in relation to a cluster and core enterprises, associations and multinational companies. The work presents a rating estimation as to economic activities of the major Russian innovative clusters, and it also analyzes the features of arrangement and development prospects of the Innokam innovative cluster of the Republic of Tatarstan. The results of this article facilitate certain expansion of the theoretical and methodological basis for the regional economy.

Key words: innovative cluster, cluster policy, clustering, cross-cluster relationship, innovative activity

INTRODUCTION

In the innovative development strategy for the period up to 2020 "Innovative Russia - 2020", one of the main goals is "to create a network of territorial production clusters implementing the territories' competitive potential, to form a number of innovative high-tech clusters in the European and Asian parts of Russia" (Innovative Russia", 2020, p. 115). Today, the cluster policy is considered as an effective tool to improve the competitiveness of the Russian regional economy, as it has proved its effectiveness in the world, which predetermines implementation of the cluster policy in the Russian Federation. Identification and support of clusters is also an important tool for stimulating economic development in the countries with transition economies (C. Ketels., 2003, p. 1).

DEFINITION OF AN “INNOVATIVE CLUSTER”

Alfred Marshall was the first who introduced the concept of "cluster" in his "Principles of economics" in 1890. Based on the activity in the industrial areas of England, A. Marshall formulated three basic prerequisites of higher performance of single-industry companies located geographically close to each other: available skilled labor, specialization of different companies at different production cycle stages and segments and exchange of ideas.

In the 90's M.Porter formulated the cluster definition as "geographically concentrated groups of interconnected companies, specialized suppliers, service providers, firms in the relevant industries, as well as institutions related with their activities (e.g. universities, standardization agencies, trade associations) in certain areas, which are competing, but at the same time conducting joint activities" (Porter M.E., 1998, p. 251). Today, the most important results in the field of cluster theory are presented in the works of C. Ketels, O.Solvell and M.Porter, who are dealing with the practical implementation of the cluster concept (Table 1).

Table 1	
LIST OF THE “CLUSTER” TERM DEFINITIONS	
H. Schmitz, 1992	Cluster means a group of enterprises belonging to the same sector and operating in close proximity to each other
G. Swann, 1996	Clusters mean groups of companies within a single industry located in the same geographical area
M. Porter, 1998	Cluster means a geographical proximate group of interconnected companies and associated institutions in a particular field, linked by commonalities and externalities
W. Elsner, 1998	Cluster means a group of firms that are functionally linked both vertically and horizontally
D. Haag, 1998	Cluster means an industrial complex formed on the basis of the territorial concentration of networks of specialized suppliers, basic manufacturers associated through a process chain and becoming an alternative to a sectoral approach
E. Bergman, 1999	Cluster means a group of commercial enterprises and non-profit organizations, for which the group membership is an important element of the individual competitiveness of each member of the firm
M. Steiner, 2001	Cluster means a series of related and complementing companies of public, private and semi-public research institutes and development institutes
T. Andersson, 2004	In general terms, the clustering is defined as a process of co-location of companies and other actors within a concentrated geographic area, cooperation around a specific functional niche and establishing close relationships and working alliances to strengthen their collective competitiveness

Compiling the above definition of clusters, the innovative cluster can be defined as a set of enterprises and institutions located on a limited area, which is characterized by available scientific center, innovative infrastructure and innovative enterprises, whose relationship creates a synergistic economic effect.

FEATURES OF THE MODERN CLUSTER POLICY

In 2009, the European Commission has established a European Cluster Excellency Initiative, which aims at analyzing and advising a cluster on the management quality improvement. In order to assess the conducted works, the European Secretariat for Cluster Analysis developed a Gold, Silver and Bronze label, to which clusters may correspond on certain indicators.

In recent years, the cluster initiative has been rapidly growing in China. In 2015, at the 10th EU—China Business and Technology Cooperation Fair the 30 most competitive innovative clusters were presented to exchange experiences, develop and strengthen cooperation in the field of industry and innovation.

In Russia, the clusters formed on the basis of large enterprises in high-tech industries and supported by the Ministry of Economy are in the early stages of development. Selected in 2012 on a competitive basis, they received RUB 3.8 mlrd for the development programs in 2013. The aerospace industry, nuclear and information technologies were identified the main specializations.

Methodology and implementation of the cluster policy in Russia is broadly consistent with the conceptual basis for similar European programs, particularly French and German (Kutsenko E., Meissner D., 2013, p.27).

The basis for the formation of the majority of clusters was former large Soviet enterprises with their infrastructure and human capital. The large enterprises and small firms survived during the transition period of 1990 - "spinoffs" of Soviet factories - are part of many clusters. Biotechnologies and pharmaceuticals, aerospace industry, nuclear and information technologies are defined the main areas of specialization in the pilot clusters. The most common problems of innovative clusters are insignificant number of small companies and lack of communication between their participants.

The Ministry of Economic Development of the Russian Federation is currently trying to overcome the "generic" disadvantages of domestic clusters by supporting the cluster's management companies, whose main task is strengthening of relationship between the cluster participants, providing educational services, assistance in the promotion of cluster participants' products and cluster brand as a whole (Abashkin V.L., Boyarov A.D., Kutsenko E.S., 2012, p.16). The management companies are focused on creation and increase of trust between the cluster participants, as well as growing number and quality of joint projects that involve several cluster participants and have a significant impact on development of the industry and region. In addition to subsidizing the management companies' activities, one of the most sought-after areas of cluster support from the Ministry of Economic Development of the Russian Federation was development on the cluster basis of innovative and research infrastructure focused on overcoming barriers to commercialization of the results of scientific and technological activities (Abashkin V.L., Boyarov A.D., Kutsenko E.S., 2012, p.16).

To understand the cluster policy it is important to consider the comparative analysis of clusters and transnational corporations, network and hierarchical institutions and associations, where a number of distinctive features of the cluster can be found (Menzel M.-P., Fornahi D., 2007, p.19).

Transnational corporation (TNC) has the following features:

- large network of affiliated companies in the country, where the parent company is registered, and abroad;
- high export level of a product or service;
- diversified business operations;
- business owners may be people from different countries.

Below are the main differences between a cluster and transnational corporate institution (Tretyak V. P., 2006, p.132).

Table 2 CHARACTERISTIC FEATURES OF THE CLUSTER AND TNC DIFFERENCES		
	Cluster	TNC
Level of bureaucracy	low	high
Basis for participants' relationship	area and final product production	unified strategy and subordination to the parent company
Basis for participants' specialization	regional production history and market needs	production history and tradition of the enterprises included in the group of companies and market needs
Decision making system	independence of decision making by the cluster participants based on the supplier – customer relationship	decision making by the parent companies

If a comparative analysis of a cluster and town-forming enterprise (TFE) is made, it can be noted:

Table 3 CHARACTERISTIC FEATURES OF THE CLUSTER AND TFE DIFFERENCES		
	Cluster	TFE
Production structure	network of independent manufacturers	centralized production
Significance of government agencies	autonomy of power and the companies included in the relationship within the cluster	dependence on government agencies
Specialization	flexible specialization depending on market conditions	functional, typically concentrated on one or several types of a product involved in one or more related production processes
Competition within a region	exist	does not exist
Management	territorial	industrial
Labor force mobility	high	low

If a comparative analysis of a cluster and association is made, the following will be found.

Table 4 CHARACTERISTIC FEATURES OF THE CLUSTER AND ASSOCIATION DIFFERENCES		
	Cluster	Association
Number of participants	unlimited number of participants	includes a limited number of participants in order to concentrate the benefits of association on a limited number of participants (in most cases)
Relationship of cluster participants	informal (exchange of information and cooperation between the participants occurs based on the general localization and market interest)	formalized and regulated by contracts
Cooperation of participants	suggests a narrow area (e.g. lobbying of a law beneficial to the association participants)	suggests not only lobbying, but also many other processes that involve cluster participants, mainly related to production and sales of the participating companies' products

RATING OF RUSSIAN INNOVATIVE CLUSTERS

Main indicators of the Russian innovative territorial production cluster rating are presented in Table 5.

Item No.	Name of cluster	Region	Main indicators by areas		
			number of employees in the cluster participating enterprises	share of cluster participants involved between 2013 and 2014 in joint projects	number of joint research and innovative projects
1	Shipbuilding innovative territorial cluster	Arkhangelsk Region	39.1	77%	no data
2	Pharmaceutical, biotechnological and biomedical cluster	Kaluga Region	4.3	35%	16
3	Integrated coal and technogenic waste utilization	Kemerovo Region	no data	33%	2
4	Cluster of medical, pharmaceutical industries and radiation technologies	Leningrad Region	59.3	83%	2
5	Zelenograd cluster	Moscow	6.8	9%	27
6	Phystech XXI cluster (Dolgoprudnyi, Khimki)	Moscow Region	10.1	64%	no data
7	Biotechnological innovative territorial cluster Pushchino	Moscow Region	5	44%	10
8	Dubna cluster for nuclear physics and nano technologies, Moscow Region	Moscow Region	10.6	49%	2
9	Nizhniy Novgorod industrial innovative cluster in the field of automotive industry and petrochemistry	Nizhniy Novgorod Region	23.1	no data	no data
10	Innovative territorial cluster in the field of information and telecommunication technologies	Novosibirsk Region	16.2	75%	4
11	Innovative territorial cluster of rocket engine-building Technopolis New Star	Perm Krai	26.4	43%	8
12	Petrochemical territorial cluster	Republic of Bashkortostan	23.8	59%	5
13	Energy efficient lighting engineering and intelligent lighting control systems	Republic of Mordovia	11	86%	8
14	Kama innovative territorial production cluster	Republic of Tatarstan	367.9	74%	5
15	Innovative regional aerospace cluster of Samara Region	Samara Region	45	43%	no data
16	Cluster of information technologies	Saint Petersburg	44.6	41%	no data

17	Cluster of pharmaceutical and medical industry	Saint Petersburg	59.3	13%	6
18	Titanium cluster	Sverdlovsk Region	22.6	no data	no data
19	Pharmaceuticals, medical technology, information technologies and electronics	Tomsk Region	2.4	39%	35
20	Nuclear innovative cluster of Dimitrovgrad, Ulyanovsk Region	Ulyanovsk Region	27.4	77%	17
21	Innovative territorial cluster of aircraft building and shipbuilding	Khabarovsk Krai	23.7	17%	2

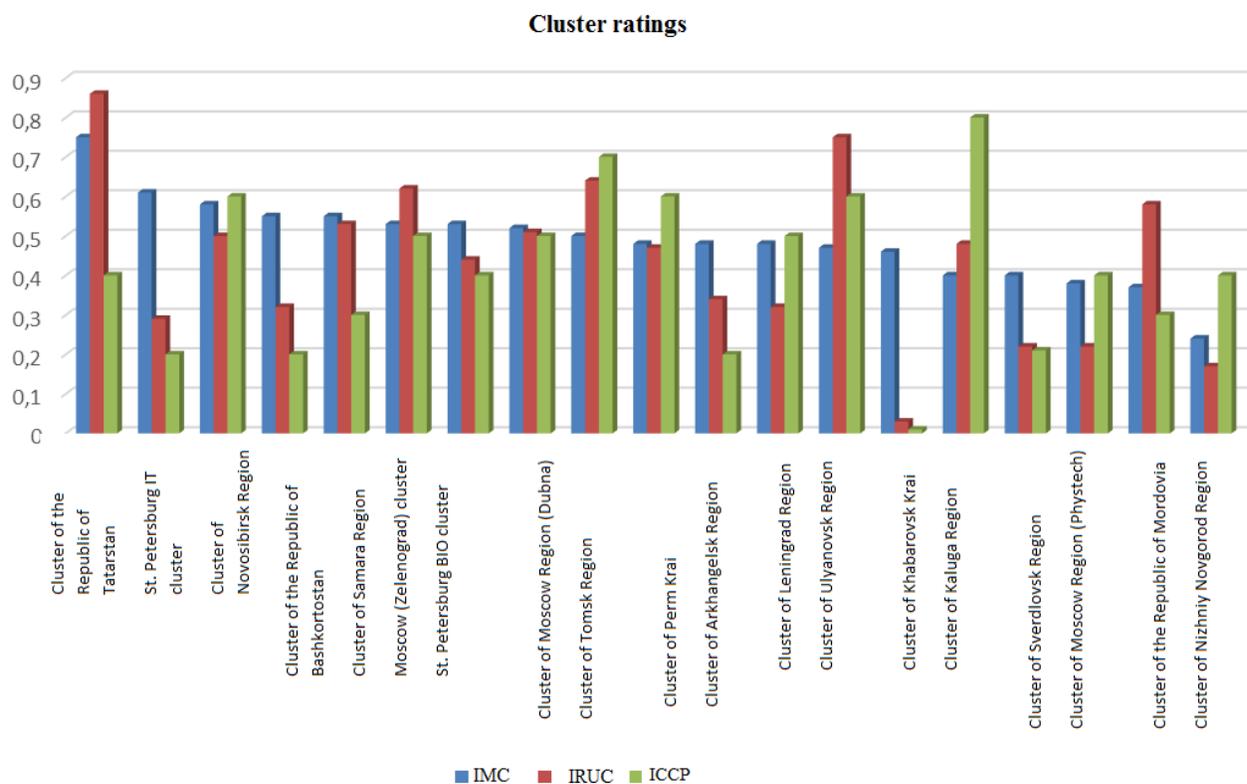
Based on the data in Table 5, quite low overall cluster performance can be noted in the Russian Federation (Kutsenko E.S., 2012). In order to enhance it, the innovative clusters aimed at supporting and developing the participating enterprises' economic prosperity and competitiveness should take the following measures:

- participation in exhibitions and fairs of the cluster participating enterprises;
- making arrangements for Russian and foreign business missions;
- conducting international scientific and practical conferences;
- making arrangements for and carrying out analytical and marketing research;
- development of import-substituting industries in the cluster;
- making arrangements for training and further training of cluster participants.

The main purpose of these measures is search for new markets, consumers, partners and improvement of the cluster participants' competitiveness (Bortnik I.M., Zemtsov S.P., Ivanova O.V., Kutsenko E.S., Pavlov P.N., Sorokina A.V., 2015, p. 28).

In order to assess the effectiveness of cluster enterprises in the Russian Federation, some indices can be mentioned such as the scale rating (number of employees in cluster enterprises), rating of integration level (share of cluster participants involved in joint projects) and management quality rating (number of the measures aimed at supporting the cluster communication with external enterprises) (Figure 1).

Figure 1
MAIN INDICES OF THE RUSSIAN INNOVATIVE CLUSTER EFFECTIVENESS



FEATURES OF THE INNOKAM INNOVATIVE CLUSTER ACTIVITIES

The Innokam innovative cluster of the Republic of Tatarstan is one of the leaders among the Russian Federation clusters. The features of this cluster include: constant informing of cluster participants on financial and informational support via newsletters to the cluster participating companies; maintaining constant contact with the cluster participating companies' top management; monitoring of cluster participants' needs in the services and activities; availability of the cluster personnel committee; holding a meeting of the cluster board with the involvement of executive bodies in the field of economy of the Republic of Tatarstan (Rigby D.L., , 2006, p. 45).

In the Innokam innovative cluster of the Republic of Tatarstan innovative and infrastructure projects (Figure 2) are implemented, cooperation links (Table 6) are formed, and various activities are carried out in the interests of Innokam cluster participants (Figure 3).

Figure 2
INNOVATIVE AND INVESTMENT PROJECTS OF INNOKAM CLUSTER

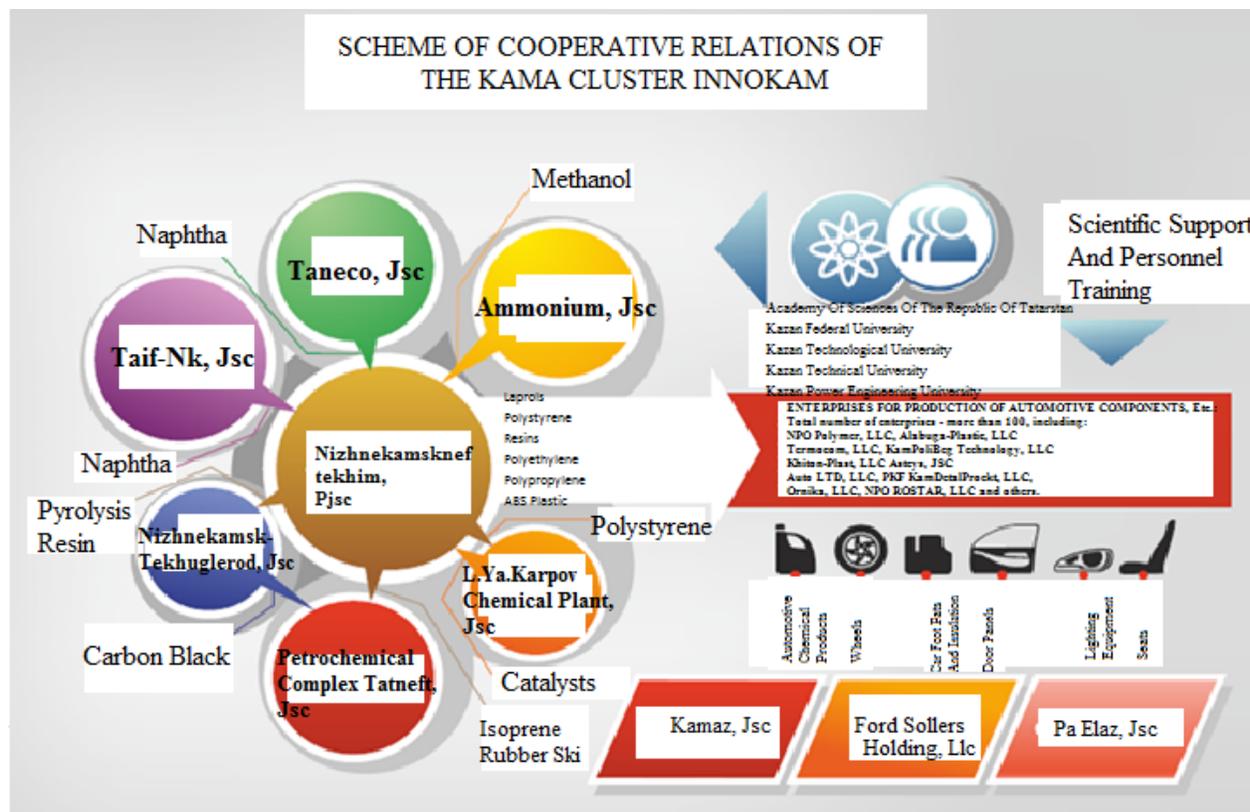
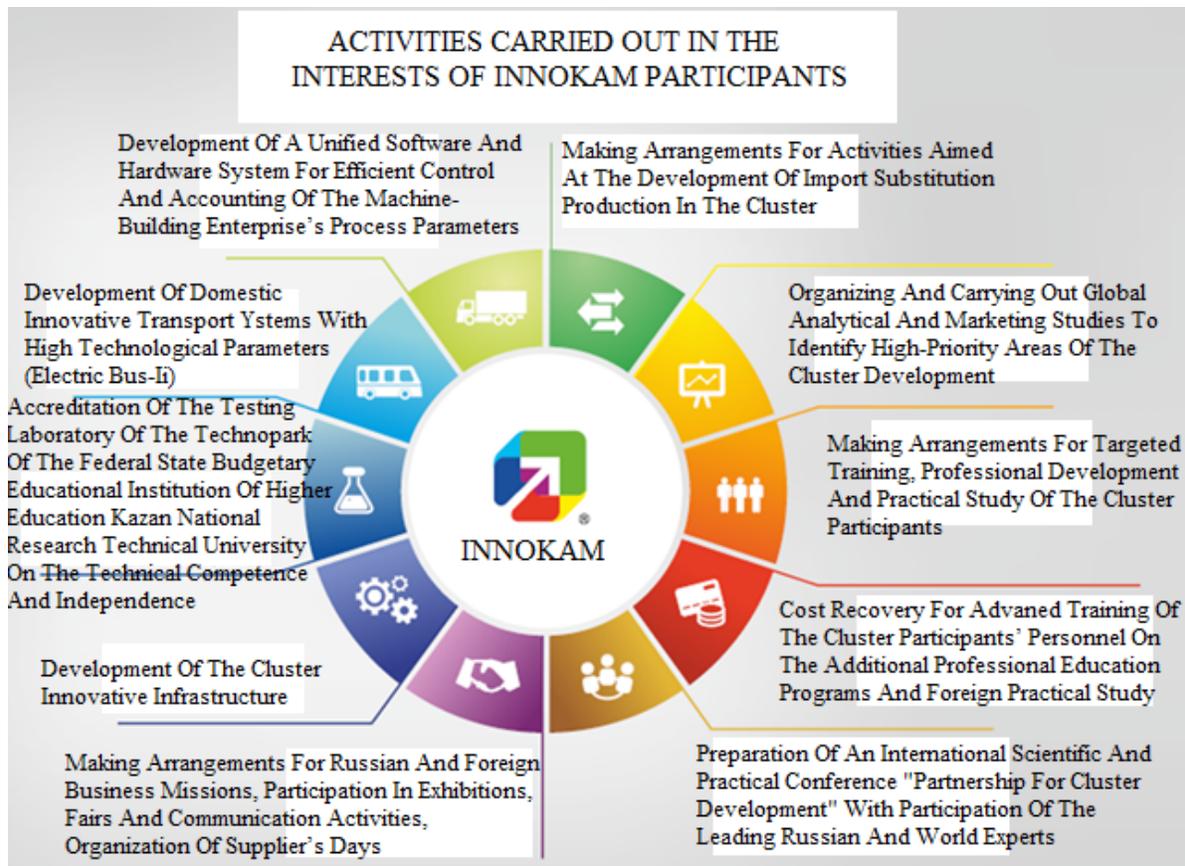


Table 6 FORMATION OF COOPERATION LINKS IN THE INNOKAM CLUSTER					
INNOVATIVE			INFRASTRUCTURE		
1	Family of electric passenger vehicles (ELECTRIC BUS)	The purpose is to create and organize production of large and extra small electric buses corresponding to advanced international requirements for environment, security, energy and resource saving	6	Study of the Yamal-Nenets Autonomous District resource base for implementation of the project to build the Yamal-Volga Region main oil product pipeline	The purpose is to confirm the availability of necessary raw hydrocarbons in Western Siberia for building oil product pipeline in order to ensure the raw material supply to the cluster and Volga Region enterprises
	KAMAZ, ROSTAR, KORA			NIZHNEKAMSKNEFTEKHIM, TAIF-NK, TATNEFTEKHIMINVDING, SibSAC, YAMAL-VOLGA REGION	
2	Development of production technology for synthetic gutta-percha	The purpose is to develop the scientific bases for synthetic gutta-percha production	7	Creation of the Engineering center for flexible production systems (FPS) of mechanical processing and prototyping	The purpose is to form a competitive center carrying out fundamental, applied research and

	NIZHNEKAMSKN EFTEKHIM, KAZAN TECHNOLOGICAL UNIVERSITY	technology for future production application as part of import substitution		KAZAN FEDERAL UNIVERSITY, KAMAZ, MACHINE-BUILDING ENTERPRISES	educational work in the field of the mechanical processing FPS
3	Development of new types of polymer products and a technology to improve the efficiency of monomer production	The purpose is to respond to requests of the international and Russian tire companies to produce functionalized solution-polymerized styrene-butadiene rubber (SSBR) (import substitution)	8	Development of industrial sites in the city of Naberezhnye Chelny and urban village of Kamskie Polyany	The purpose is to form a small and medium business support infrastructure and to create conditions for development of small and medium enterprises
	NIZHNEKAMSKN EFTEKHIM, KAZAN TECHNOLOGICAL UNIVERSITY			MINISTRY OF ECONOMY OF THE REPUBLIC OF TATARSTAN, ADMINISTRATIONS OF MUNICIPAL FORMATIONS, NIZHNEKAMSKNEFTE KHIM	
4	Creation of third-generation robotic centers	The purpose is to create a unique and unparalleled third-generation robotic center equipped with the computer vision system for the automotive industry needs	9	Development of the Special Economic Zone Alabuga infrastructure	The purpose is to provide the necessary engineering, transport and social infrastructure to the residents
	EIDOS, KAMAZ, KAZAN TECHNICAL UNIVERSITY			FEDERAL AND REPUBLICAN GOVERNMENT AGENCIES	
5	Development of a modern system of relay intercity cargo transportation with Kamateyner demountable bodies	The purpose is advanced development and pilot implementation, in the Kama innovative territorial production cluster and in Russia, of the relay intercity transportation system, including for the needs of small and medium enterprises to increase the Cluster transit potential	10	Creation of a logistic transport model in the Kama innovative territorial production cluster	The purpose is to analyze the current condition and to identify any bottle necks in the areas of motor, rail roads, pipeline routes and waterways with subsequent determination of a list of high-priority infrastructure projects
	INTELLOS, KAMAZ, KAZAN TECHNICAL UNIVERSITY			CLUSTER PARTICIPATING ENTERPRISES, SCM CONSULT	

Figure 3
ACTIVITIES CARRIED OUT IN THE INTERESTS OF INNOKAM CLUSTER PARTICIPANTS



SUMMARY

Having analyzed the innovative clusters in the Russian Federation, a number of recommendations can be offered in order to improve their activity:

1. priority for the cluster participants and management companies should be the international cooperation, which contributes, thanks to the joint training programs and innovative projects, to the spread of new ideas and technologies;
2. informing of the cluster participants about opportunities for state grants to stimulate their joint research activities;
3. making arrangements for training courses in order to establish communication, enhance trust and promote relations in the cluster;
4. development of cross-cluster relationship.

In order to increase the interest of enterprises to participate in the cluster activities, the following rules of cooperation have been established:

1. ensuring the transparency of the management company's procedures and decisions for the cluster participants;

2. focusing on creation and support of joint projects involving the maximum number of cluster enterprises;
3. individual approach to each company when requesting the management company's support (conclusion of a cooperation agreement, assistance in project management, creation of a working group that implements a project);
4. providing services by the management company to all cluster participants to support activities and projects;
5. providing equal access to information and support for all cluster participants;
6. carrying out evaluation measures on the management company's activities by the cluster participants.

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THE EMERGENCE OF DISCOURSE: RATIONAL CONVERGENT INTERPRETATION

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ABSTRACT

The article deals with the problem of emergent nature of literary discourse. A variant of the convergent methods that reveal the process of formation of its semantic redundancy is offered. The conceptual ideas of the philosophical theory of reflection, the psychology of the unconscious and synergetics are integrated as a sufficient basis for disclosure of methods of interpretation of literary text. The synergetic model of self-development of prose discourse on the example of the novel of Yu.Trifonov "Exchange" (1969) was proposed. Synergistic mechanism of functioning of this discourse and options for its emergent redundancy were identified. Possible results of practical application of the proposed convergent techniques: open broad prospects for systemic and holistic understanding of the dialogic nature of the literary text, the mechanisms of its transition into the category of discourse, the nature of relations within and waterstove relations, personal (authorial) and objective (emergent) meanings, conscious and unconscious processes of formation of the image system. Knowledge of modern convergent method of text interpretation is extremely important for the substantiation of the predictive capabilities of the literary discourse.

Key words: *emergence, discourse, contexts, convergent methodology, postnonclassical scientific paradigm, philosophical theory of reflection, psychology of the unconscious, synergy, Yu.Trifonov novel "Exchange"*

INTRODUCTION

One of the major problems of modern philology involves the study of the dialogical nature of artistic discourses and the processes of their creation and perception, understanding the causes of redundancy works of art. This problem is studied in research in various aspects: structural-semiotic (Barthes R.L, 1985, p.368), psychoanalytic (Lacan J. Ecris, 1966, p.924), cultural (Foucault M. L, 1976, p. 275), etc. However, in the modern post non-classical scientific paradigm, the study of emergent, redundant nature of journalistic discourse is possible from the standpoint of convergent methodology, which involves the justification of the multidisciplinary theoretical approaches and specific methodological techniques to examine the potential inexhaustibility of discursive practices. The convergent approach allows us to prove, first of all, the reasons for the formation of the potential redundancy of discourse. For clarification of these reasons, it is advisable to rely on methodological principles of the theory of reflection, the concept of the unconscious and synergy.

METHODS

Traditional, classic paradigm of literary criticism has been focused on the study of conscious poetic construction of the text. Non-classical paradigm shifts the emphasis of the reader who designs the text itself in accordance with the content of its shortcut potential. In the result the concept of literary discourse was formed. This installation that reveals the dialogic nature of discourse, became the basis for understanding the effect of its emergence. The study of the redundancy of the text – the focus of modern methods and techniques: New criticism (Brooks C., 1987, p. 82), Deconstruction (Derrida J., 1976, p. 396), Receptive aesthetics (Iser W., 1970, p. 38).

Firstly, each approach focuses on the study of a specific aspect of the general problem, so disputes and disagreements between the supporters of the given concept are arisen. Secondly, different answers to the question – *how* does it form, *how* do the emergent potential of the discourse function. Aside the question remained, *why* does it occur. The reason, in our opinion, in fear of the deterministic approaches that are characteristic of non-classical worldview with its fears of so-called totalitarianism in any area of human practice. However, the modern situation of post-nonclassical picture of the world returns us to the atmosphere needs increasing degrees of certainty in scientific research. In this regard, we formulate the problem of the article: 1) to offer a methodological variant of interpretation of discourse, which allows to consider, first of all, the reasons for the formation of the emergency effect in the functioning of the journalistic texts. 2) To answer the question it is necessary to go to wider scientific context in the area of convergence. Psychological theory of the unconscious, the philosophical theory of reflection of reality in art and synergetic principles of self-organization of the studied phenomena performed in that respect feature sufficient basis on which to create an integrative method of disclosure of the redundancy of artistic discourse. As a concrete example suggests that the novel of Yuri Trifonov “Exchange”, which is generated multivalued predictive potential.

RESULTS

In understanding the mechanisms of reflection of reality in art it is necessary to allocate two levels of this process – knowledge and reflection. Cognition relates to the conscious creative activity of the author in the process of creating literary texts, the reflection, the phenomenon is more complex, includes the broader, objective understanding of the essence perceive the phenomena (Anokhin, P. K., 1970). To reflect in their texts the author can do much more than you wanted to know. Disclosure of the reasons for this effect will help the emergence of mechanisms of unconscious creative activity of the author, in particular, the concept of "background" perception of the phenomena of the world (Grigolava, V. V., 1973, p. 113). The human brain has two channels of comprehension of the world – conscious and the unconscious. Experiments psychologists have shown that the "background", unconscious mechanisms have greater effectiveness than goal-setting. Synergy, in turn, helps to restore the process of implementation of this background reflectivity of creative thinking (Haken H., Knyazeva H., 2000, p. 57). These ideas are integrated in the literary system and comprehensive methodology for interpreting the literary text that allows you to create a model of the text and to present clearly the process of the generation of its semantic redundancy. In the present embodiment will be allocated the following levels of the text – ideological-thematic, plot and compositional, symbolic and rhythmical-intonational (Nigmatullina, Yu. G., 2008, p.91). By itself, the text as completed by the author of information structure, is a closed model. However, at points of strong

nonlinearity, instability becomes an open system that can enter into Dialogic relations. This openness is created in the process of a reader's reception of the text, which provides specific contextual settings of the author and the reader. These points of instability (bunches of contradictions) are the attractors of the text that organized discourse in the mode of updating by the readers of its emergent potential.

The title of the novel "Exchange" contains four main ideas, two of which are generated by the author and restored by the reader in a positive feedback, preserving the author's structure of the text reflect the actual and potential content of the work, and the other two – the result of a dialogic interpretation of the text by readers in negative feedbacks, improve the degree of freedom works, which allows to update its emergent subtext, predictive redundancy.

On the ideological-thematic-plot and compositional levels of the work, the author builds motivated in a cause-and-effect relationships 1 and 2 meanings to the title of the story, which revolves around a difficult life situation associated with the need of *exchange* of an apartment...the author reveals the psychological reasons for the fate of the protagonist, who unwittingly *exchanged* the old values of life on a primitive opportunism to the circumstances. In discovering this potential-filled title the author draws on a wide literary context. So, the hero of the novel by Yuri Trifonov is a name that echoes the name of the hero of Chekhov's story "Ionych" (Viktor *Dmitriev*, *Dmitry* Ionovich Startsev). On the symbolic level of the text of Gogol's the subject of the ossification of a living human soul, emphasizes the author's irony, which is visible in the choice of age of the hero (37), and his name and patronymic, Viktor Georgievich (winner). At the age of 37 died of A. Pushkin, Raphael...However, they stepped into immortality, and V. Dmitriev in the prime of life have died spiritually, lost his fight with life. Important functional importance of repetitive detail, which gradually takes on a symbolic value – city trolley (in contrast with buses, which the hero went before in Pavlinovo). The trolley is a symbol of motion along a closed route, in the endless circle of everyday life. Gradually builds up the third meaning inherent in the title of the novel, but its actualization was possible only in the modern reader's context. Yuri Trifonov, one of the first writers felt and reflected in his work invisible *exchange* of the previous values of the period of "thaw" in Russian history, on approaching the period of "stagnation" (a term came much later edition of the novel). For the disclosure of the fourth semantic content, which is contained in the title, it is necessary to implement a random background motives and details of a text, which in the context of the modern reader's reception also help to restore the process of emergent self-organization of the discourse. The ideological and thematic level of the text leads us to another possible interpretation of the *exchange* as a universal law of development of nature and society, which is inherent in the cyclical steady, stable, stagnant, and revolutionary perestroika periods. This dynamics is provided by the coexistence of different value systems in the human community. In this regard, in different historical periods of society development background, random items are moved from the peripheral position of the text in the center of the reader's perception and in the process of mutual correlation actualize its excessive sense. So, plot and compositional levels are important episodes connected with the images of grandfather Dmitriev and Tatyana, who are perceived as symbols of spiritual unbroken, included in the context of current understanding of the inner freedom of man (the act of Tatiana in the novel by Yuri Trifonov associative and mirrored correlated with the act of Pushkin's Tatyana, but keeping the total constant of these images – loyalty to his value system, the inability of their *exchange*). On the iconic level of the text attracts the attention of a random item – a child's drawing of Viktor, which depicted his sincere perception of the bygone world of simplicity and harmony, a reminder of his unfulfilled

dream to become an artist. On the principle of contrast the figure corresponds with the paintings of the "new landscape" with high-rise buildings, which for the author to become symbols of the era of the dead practicality. From the periphery to the center of the reader's reflection moves to the strange episode in the bus, when Dmitriev unleashes a dog lost in the urban jungle. This episode becomes a kind of attractor that attracts other random text elements through which indicates possible emergent variant perception of the meaning of the novel title. This unconscious internal impulse is correlated with children's drawings of where to draw a dog, with the heart impulses of love and compassion, which background scattered in the text; the unfulfilled talent of the artist, which breaks into numerous random episodes where there is a deep artistic perception of the Dmitriev's world – Moscow landscapes from height of bird's flight, the dome of the cathedral, boundless sky, in which dissolved its yearning soul... The result is objectively reflected by the author of the theme possible-impossible "of the resurrection of the human soul", which correlates with the theme of the unwritten third volume of Gogol's poem "Dead souls"... questioning intonation in the novel, becomes in this context an important connotation – is a reverse *exchange*?

DISCUSSION

1. The reason for emergence effect– in the unconscious (background) reflectance of the human brain, which is embodied in the text at various levels and operates on the principle of synergetic development system of discourse.

2. The actualization of emergence effect is associated with synergistic process: a/ the interaction of elements within the text; b/ water stove interactions with the content category of the reader, which leads to an increase in the degree of entropy of the text (degree of inner freedom), the product of the attractors and changing the semantic structure of the discourse.

3. The process of redundancy formation of the novel by Yu.Trifonov takes place at three levels: 1/ is controlled by the author (negative feedback – maintaining the stability of the system). The title of the novel is 1 and 2 the semantic fullness of the name of the work;2/ as a result of self-development of random text elements when creating a condition of nonlinearity, dissipation due to positive feedbacks from the reader to the text elements which are random in nature – the result of background fluctuations. The reader reconstructs their meaning and interaction that allows you to restore the emergence of a discourse which is less degree of certainty is acknowledged by the author (3 the meaning of the novel title);3/ finally, the reader's reconstruction of the 4 sense of title is even more remote predictive effect, in which the degree of certainty of the author's involvement is reduced to the category of the possible.

The proposed variant of the convergent interpretation of literary texts is a continuation and further development of the perspective taken by the authors in a previous publication (Bogatkina, M., Doroschuk E., Gazizov R., 2015, p. 1932).

The use of this technique opens up future prospects in the understanding of the dialogic nature of discourse, helps to reveal the process of formation of its emergent meaning can be a practical tool in the implementation of predictive approaches in the study of literary creativity.

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THE FACTOR OF ISLAMIC DIVERSITY IN THE FORMATION OF ETHNIC AND CONFESSIOAL IDENTITY OF THE MODERN TURKISH SOCIETY AND DEVELOPMENT OF A CULTURE OF COEXISTENCE

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ABSTRACT

The issue concerning identity and ethnic and religious affiliation in the Republic of Turkey has traditionally been considered a taboo subject. The secular era of Ataturk, the founder of Turkey, banned any expression of ethnic and religious activity. Moderate Islamic Turkey of Erdogan times is also not a supporter of activation of ethnic segments of the country, although in the terms of religion it conducts a vivid demonstration of the forces of the Sunni majority without taking into account ethnicity of Sunni residing in Turkey. However, the foreign policy changes of emphasis in the Middle East are a reflection of global processes; they require a rethinking of Islamic values and their role in the context of current realities. As a result of the sharp increasing of refugees and the release of the migration process from the control of the European Union, the Turkish Republic has acquired the status of a buffer zone for migrants, aimed at obtaining asylum in the developed EU countries. In addition, their confessional community allows integration directly into the Turkish public space itself. But, despite all the difficulties, Turkey is an example of ethnic and religious tolerance under the threat of radicalization emerged in the Middle East and has a rich historical experience of peaceful coexistence of different religions, flows and ethnicities.

Key words: social processes, laicism, Islamic variety, tariqahs, Jamaat, national minorities, globalization, religious identity.

INTRODUCTION

From the point of view of historical development Turkey has a rich experience in the development, because it outlasted in its history both a period of the Caliphate and the Republican period. After the elections, on June 7, 2015 the importance of the Islamic factor in the socio-cultural space of the country was discussed among the modern political scientists and analysts. According to Article 14 of the applicable Constitution of the Republic of Turkey the basic principles of nation building are the principles of laicism, and Article 10 emphasizes the equality of everyone" on language, race, gender, religious principles and criteria of political and philosophical views" (https://www.tbmm.gov.tr/anayasa/anayasa_2011.pdf).

In this legal framework Article 136 of the applicable Constitution determines that the "Directorate of Religious Affairs is intended to implement the policy for the benefit of maintaining the national unity". On this basis, it should be noted that the head of the Directorate is the Mufti of the Republic of Turkey, and he is directly subordinate to the head of the Turkish government. This fact poses a challenge to determine the features of laicism in the Turkish Republic and the factors of becoming a society based on the principles of mutual respect and interfaith dialogue. Some Turkish scholars are trying to look at the statistics, stating a thesis of

the confessional majority, namely: according to the figures, Muslims are 98% of the population and religious minorities account 2%, however, all Muslims are 98% of the population, since according to Turkish historical tradition, everyone who is a Turk by nationality, shall automatically become a Muslim. This policy leads to the unification of all groups of Muslims together: the Sunnis, the Jaffars, the Alawites and the members of other movements and flows. 2% of the population, as a rule, is represented by the supporters of the Constantinople Orthodox Church and the Armenian Church. Thus, there is a question of the principle of laicism and the possibility of the confessional identity among Turkish Muslims.

MATERIALS AND METHODS

Analysis of the statistics, interview materials with the political leaders and fundamental principles of a secular state based on the Constitutional principles of the Turkish Republic enabled to analyze the points of inviolability and to try to predict the possible ways of further developments.

The unique materials and books in Turkish language (in the original) from the library fund of the Islamic Studies Center, were collected by the authors during research internship in the study of the "Islamic factor in the formation of global security" at the Theological Faculty of the University of Istanbul in the period from May 1 to July 28, 2015 constituted the sources research database. For testing the hypothesis, the authors used a comprehensive approach to the problem of using the achievements and methods of humanitarian sciences. The studied phenomena are considered in their relationship, contradictory, in the aggregate of all factors, quantitative and qualitative characteristics. In this paper, the approaches of the particularly historical research approaches were combined with the ideal-typological methods, which were mobilized in the sociological and political science in the proportions necessary for solving the research problems; as well as the general scientific research methods are used: analytical, statistical, comparative benchmarking, textual methods.

The research showed that the ideal principles of the Turkey's Constitutional arrangement had differences in secularism, and the unification of the Muslim Ummah in the context of the clergy centralization led to new and very interesting results.

RESULTS

According to Ismail Kara, professor and Doctor of Science: if we analyze the term "Turk" in terms of progressive Islam and nation building, it is necessary to pay attention to the process of dynamic change in the latter half of the XIX century of such concepts as "nation", "tribe" "genus" and ultimately "the people" (Kara, 2014). Nevertheless, the concept of "Turk" and "Muslim" due to the similarity of origin and the role of the ethnic factor in the ideology of nation building throughout the historical development are close to each other so much that are the synonymous terms. The term "laicism", formed in Europe, is different from the principles of secularism in Turkey, and so it goes beyond the framework of the classical understanding of the context of humanitarian and theological science. In turn, it is also important to note that Islam is the youngest of the world religions, and it becomes the basic development platform for contemporary Turkish society, both in the religious life and in the sphere of spiritual and cultural development of the nation. The political and economic transformation on a global scale in the late XX and early XXI centuries, turned for the Turkish society in the face of the new challenges of globalization and radicalization, checking the ethnic and confessional resistance of the

population identity. At the same time by analyzing the significance and role of Islam in state-confessional relations in Turkey, it is emphasized the full impact of religion on different areas of life. A formation of the ethno-religious identity of every nation is a dynamic process under the influence of various factors and, therefore, the Turkish people are an example of how the identity, formed within the guidelines as "laicism" and "theocracy", is reflected in the social life. A Turkish religious identity is determined not so much by the wide spread of Islam in Anatolia and the establishment of the Ottoman Empire as the successor of the Caliphate, as rather a balance the interests of the society and the state, including clans, tribes, taking into account the principle of equality of opportunities. Therefore, over time, the secular right was separated from religion for the good of society; there was a differentiation in politics and religion (Günay et al., 1997).

Thus, a total separation of the religious and political sphere has shown the need to create a system of state-confessional relations with the release of the special political and legal platform of religious norms and canons in the context of the historical process (Ozek, 1982). Zia Khan notes that there is the separation of state and religion in parallel with this points, and the last link in the establishment of a secular state is formed (Karal, 1968).

This is the final link in the complex process of separation of state and religion in the modern era, which has led to the emergence of a new ideology of modern society as a secular society, and the new state model has become known as a secular state.

The antagonist of the secular state is the theocratic regime, i.e. a state where a religion serves as the state ideology.

In this case, a particular religion is officially recognized as the country's national ideology and at the same time, some representatives of the country's leaders seek to use the religion for their own interest, which has deprived the freedom of religion and has reflected personal ambitions of the leaders. The examples of this state and their operation can be found repeatedly on the pages of world history: the Inquisition in the Christian world, the Crusades, the conflict of the Roman Catholic Church and the Protestant Church; it is Sunni-Shia confrontation, radicalization, built on the position to actualize the holy war "Jihad" in the Islamic world (Berkes, 1975).

There is a concern about the rights of religious minorities in Turkey, and the position of non-Muslims in the modern Turkish society. However, it should be noted that by virtue of the position of the legal successor of the Ottoman Empire, which for the entire historical development paid a principal attention to maintaining the entitlements of religious minorities, the Republic of Turkey has also identified this as a priority vector in the structure of the secular state. During existence of the Ottoman Empire (it is a theocratic state where the ruler has the religious status of the caliph at that moment); the various religious trends and legal schools of Islam were presented.

Thus, in the XIII century the tariqah "Bektashi", founded by Haji Bektashi Veli, became not only the ideological platform on the Anatolian plateau in the important matter of counteraction of Mongol invaders, but also had an impact on a number of other religious movements and tariqahs Babai, Haider, Abdul Shemsi, Etemmi, Jami, Jalali, Yassavi and Hurifi (Odyakmaz, 1988). In addition, the activities of the Bektashi Veli and his disciples also contributed to the emergence and dissemination of the Ottoman painting, music, poetry (Eyuboğlu, 1987).

For example Sufi tariqah "Mevlevia" originally gathered the likeminded people of Jalaleddin Rumi, and later became a religious community, which in turn became a part of the Ottoman culture and gained acceptance in the XVIII century (Odyakmaz, 1988).

The tariqahs role in the Ottoman history in the XIX-XX centuries causes a lot of discussion among historians and scholars of Islam. Some researchers believe that tariqahs and Sufi orders are an indication of regression in the development of society. At the same time, another group of researchers recognizes that the flow and religious trends in the Ottoman State are the keepers of the intellectual and cultural heritage (Georgeon, 2000).

The Republican era was the final stage of the influence of Islam on the state-confessional relations as the official state ideology. Turkey has made a choice in favor of the formation of the state on the principle of "secularism". The implementation of the principle of secularism consisted of two parts: all tariqahs and Sufi centers were attached to the Directorate of Religious Affairs on March 3, 1924, and in the second stage they were completely closed in a year. This Decree describes the stage of formation of the secular state and the termination of social relationships in the "murid-murshid" format (Gungor, 1991). These positions have been reflected in the Decree "On the Sufi centers and orders" adopted on November 30, 1925 and were published in the Law No. 677 dated December 13, 1925 in the Official Gazette.

The principle of secularism in the Constitution of the Republic of Turkey, according to Professor Hilmi Zia, is a synthesis of the trends of modern Turkey and the traditions of the preceding period of the Ottoman Empire. The church-state relations are changing and evolving within the framework of historical reality. In a philosophical sense, secularism is a separation of concepts of the mind from the concept of faith, which implies non-interference of faith to mind, thus, there is recognition of the supremacy of "mind" over the concept of "faith".

According to the researches of the politicians and scientists, who specialize precisely in this block of issues, the secular state principle is a relevant and fundamental. At the beginning of the XX century the People's Democratic Party in the process of approval of the multi-party regime was forced to make a change in policy towards Islam. The VII Congress of Party was devoted to a discussion of the laicism policy, where during the session the traditionalists have expressed their willingness to further mitigating line conducted in this direction, and argued the role of religion in the social support of the society. This period corresponds to the period of government of Semsettin Gunaltay, but with the transition to a multiparty system, religion becomes a weapon of hunting for votes.

There is an example in article written by Shadie Ai that on the eve of elections in 1950, when the People's Republican and the Democratic parties started actually to bargain with the sheiks in the east and south-east of Anatolia, and according to the memoirs intended to act as stimuli of the Islamic community.

Since then, the government has not only takes a course on "warming of relations" with Islam, but there is integration of Islam in the political circles of the Turkish government, that as a result indicates the occurrence of political Islam, its interaction with the community and a creation of the pro-Islamic parties.

CONCLUSIONS

The peculiarity of Turkish society determines the specificity of its social consciousness determined not only by the Muslim characteristic, but by the secular beginning and reforms that gave Turkey a special place in the Muslim world. At the same time the public consciousness in Turkey is due both the cultural mosaic of Turkish society, as well as the specifics of historical

transformation, when the Ottoman identity was gradually transformed into Turkish. The latter was a national and secular. In Turkey, the public consciousness of this kind has been produced by the founders of the Republic. It was based on the ideas of the nation-state patriotism. It should also be noted that its variation is predetermined as the uneven nature of the modernization that formed the differential social consciousness, especially noticeable in the period of republican Turkey. It should also be noted that its variation is predetermined as the uneven nature of the modernization that formed the differential social consciousness, especially noticeable in the period of republican Turkey. Consequently, the multidimensionality of the Turkish public consciousness is due to both its historical development and diversity of layers which form it. Cognitive variations, traced today in the Turkish society, suggest that this trend is relevant to this day.

SUMMARY

A European rejection of Turkey contributes to the fact that an increasing number of Turks become disappointed in the European future, there is a growing number of Eurosceptics among them. Turkish government seeks to strengthen its position in other foreign policy areas: in Central Asia and in the Arab world. According to its geostrategic position, Turkey increasingly demonstrates its membership in the Eurasian region and participates in the work of "Dialogue Eurasia" platform.

Namely an abversion to the Islam has become an important part of the ongoing reforms in Turkey. Turkey continues searching for its place and role in a changing world. As part of the Islamic civilization, it cannot ignore the huge Arab region rich in energy resources. By pursuing a purely pragmatic interests in the issue of rapprochement with the Middle Eastern countries (in terms of fuel poverty, etc.), at the same time Turkey has tries to find the answers to the questions related to identity. A unique fusion of Islam, democracy and liberal economy served as an example for other countries in the Middle East region. Turkey has positioned itself as a model on which other states could start to develop.

Thus, in 2004 R.T. Erdogan identified himself as "Muslim, a Turk and a Democratat the head of a secular government," so he underlined the complex component of Turkish identity. Noting the cultural rapprochement with the Islamic world, the Turkish Prime Minister marked the borders on the issue of ethnic identity. Realizing himself as a Turk, R.T. Erdogan there by opposed himself to the Kurds that testifies to the fact that Turkey is still in search of ethnic identity.

Armenian expert Ruben Melkonyan brought a vivid example and noted that "in July 2010 in the Grand National Assembly of Turkey (GNAT), the Kurdish opposition party" Peace and Democracy" made an offer to carry out an open ethnic census in Turkey, to find out a real ethnic picture of the country... The authors of this offer was accused of racism, in response to this Syrr Sakyk, a deputy of party "Peace and Democracy", said: "This offer will not even find a trace of racism or separatism. We just say the following: the different peoples live in this country. We have the right to know how many are Armenians, Greeks, Assyrians and Kurds, and a desire to know can never be regarded as racism. But the authority essay that our wealth is the difference between us".

In addition, as a rule, the process of awakening of ethnic and religious identities in such countries as Turkey is very slow, as favorable conditions for this have not yet been created. Therefore, the activity in mainstreaming of national minority issues, including historically Muslim and Islamized cannot be expected in the near future. Once again a debate in the

Parliament has shown the complexity of the problem that can be solved only by demonstrating the political will.

CONFLICT OF INTEREST

The authors give confirmation that the presented data does not contain a conflict of interest.

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WORD-FORMATIVE AND SEMANTIC CHARACTERISTICS OF THE DERIVED VERBS OF MOVING OFF/AWAY IN THE RUSSIAN, GERMAN AND TATAR LANGUAGES: THE COMPARATIVE ASPECT

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ABSTRACT

The object of the research is the derived verbs of motion in the Russian and German languages, formed by the prefixes of the space-directed semantics and their equivalents in the Tatar language, forming a type of word-building with the meaning “moving off/away from special reference point”. In the considered languages the formative means constructed on antonymous relations and creating due to their efficiency the whole network of various relations are used for expressions of particular semes, which are concerned with the shift fields of the subject or the object in the space and which specify separate local points. Integral and differential semes, explicating specific semantic features in each language are marked in the process of comparison; general word-formation ties, lexical and word-building gaps are revealed; the compatibility of the derived verbs of motion with prepositional-case constructions is traced. It is established that this fragment of reality is reflected in detail in the German culture, and the selected differential semes indicate a more specific perception of German native categories of space-time. The greatest explication of start and end points move by prepositional-case structures can be observed in the Russian and Tatar languages. Semantic and word-formation correlation of the derived verbs of motion in languages of different structures is traced on the examples of the texts from literature.

Key words: verbal word-formation, semantic structure of the verb, word – building pattern, prefixation, prefixal verbs of motion.

INTRODUCTION

Word-formative and semantic processes taking place in language have been of stable interest for the scholars for a long time and till now. Under conditions of modern sociocultural realities, in the period of increasing globalization and internationalization of the world, the study of word-formation and semantic systems of the language in comparative aspect acquires a special importance. Of intense interest, from our point of view, is comparative study of verb derivation in multistructural languages, as “it allows to establish identities and differences in expressing common and individual semes, to single out common word-formative relations, to elicit lexical and word-formative lacunes, as well as to demonstrate universal and unique features in conceptualization and categorization of extralinguistic reality by the representatives of an ethno-cultural society” (Akhmetova L. A., 2015, p. 47).

MATERIALS AND RESEARCH METHODS

In the course of the study we carried out the contrastive analysis of the prefixal verbs of motion of the Russian and German languages that form derivational types with the meaning “moving off spatial reference point”, and their semantic correlation with synonymous word-

formation models of the Tatar language. The illustrative material was the data from “The National Corpus of the Russian Language” (National Corpus of the Russian Language, the date of access: 25.03.16), the Tatar language – the data from the national Tatar Electronic Library System (“Tatar Book Fund”) (The Tatar Book Fund, the date of access: 3.04.16), the source of the examples of German derived verbs of motion was literary works by German authors. In the process of comparing there were elicited the differential semes, revealed in each of the languages semantic features specific for their systems.

RESULTS

In valency structure of the derived verbs of motion (hereinafter DVM) with derivational meaning (hereinafter DM) “moving off/away spatial reference”, of priority status is start point of moving, that is, the point of departure (DP).

In works on Russian word-formation, usually seven types of derivation (DT) with the prefix **от-** differentiated with respect to spatial, quantitative and resultant meanings are singled out. In the field of spatial relations, combining with the verbs of unidirectional motion, the prefix **от-** (**ото-**) expresses the meaning of “to move off\away from the point with the help of action” (Aminova A.A., 1993, p. 138); “the beginning of moving in close proximity to the brink of a spatial reference point, from which the motion will be executed by the subject or the object” (Yemelyanova L.V., 2003, p. 103). The differential seme is “moving off/away spitting distance”. The directional semantics of DVM with **от-** is supported by prepositional case construction (hereinafter PCC) **от** + Genitive case, that is, there is an almost complete coincidence of direct spatial meanings of the prefix and the preposition. At the same time, the subject initially is near spatial reference point (hereinafter SRP), outside of it, i. e., moving off/away occurs without crossing the boundaries of SRP.

1. *Мальчишка отбежал от калитки...* S.Babayan «Rotmistr Nezhentsev».

In the literature there are often examples of the use of DVM construction with **от-** + PCC **из** + Genitive case, at that the seme “intersection of spatial reference point” is activated, i. e. In this context, SRP is perceived by the speaker as a kind of container inside of which there is the starting point of moving off/away. In this case, traced the fuzzy synonymous connection with DVM with **вы-** + PCC **из** + Genitive case, the structure of which also contains the seme “departure”.

1 а. *Одиннадцать баллов «Димитрий» погрузил в трюм корпуса плавучих мин для Севастополя <...> и отошел из Одессы.* K.Paustovsky «The Story about Life. The Time of High Expectations».

The meaning “move off/away from somewhere through the action designated by a motivating verb” is explicated in the Russian language by the verbs with the prefix **у-**. The typical seme of the DVM with the prefix **у-** : “departure in the immediate vicinity”, “disappearance from the field of view of the observer” “completely disappear”. The DVM with **у-** correlate with almost all possible the PCC of the start and end points, with the exception of the PCC **у-** + Genitive case:

2. *А Павел Васильич уехал из Тамбова...* A.Solzhenitsin «Его». *Я ведь уходить от вас не собираюсь, никуда не спешу.* V.Grossman «Life and Fortune». *В охотку копала, уходить с участка не хотелось, ей-богу правда!* A.Solzhenitsin «Matryona’s Yard». ... *уйдем в ту хибару, что я видел по дороге...* A.Ivanov. «The geographer drank away the globe». *Девчонки...убежали на пятый этаж ...* A.Zhitkov «Cathedra». *Наутро они уехали*

за город. N.Shpanov «Nil Kruchinin's Personal Happiness». *Хомяк вперевалку убежал под кровать*. M.Petrosyan «The House in which ...», etc.

In the Tatar language moving off/away from the special reference point is explicated by the derived verbs, formed mainly by DT participle of verbs of moving on **-п + китү**. Direction of the action with the denotative seme "moving off/away", is rendered by the main verb, for example: **«move off/away by leaving a room»**.

3. *Голзилә мәсәләне аңлатып бирде дә, алар аппаратура алырга чыгып киттеләр*. *Gulzira explained the problem, they went out behind the hardware*. M.Kabirov «The Rain of Love: Stories»; **«move off/away by penetrating into a room»**. 3a. *Ирләр ... сөйләшә-сөйләшә, офиска кереп киттеләр*. *Man ... talking to each other walked into the office*. F.Tarkhanova «In the Ocean of Feelings: historical narrative, novel, stories, play»; **«move off upward»**. 3b. *Басуга җиткәч ... эссе кыр буйлап машина янына менеп киттем*. *When they reached the field ... in the hot field I went up to the car*. F.Shafigullin «The Boy and Three Racers: Narratives, stories»; **«move off downward»**. 3c. *Акация арасыннан тавышсыз гына чыгып, түбән урамга йөгереп төшеп киттем*. *Silently coming out of the action, I ran down the street*. F.Shafigullin «The Boy and Three Racers: Narratives, stories».

Often these analytical verbs of moving off/away are treated in the Russian language by the DVM with the prefix **по-** related to DT with DM of the "the beginning of the action", which indicates the presence of DT **participle of verbs of moving on -п + китү** of the differential semes "phase of movement", i. e. "begin to move away/off", "continue to move off/away" in the Tatar language. In addition, as a result of the use of the verbal units with implicit directive semantics as a motivating basis, in the above examples the synonymy with DT expressing the actions directed "outward", "inward", "up", "down" is clearly observed.

The initial case (чыгыш килеше) of the nouns (4a), as well postpositions, made up by wordforms of the initial case (4) express the initial point of movement:

4. ... *Мөнәвәрә апуга берни дә җавап бирмичә, өстәл яныннан торып киттем*. *Nothing asked aunt Munawarrah, I walked away from the table*. F. Shafigullin «The Boy and Three Racers: Narratives, stories». 4a. *Менә ул өй эченнән шуып чыгып китә....* *So he crawls out of the house, gets out of the yard to the street, connects with the heavens and disappears*. F.Bayramova «Forty Summits: Novels».

The terminal point of movement is marked mainly by the directional nouns (юнәлеш килеше) (5a), and also postpositions of Directional case (5) or postpositions formed by wordforms of Dative case (5b):

5. *Ул ашыга-ашыга борылды һәм, кире урманга таба шуып ките*. *He quickly turned and, waving his hands crept back towards the forest*. F.Shafigullin «The Boy and Three Racers: Narratives, stories». 5a. *Сөйләнә-сөйләнә, ашханәгә төшеп киттеләр*. *Talking they went down to the dining room*. F.Tarkhanova «In the Ocean of Feelings: historical narrative, novel, stories, play». 5b. *Менә ул инде Караболак елгасына якынлаша, ... һәм менә тәгәрәп, яр астына ук төшеп китә!* *Here he comes up to the river Karabulak, ... and now ... rolled over, down under the slope*. F.Bayramova «Forty Summits: Novels».

In German to represent movement in space directed at moving off/away from SRP, there are several productive DT with characteristic implicit modifications of this meaning.

DT ab- + **VM** expresses «the meaning of moving off/away from somewhere» (A.N. Zuyev, N.D. Molchanova, R.Z. Muryasov and others, 2000, p. 536), allows to express moving off/from the reference point at both a considerable distance and a spitting distance. Polysemanticism of the separable prefix ***ab-** is marked in many works on word-formation, but

the meaning «moving off/away from SRP» is pointed out by the authors as primary (H.Paul, W.Fleischer, I. Kühnhold, G. Mungan, M.Stepanova).

Indication of the special reference point of both as initial and final by DVM with the prefix **ab-** is facultative. The message about a starting point by means of possible PCC **von + Dat.**, according to G.Mungan, is redundant, as the starting point of the subject in the communicative situation is clear to the speaker and the listener (Mungan G. Die, 1986, p. 59).

6. *Als der Zug gerade abfuhr, sah Gerhard Jäger Annette plötzlich vor dem Fenster seines Abteils. When the train started, Gerhard Jaeger suddenly saw Anetta in front of the window of his car.* (Remarque E.M., 1993, p. 42).

Synonymous DT is formed by VM and the separable prefix **weg-**, that realizes the meaning of «moving off/away from a point» (A.N. Zuyev, N.D. Molchanova, R.Z. Muryasov and others, 2000, p. 455). Differential semes «move off/away at considerable distance», «disappear» allow to draw a parallel between German **DT weg- + VM**, Russian **DT y- + VM** and Tatar **participle of VM on -п + кыгу**. But the verbs with **weg-**, according to N.Shamne, distinguish the moment of moving off/away «as something categorical and as moving off/away for a long time, «away/off»; in the Russian language this meaning can be expressed in macrotext» (Shamne N.L., 2000, p. 95). Indeed, the empirical material is indicative of DVM with **weg-** of the potential semes «move away/off», «determination of action», «disappear for a long time or forever», which are strengthened by differential semes.

7. *Ich bin mit Prügeln aufgewachsen und dann von zu Hause weggelaufen. I grew up in a family, where they beat children, then ran away from home.* (Remarque E.M., 1989, p. 410).

For example, when the VM with **weg-** expresses the meaning «moving off/away of the subject/object from SRP at a spitting distance» is the verb *wegtreten*– step away, back off. The separable prefix **hinweg-** forms non-productive DP **hinweg- + VM** with DM «motion aside from the speaker» (Remarque E.M., 1993, p.216).

8. *Dann klappert es, und sie tritt von der Wand weg. He heard a noise, and she moves away from the wall* (Remarque E.M., 1989, p. 222)

9. *Ich <...> sitze sofort aufs neue in der Schaukel, die über die Erde hinwegfliegt. I ... get in the capsule again, which is flying over the earth* (Remarque E.M., 1989, p. 216).

The starting point of moving is SRP and is represented by PCC **von + Dativ**, designation by VM is optional.

The meaning of «moving off/away from something» (A.N. Zuyev, N.D. Molchanova, R.Z. Muryasov and others, 2000, p. 163) is expressed by the productive DT **fort- + VM**. For DVM with **fort-** are characterized by phase of motion. «The verbs with the prefix **fort-** point to moving off/away, but lay particular attention to the fact that the subject is to go further, that is, he keeps moving in space » (Shamne N.L., 2000, p. 95). In this connection, one can observe the synonymy of DM of the separable prefixes **fort-** and **weiter-** (Fleischer W., Barz I., 2012, p. 423).

10. *Nein. Als er plötzlich still war ... und alles so still ... und seine Augen ... da habe ich es nicht mehr ausgehalten und bin fortgelaufen. No. When he suddenly fell silent ... everything was silent ... and his eyes ... I couldn't endure it anymore and ran away.* (Remarque E.M., 1988, p. 42).

DT **davon- + VM** also designates the moving off/away of the subject/object from SRP. The separable prefix **davon-**, derived from the adverb **da** (here) and the preposition **von** (from, out of), incorporates SRP, «one moves off/away from an existing here (da) point (von). In the Russian language this point in space can be pointed to by the contextual qualifier (for example,

от него / from him)» (Shamne N.L., 2000, p. 95). That is, DVM with **davon-** serve to describe the same situation of moving when the starting point has been already mentioned in the context and is well known to the speaker.

11. *Sie ging rasch **davon**, zwischen den Tischen durch, dicht an der Tür vorbei. She quickly walked off between the tables, past the door* (Remarque E.M., 1988, p.488).

DT ent- + **VM** represents the meanings of «moving off/away from the starting point, escape from somewhere, from somebody with the verbs of motion» (A.N. Zuyev, N.D. Molchanova, R.Z. Muryasov and others, 2000, p. 127). Using DVM with the non-separable prefix **ent-**, one differentiates a number of differential semes: «get away secretly, stealthily, without being noticed» (12a), «avoid somebody, something» (12), «do something intensively». «In the verbs such as *entfallen*, *entfliehen*, *entschwinden*, *entweichen*, the derivational stem of which expresses moving off/away, the prefix **ent-** brings in the additional meaning 'intensiv'» (Fleischer W., Barz I., 2012, p. 386).

12. *Er hatte oft schon in seinen Kleidern geschlafen, um **ihr** zu **entgehen**; aber es war nur ein Verschieben. Es war **ihr** nicht zu **entkommen**. He often slept fully clothed, to come the habit off* (Remarque E.M., 1988, p. 36). 12a. *...sie konnten, wenn die Polizeikontrollierte, durch ihn zum Hof in eine Garage und **von dort auf die gegen über liegende Straße entkommen**. ... in the case of a police raid they could run away into the yard ...* (Remarque E.M., 1988, p.78). 12b. *Zwei Polizisten bewachten die Türen, **aus denen** niemand **entfliehen** wollte. Two policemen guarded the door through which nobody wanted to run away* (Remarque E.M., 1988, p.703).

When actualizing the seme «avoid somebody, something» Dativ (12) acts as a distributor marking the starting point. If the situation implies «get away secretly, stealthily, without being noticed», leaving a room, then the distributor is the PCC **aus + Dat., von + Dat.**, at that, one can trace the synonymy with **DT heraus-** + **VM**, explicating the action «outside» (12a), (12b). It follows therefrom that the subject crosses a border of the starting point.

CONCLUSION

The comparative analysis of DT with the meaning “moving off/away from the spatial reference point” has shown that this semantic parameter has similar means of expression in the Russian and German linguistic cultures and realized in correlative word-building patterns of the Tatar language. In general, the semantic structure of Russian, German, Tatar of the DVM consists of a series of the integrated semes, but the specifics of perception of the reality by the native speakers of a language is reflected most distinctly by the differential semes.

An example is the concretization of the position of the speaker who is at the same time as an observer from whose position, the situation is estimated. In terms of combinatory construction “DVM + PCC” direction of action in relation to the location of the speaker in the German language is expressed through the elements of the complex prefixes **him-** and **her-**, and in the Russian and the Tatar languages - via contextual qualifiers of the deictic character. This feature of the German language is a specific manifestation of linguistic self-centeredness on the one hand and the desire for language saving on the other hand.

The largest number of DT to express “moving off/away from RP” has been found in the German language. This indicates to a more detailed reflection of the fragment of the reality in the German linguistic culture that is probably determined by the needs of society, and the selected differential semes (for example “disappear for a long time”, “continued movement”, etc.) are indicative of a particular perception by the German natives of the category of space-time.

The greatest explication of the start and end points of movement by means of the PCC can be observed in the Russian and the Tatar languages, which is due to the desire of representatives of these cultures living in vast areas to restrict the space frames of the described action. In the German language the starting point of movement of the subject (via the prefix or the PCC) is often concretized, i.e. the prehistory of the action performed by the subject requires actualization, which also points to the specific interpretation of the reality.

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* As the studied formative morphemes in the German word-formation are interpreted ambiguously (separable, non-separable prefixes, prefixes semi-prefixes, the first frequency component in complex verbs, particle, etc.), we will denote them as “prefixes” after by E. S. Kubryakova. “From the point of view of the structural description of the language and making of word – building patterns the differences between these types of particles [affixes and semi-affixes] are irrelevant and, therefore, they can be regarded as derivational and identical morphemes – prefixes” (Kubryakova, E.S. ,1964, p.95).

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WESTERN AND EASTERN TRADITIONS OF ROSE IMAGE'S SYMBOLIC REFLECTION IN THE VLADIMIR SOLOVIEV'S POETRY

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ABSTRACT

Vladimir Soloviev's poetry, while relying on existing literature tradition, a romantic one first of all, is nevertheless representing an independent, peculiar field of his legacy. Reference to motive-imagery structure of Vl. Soloviev lyrics allows to disclose and complement the image of Sophia, the key image in his philosophic-aesthetic system. In lyrics of Vl. Soloviev the symbolic image of a flower is the most meaningful of all subject symbols and requires a separate study. Poet's interest to symbolic designation of flowers is explained by general synthetic orientation of "silver age" of Russian literature and culture for searching of those sense dominants which, being a focus of ambiguous semantics, would at the same time represent general meaning and general accessible realias. Flowers match stated signs.

Key words: lyric, subjective image, symbol, cultural tradition, image of Sophia, synthesis.

INTRODUCTION

Poetic legacy of outstanding Russian philosopher, publicist, literal critic Vl. Soloviev, who stood at the origins of Russian spiritual renaissance at the end of XIX– beginning of XX century, is, on one side, closely connected with Russian classic tradition, representing the expected result of a whole era of Russian poetry started by Zhukovskiy, continued by Tyutchev and received its completion in lyric of late Phet. At the same time its' symbolical in spirit of a new time that determines aesthetic of new literature phenomenon, symbolism. Symbolic images of Vl. Soloviev asserted influence over works of A. Blok, A. Belyy, Vyach, Ivanov [Payman, 2000], [Niva, 1995]. Although, as researchers note, symbolic images of Soloviev are usually manifested "in immobile and undeveloped form, as permanent metaphorical cliché", approaching by its nature "to traditional religious symbolics" [Zhirmunskiy, 2001], but nevertheless the image level of lyric accumulates within and is an artistic expression of philosophy-aesthetic ideas of the thinker. Semantically capable subject symbol "flower" in Vl. Soloviev's lyric that had adsorbed cultural ideas of West and East requires an independent consideration as the case of transgression to verbal symbolization in a word. Because it clearly reflects the ratio between a subject and a word that means it. Philosophic language of "landmark" era could determine such understanding as "integral sameness of ideal and material" [Losev, 2000].

The flower symbolic is highly characteristic for the end <of XIX century> and especially for the beginning of XX century. Interest to symbolic designation of flowers is explained by general synthetic orientation of "silver age" of Russian literature and culture for searching of those sense dominants which, being a focus of ambiguous semantics, would at the same time represent general meaning and general accessible realias. Flowers match stated signs because

due to their centuries-long symbolic load "had synthesized pagan and Christian motives, determining diverse symbolic meanings in different contexts" [Yeliseeva, 2001].

METHODOLOGICAL FRAMEWORK

The theoretic-methodological base of the article became conceptual provisions on works of leading domestic and foreign literature theorists V.M. Zhirmunskiy [Zhirmunskiy, 2000], Yu.M. Lotman [Lotman, 2000], Z.G. Mintz [Mintz, 1974], A. Hanzen-Leve [Hanzen-Leve, 2003] as theorists of literary text, including symbolist. In the field of aesthetic the works of A.F. Losev [Losev, 2000], Yu.B. Boreev [Boreev, 2002], V.V. Bychkov [Bychkov, 1999] are valuable.

Comparatively-historical method allow to disclose the history of ideas of symbolic image of rose flower in centuries- old Western and Eastern cultural tradition.

Comparatively-benchmarking <analysis> had granted the ability for correlate content of meaningful for work of Soloviev symbolic image of rose with all other possible fillings of this image existing in the world culture.

RESULTS

Symbolic Image of Rose in the World Cultural Tradition

Flowers were chosen as symbols due to many reasons. Researcher of such mystic teachings as Freemasonry, Kabbalah, Rosicrucian symbolic philosophy, Manly Palmer Hall notes that a vast diversity of flora allows to find some plant or flower that would be suitable for some abstract quality by form. A plant could be chosen due to some myth connected with it (laurel tree, jonquil), to specific conditions of its growth (orchid), to form (passiflora, Easter lily), to flower's beauty and odor (verbena, lavender), due to preservation for indefinite period of time (immortelle) or due to its unusualness (on case of sunflower and heliotrope that were worshiped as sacred due to their ties with the sun) [Hall, 2003]. Besides, qualities of local flora were determining one or another choice. So, for example, German medieval poetry "picked" the linden, Russian folk song selected arrow wood, cherry, rue, periwinkle etc. Flower's beauty calls out a row of associations, whose quantity and diversity depend on capacity of image, at this "the flower's image almost disappears behind the human content suggested to it" [Veselovskiy, 1989].

Of all flowers, rose is one of the most complicated symbols having a century-old cultural tradition. It symbolizes heavenly perfection and earthen passion, time and eternity, love and death, fertility and virginity. Being a flower of female deities, rose means love, life, creativity, fertility, beauty. As far as the flower was spreading from Persia through Phrygia and Makedonia to Greece and Rome, and then to northern part of Europe, the establishing of symbolic image and enrichment of its internal content was going on. Understanding of rose as a symbol of martyr's blood and martyrdom in general comes from myths of Ancient Greece. According to myth, rose was created from blood of Adonis mortally wounded by boar. Aphrodite, who was in love with him, mixed his blood with nectar and turned into a blood-red flower. According to other legends, rose was white at first, but became red from blood of Aphrodite pricked by thorns when she was looking for Adonis [Kun, 1975]. Rose is considered as sacred flower both in Christianity and in Islam. Since times of st. Ambrosius rose became a symbol of blood spilled by crucified Christ in Christianity. That's why for Christians a blood-red rose and its thorns are a symbol of passions of Christ and martyrdom, a symbol of Christ himself, of suffering Christ. Cross in combination with

five rose petals becomes a symbol of Resurrection and joy. And Koran says that rose emerged from sweat drops of prophet Mohammad.

In Christianity the image of rose also gets close to image of Holy Mother that is either sitting in a rose orchard, or crowned by roses. Virgin Mary pictured in Italian paintings as Santa Maria della Rosa holds a rose (or rose is held by the infant Christ). Comparison of Holy Mother to rose is not of catholic origin, it belongs to Efraim the Sirian and exists in the most ancient theotokions of East liturgy, and then appears in West at Sedulius the Caelian. And finally, the fact should not be forgotten that rose was a symbol of Rosicrucians - a cross made of roses or wooden cross with a rose in the center. Large quantity of petals symbolized a degrees of devotion, and the center of rose, by opinion of order's members, represented a point of unity, the heart of Jesus Christ, divine light, the sun in the center of wheel of life. Rose grows on the Tree of Life, this symbolizes rebirth and resurrection.

Rethinking of Rose Symbolic Image in Vl. Soloviev's Lyric

Vl. Soloviev, being involved in studying of mystic teaching, was acquainted with teaching of Rosecrucians. It's not surprising that rose attracted him by its ambivalence, complicated sense semantics. That's why the image of rose can be met within all period of his work and is directly connected with image of Sophia – the key image of philosophical-aesthetic system of Vl. Soloviev.

Three stages could be distinguished in lyric, dependently on apprehension and transformation of this dominant image.

1. Early Lyric (1875-1879)

Year 1875 is a landmark for this period, because that's when date of young poet with Sophia in Cairo happened). In early poem "My czarine has high palace" (1875) the image of rose is presented and a flower that grows in orchard of the woman whom poet calls "my czarine". Epithet "czarina" is an often characteristic of image that appears in front on lyric hero in splendence of its beauty. M.F. Murianov points at possibility of comprehension of rose as a symbol of heavenly garden of Eden, symbol with features of knight erotics, connected with serving to Lady Fair and ascending to ancient interpretation of rose as the flower of Aphrodite [Murianov, 1999]. In poems of this period the image of rose is a characteristic of "heavenly" ("flaming roses of the sky", "rose of heaven") and is connected to image of Sophia, her appearing or waiting for her appearing. Approximation of images of Sofia and Holy Virgin, characteristic for Byzantium-Russian and Catholic traditions, is also characteristic for lyric of Vl. Soloviev. Symbolic image of rose is one of signs of connection existing between these two images. An example is the poem "Lauds and prayings to the Holy Virgin" (1883). While calling it "acathistus" (genre of church canticle, poem-hymn in honor of saint or holiday, written by the example of "The Great Acathistus" - a hymn in honor of Holy Mother, the monument of Byzantium literature of V-VII centuries), Soloviev, nevertheless, uses the same image row as in poems dedicated to Sofia ("Today she came all in azure", "My czarina has high palace...", "Pray for revelation of great mystery") [Soloviev, 1994].

2. Poems of Years 1880-1892

Image of rose in poems of this period does not undergo substantial changes and stay a symbol of Sophia's divine beauty ("And Zion fortresses do not waver, "and beauty of Saron gorgeous roses does not fade...", "And suddenly roses spilled like evening dawn...")

In translations of Hafiz, made from German, Vl. Soloviev is also addressing to image of rose, fancied by Sufi poetry, filling it with the same content: "Он попал внезапно в секту // Злых еретиков, // Опьяненных и влюбленных // В розу соловьев". ("And suddenly he find himself in sect of evil heretics, of nightingales inebriated and enamored in rose"). Structurally, the ghazel should be ended by *beit* (*distich*) that included a name or plum-name of poet. As we can see, Vl. Soloviev had written his name in concluding row of the poem (nightingale - соловей). For Sufi love lyric is characteristic to fill the confession of poet in love to a woman with mystic sense. Behind this confession stands the striving of Sufi to behold the God, because namely this is understood under "love," and under the image of Beloved Sufis understand the divine truth. Exactly as in poetry of Hafiz, a nightingale that glorifies a rose is an embodiment of that spiritual perfection necessary for comprehension of this divine truth.

3. Poems of 1892 and Following Years

In this period of his creativity Vl. Soloviev comes to dialectic uniting of images of Sophia (impersonating divine, unearthly, Eternal Femininity) and the Soul of the World (impersonating earthly, human) and underlines that existence of one *hipostasis* is impossible with existence of the other one. Illustration of this process in lyric is the poem "DasEwing-Weibliche". Here Soloviev develops ideas of Plato about existence of earthly and heavenly Aphrodite and writes two images. Soloviev calls the first image "mundane", representing the "image of beautiful body", i.e. characterized by exterior beauty and being an embodiment of earthly love. To this Aphrodite is opposed an unearthly, heavenly Aphrodite, impersonating Eternal Femininity. Now the rose could be associated with the Soul of the World too ("Do you remember roses over foam white, // Purple glow in azure waves? //Do you remember image of a body fair...") and with Sophia ("And I fall asleep, and when I woke alert - // the earth and heaven sphere was breathing roses") [Soloviev, 1994].

As A. Hanzen-Leve writes, the theurgic idea of "godmanhood" put force by Soloviev "ascends to hermetical-gnostic idea about joining of heaven and earth, some syzygy of divine and human origins" [Hanzen-Leve, 2003]. In this case Sophia is an impersonation of principle of alliance, archetype of unity and striving of the world's soul to unity.

DISCUSSIONS

The problem touched on in this research was studied in literary studies mostly in plane of impact of philosophic and literary-poetic works of Vl. Soloviev on symbolism of the silver age. So, for example, Sukhodub T.D. analyses connection of Silver age symbolism with teaching of V.S. Soloviev in aspect of philosophic and literary work in details. Review of different approaches to this problem with use of methodology of hermeneutical understanding of the truth allows author to consider ideological succession between philosophic and world view position of philosopher and creative paradigms of symbolism theoretics [Sukhodub, 2012].

General Ancient Greek myth-poetic tradition in literature of Russian modern and, particularly, in work of Vl. Soloviev were considered in monograph of Arefieva N.G. [Arefieva,

2007]. From the point of view of ambiguity and versatility of symbolic image of Sophia, the undoubtedly interest is presented by works of Kravchenko V.V. [Kravchenko, 2006] and Karpeev A.M. [Karpeev, 2007]. The aspect we are interested in, the subject symbol of rose and its re-thinking by Vl. Soloviev, was not considered.

CONCLUSION

Versatile symbolic image of rose in lyric, connected to image of Sophia that is a dominant for all works of Vl. Soloviev, allows to comprehend the idea of unitotality and synthesis that received the theoretic comprehension in his philosophic-aesthetic works. The concept of "synthesis" which is so important for Soloviev and symbolist poetics is usually considered under influence of Hegelian terminology, as removal of oppositions of "thesis" and "antithesis". But Z.G. Mintz was already pointing at completely different comprehension of "synthesis", "harmony", "unity" in frames of the same traditions, not as controversies removal but as their "aggravates antithesis, "dialog" co-existence in frames of new complicated wholeness" [Mintz, 1974]. Poems of the last period are illustrating this saying in the best way. While defining such ideal in contemporary terminology as polyphonic structure of the world, one should not forget about its connection with Soloviev's synthesis.

RECOMMENDATIONS

Materials of this article can represent interest for specialists and students involved in studying of Russian philosophic-aesthetic thought and literature of the beginning of XX century.

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COMMUNICATIVE PROPERTIES OF THE PERSONALITY AND CULTURAL CONGRUENCE AT YOUNGER SCHOOL AGE

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ABSTRACT

High-quality and quantitative results of the empirical research directed to detecting communicative properties of the younger school age child identity in case of the different cultural congruence level are given. Three levels of cultural congruence depending on compliance of the younger school student behavior in a standard situation are experimentally revealed. The standard situation acts as a standard situation of social interaction in which social behavior rules are rather precisely determined. The comparative analysis of communicative features of the examinees personality with the different cultural congruence level is carried out. Reliable distinctions on such personality characteristics as "sociability", "social courage" are established. It is revealed that distinctions in behavior and feature of communication are characteristic of different levels of cultural congruence of younger school students. Younger school students with the high cultural congruence level are open and sociable. They perceive and carry out the rules and standards of behavior shown them. In this group of children factors of cultural congruence are successfully developed: "social interaction", "educational competence", "obedience", "self-checking", "self-service", "regimentation". They showed more successful cultural fitness and mastering requirements of surrounding life that demonstrates understanding and compliance of a standard situation. Examinees with the low cultural congruence level are closed and sensitive. They showed the low level of development of normativity. Successfully to be socialized, meeting all standards and requirements of culture, they need to learn to interact with other people. Also they need to learn irrespective of the desires to respect the rules and rules of which the standard situation characteristic of this age consists: to increase progress in study, to improve the discipline, self-checking, to learn to be independent and to control the behavior.

Key words: *cultural congruence, standard situation, regulation, rule, culture, subject of culture, children of younger school age, feature of the personality, communicative properties of the personality.*

INTRODUCTION

Studying at school, the younger school student appears in a unification situation when the single requirements regulated by the regulations established in culture are imposed on all children. In this case the situation containing a cultural regulation assumes compliance to the rule which is standard within culture (Bayanova and Tsivilskaya, 2014).

Within N. E. Veraksa's concept "the standard situation" is determined as "a standard situation of social interaction in which social behavior rules" are rather precisely determined (Veraksa, 2000).

D. Kanter allocates the following situations where everyday life (Canter, 1986) proceeds, and, therefore, regulations and rules of conduct of the person are implemented there: house, workplace (school), public associations (circles, sections), public places (museums, cafe, park).

The psychology in case of the child's research in a standard situation is designed to reveal how the child differentiates the rule in a situation as he builds the attitude towards him as far as at the child internal installation (disposition) in relation to the shown regulation is created (Bayanova and Mustafin, 2016). The concept "cultural congruence" determines degree of compliance of the child of a standard situation. The adult broadcasting the rules set by culture is capable to make assessment of cultural congruence of the younger school student (Bayanova and Mustafin, 2013).

The research conducted by group of scientists abroad showed positive results concerning the aspiration of children to meet the standards reigning in group:

Professors of L. Ross, R. E. Nisbett claim that the context of a situation in which we appear significantly influences our behavior (Ross, 2011).

The same thought is developed by Ap Dijksterhuis, claiming that situational regulations represent interrelation of the environment and standard behavior, and it means that the environment automatically directs standard behavior (Ap Dijksterhuis, 2003).

By scientists of K. L. Mulvey, A. Hitti, A. Rutland, etc. it was revealed that younger school students, communicating with each other, create the groups having moral or cultural beliefs, visit of one educational institution, and also a sex in the basis. With age children showed a big capability independently to make the decision, irrespective of the regulations reigning in group. (Mulvey et al., 2014).

Discrepancy to rules in a standard situation can lead to an exception of social groups (Tsilvskaya, 2015). Scientists of M. Killen, J. Lee-Kim, etc. are convinced that the exception of social groups is a source of the conflict, a stress and tension in public life (Killen et al., 2003).

The Russian researchers note that the aspiration to meet social norms at younger school students is rather big regardless of specifics of the educational environment (Ulanova, 2009).

A. K. Pashchenko in the researches revealed the following features of a standard situation of younger school students (Pashchenko, 2010):

Among younger school students there are high-status students who mastered the regulations offered by teachers. Some of them appear in a situation of search of an opportunity to implement themselves, others realizes the needs for the limits of behavior determined by adults. Middle-status students are characterized by shift in perception of a standard situation from impulsive behavior to standard. Low-status students are characterized by not inclusiveness in general activities, group regulations for them aren't significant.

At younger school age there are profound changes in psychological shape of the child; various spheres of his mentality develop. We made an attempt to research communicative properties of the identity of younger school students depending on compliance degree children of a standard situation.

ORGANIZATION AND METHODS OF A RESEARCH

1) Research students of the second, third and fourth classes of comprehensive schools of Kazan and Chistopol have taken part. The total amount of selection has made 188 people. From them 100 boys and 88 girls aged from 8 up to 11 years.

2) In the diagnostic purposes the following techniques have been applied:

3) the technique "Definition of cultural congruence of the younger school student"

designed on the basis of theoretical researches L.F. Bayanova, for a research of features of compliance of the younger school student behavior to a typical range of the rules characteristic to age of the subject and accepted in this culture;

4) the personal questionnaire of R. Kettell modified for children of younger school age adapted by E. M. Aleksandrovska.

RESULTS

At the first stage by means of a technique "Determination of cultural congruence of the younger school student" was estimated compliance of the younger school student behavior to cultural rules. At children's age where the social situation of development is determined by educational activities which are controlled and estimated by teachers, cultural congruence was estimated by teachers who acted as experts.

By results of diagnostics groups of examinees with the certain cultural congruence level depending on the level of interaction of the younger school student with a standard situation (Bayanova, 2015) were allocated.

1. Interactive level (high cultural congruence level), reflects compliance of the subject of a standard situation in real behavior. These are the children who mastered the regulations offered by teachers which are authorities on group. They realize these rules and on the example, broadcast standard of behavior for peers.

2. Reflexive level (average level) which reflects a disposition (internal readiness or unavailability to correspond to the rule of a standard situation). These children know and understand the rules of conduct demanded from them and can correspond to them. However they are less successful in regular accomplishment of required rules.

3. Perceptual level (low level) connected with perception of a standard situation and differentiation of the rule. These children understand rules and requirements which are imposed on them by teachers. Owing to any reasons group regulations are insignificant for this category of children or can't regularly be carried out.

Distribution of examinees on levels of their cultural congruence is provided in table 1.

Levels of cultural congruence	Number of persons	Percentage of subjects (%)
Interactive level	22	12
Reflective level	142	74
Perceptual level	24	14

After studying of results of diagnostics of cultural congruence at younger school students it was revealed that in selections of examinees various degree of expressiveness of factors of cultural congruence is observed. In the computer SPSS Statistics 17.0 program by means of Student's (table 2) t-criterion we have studied influence of factors on the cultural congruence level of students. Reliable distinctions on all factors in groups of examinees with the different cultural congruence level are established.

Factors of cultural congruence	Average values in the group with the interactive cultural congruence level	Average values in the group with the reflexive cultural congruence level	Average values in the group with the perceptual cultural congruence level	t-test of Student	
				The empirical value of the t-test	P level of significance (at $p \leq 0,05$)
social interaction	26,7	21,8	14,5	14,230	0,000
educational competence	25,8	21,1	14,1	13,826	0,000
self-control	27,6	24,7	16,6	14,318	0,000
tameness	24,9	20,1	11,9	16,055	0,000
self-service	14,6	12,3	7,9	11,483	0,000
regimentation	15,8	14,0	10,2	10,558	0,000

Note: Reliable distinctions in expressiveness of factors of cultural congruence in groups of examinees at the set reliability level $p \leq 0.05$ are highlighted in bold type.

Further we have studied and analysed personal features of younger school students depending on the cultural congruence level which help children to meet in the best way shown rules and standards, that is influence normativity of the personality.

For studying of personal characteristics of children of younger school age R. Kettell's questionnaire in E. M. Aleksandrovskaya's adaptation has been used.

Average profile of communicative features in groups of children with the different cultural congruence level, and also results of statistical reliability of distinctions of arithmetic averages on factors of A, E, H personal questionnaires of Kettell are presented in table 3.

Factors Cattell personality questionnaire (Children's version)	Walls in the group with a high cultural congruence level	Walls in the group of middle-cultural congruence	Walls in the group with a low cultural congruence level	t-test of Student	
				The empirical value of the t-test	P level of significance (at $p \leq 0,05$)
Factor A (communicative)	7,2	5,9	4,5	4,769	0,000
Factor E (the tendency to self-affirmation)	4,3	3,5	3,6	1,096	0,285
Factor H (social courage)	6,2	4,9	3,8	3,874	0,001

By means of Student's (tab. 2) t-criterion reliable distinctions according to such personal characteristics as "sociability", "social courage" in groups of examinees with the different cultural congruence level has been established.

DISCUSSION

At younger school age the normativity as the characteristic of the personality has a number of features that is connected with process of forming of the highest mental functions. The normativity of the younger school student is characterized by ability to strictly carry out the rules set by adults, to be obedient, to acquire the school program, to be able to serve itself, to be able to control the emotions and behavior.

The analysis of results showed that with increase in cultural congruence level degree of expressiveness of the factors determining compliance of the child of a standard situation raises.

With increase in cultural congruence level younger school students interact with adults and children more successfully (a factor of I "Social interaction"). They don't lie, don't deceive, keep the promises. They are able to find mutual understanding with people around, are capable to see and respect the personality in other person, are ready to take part in his affairs and to allow it in the company. Children it is amicable and frictionless play, sponsor younger. These children kindly treat the interlocutor, aren't called, don't fight, don't offend other children. Children with high rates on this factor are characterized by flexibility and compromise nature in case of the problem resolution in conflict situations, the aspiration to be in a consent with opinion of people around, consciously adapt, conforming to the rules and regulations of good form in the relation with people.

On a factor of II "Educational competence" children with the high cultural congruence level are characterized by educational achievements, ability to perform intellectual tasks, ability to study and operate with knowledge. They correctly speak and pronounce words, competently read and write, that is have the developed speech and are able to state the thoughts accurately. They are susceptible to information and support the knowledge new, read much, develop the memory. They think before to state something or to do. We assume that this group of children adequately estimates itself and the place in educational activities, they are able to receive and use new knowledge, understanding their need.

High cultural congruence level leads excellent discipline, a clear understanding and observance of required rules and standards of behavior. Children with an appreciation on this factor have socially approved characteristics: persistence, consciousness, tendency to observance of etiquette. To conform to such standards, from the child the application of certain efforts, availability of the accurate principles, beliefs and accounting of public opinion is demanded. The factor III "Self-checking" measures the level of internal control of behavior, integration of the child in standard space of school and social groups. This group of children is characterized by focus, strong will, ability to control the emotions and behavior, they can't kill a conversation of adults, not to play about, not to rustle, not to make mistakes in home works, to be attentive, to watch a bearing, to beforehand collect school supplies and a portfolio in school.

The cultural congruence level of the younger school student is higher, the above the child is oriented to relations with the adult, broadcasting cultural regulations and rules of conduct. The child, imitating the authority, reflects required cultural regulations. The behavior of the child meets expectations of the adult: he respects and obeys seniors, fulfills requirements and pleases parents, isn't late, arrives in time home, doesn't leave without the permission the house (a factor of IV "obedience").

With increase in cultural congruence level the level of awareness by the child of need to be able to care for itself, to help relatives increases. Children without reminders, independently: help parents (on economy), clean up (the room and on the house), help to wash the dishes, and also follow rules of personal hygiene (a factor IV "Self-service").

Rules of a factor VI "Regimentation" are precisely certain and strictly established for daily execution by the younger school student: to do home works, not to miss lessons, to obey and receive good marks. This factor characterizes a main objective of the younger school student – to study well. Three rules from four are caused by educational activities which are the leader at this age. By means of educational activities the main relations of the younger school student with society are performed. Obedience of the child helps it to master the rules and regulations shown by adults, and successful study helps it to be self-assured more. The child will correspond in the best way to a standard situation, to adapt in cultural society more successfully.

These features of normativity affect features of the identity of younger school students. The children who are differently corresponding to a standard situation have various communicative properties of the personality.

The children having the high cultural congruence level (12% of examinees) are emotional, open, benevolent, sociable, with rather developed social and communicative skills (A factor). They are rather obedient and compliant (E factor), aren't conflictual, dependent on adult and other children. It is connected with features of a social situation of development of younger school students when the teacher acts as the mentor who is strictly requiring accomplishment of rules, checking each action of the school student. The teacher and other successful students are an authority for younger school students, children consciously submit to the authority. Children of younger school age with the high cultural congruence level differ in social courage, come into contact with adults easier, communicate easy (H factor). Results of the techniques used in a research showed more successful cultural fitness and mastering requirements of surrounding life in this group. It demonstrates understanding and compliance of a standard situation, to perception and accomplishment of required rules.

Examinees with the average cultural congruence level (74%) differ in simple and optimistical nature (factor I). They often don't argue the point of view, are guided by opinion of people around, follow more pre-potent and easily give in to authorities. They are passive and submit to the obligations (E factor). Children of this category are shier and timid, prefer to have one-two close friends, can't support broad contacts (H factor). These features allow children to adapt, but not to change a condition in social group what they by results of diagnostics don't aim at.

Examinees with the low cultural congruence level (14%) are more closed, sensitive and stubborn, than other groups of examinees (a factor And). These children don't aim to ego-trip (a factor E), they are compliant and obedient, show dependence on adult and other children with higher authority. They possess supersensitive nervous system and sharply react to any threat, are also timid and shy in relations with adults (H factor). These children can't support broad contacts and don't like to work together with others. Children with the low cultural congruence level perceive the rules and standards of behavior shown by adults, but not always carry out them, showing inconstancy and not concentration. Their normativity is at a low level and successfully to be socialized, meeting all standards and requirements of culture, they need to learn to interact with other people, and also to open itself for new acquaintances and communication. Also they need to learn irrespective of the desires to respect the rules and rules of which the standard situation characteristic of this age consists. They should increase progress in study, to improve

the discipline, self-checking, to learn to be independent and to control the behavior.

Daily carrying out the rules ordered by adults, the younger school student aims to correspond to authority which teachers and parents – the adults broadcasting regulations and rules of conduct are for it. It demonstrates that the child wants to correspond to these rules, to be successful, so to adapt in standard space in which it appears daily (comprehensive school, music school, sports section, a creative circle, the house).

Results of a research can be useful to school teachers and psychologists for the purpose of increase in efficiency of the decision in the tasks of age and psychological nature which are really arising in educational institution by them. And also to parents for forming of the educational process directed to formation of the standard identity of the child.

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REFLECTION ON THE PHENOMENON OF CONTEMPORARY PHILOSOPHY AS THE METHODOLOGICAL BASE OF SOCIAL SCIENCES

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ABSTRACT

The article investigates the phenomenon of philosophy as metascience and methodology of social sciences. The tendency of smoothing of fundamental dialogic philosophy is based on certain theoretical set of west-european theoretical thought that is emerging in modern times, and can be defined as bourgeois. The logic of individualization and nulling of the history arising at the time leads to a particular form of totality of the findings from the perspective of the concrete discourse. Philosophy for its existence must be intrinsically dual and not self-identical. Homogenization of thought is its death. Only differences can create the movement of thought. That is why philosophy has always needed some form of exit from the state of sociality in existence. Being bourgeois by origin, it must find a point of outsidedness, allowing to see the totality in the form of the Absolute, to assume the possibility of development. The philosophy today can be as a sphere of free spiritual production on the assumption of building polyphonic discourse if to proceed from the idea of anthroposociogenesis as an incomplete process leading to broadening options and needs of socialized man.

Key words: *the opposition “bourgeois – proletarian” modern philosophy, spiritual production, individual social totality, a-historicism.*

INTRODUCTION

The subject of investigation is the philosophy in a situation of homogenization of the conditions of its existence. One can formulate the question differently: is the modern philosophy totally inherently bourgeois or there is the opportunity to go beyond the uniqueness of its social, ideological and methodological constructions.

We proceed from the fact that the existence of philosophy meant the fundamental dialogueness that was expressed in different variants: materialism / idealism, the secular / religious, the rationalist / irrationalist, etc. This dialogueness can be represented as an expression of the principle of falsification in philosophy, which is an evidence of its deep theoretical nature if not its being scientific. From our point of view, only when preserving the polyphonic context of philosophizing and its results, one can talk about philosophy in its current state.

METHODS

The initial methodology is the methodology of Marx, that is, the dialectical materialist interpretation of the principle of historicism.

DISCUSSION

We will refer to bourgeois as the specific orientation of theoretical thinking which has developed in Europe since the 17th century. We will start with the Marxist thesis: who possesses the means of the material production, possesses the means of the mental production. So, in total domination of the bourgeois relations all spiritual (already - theoretical) products, including philosophy, by definition, will bear the imprint of bourgeoisness. But what should influence the philosophy it not to become bourgeois totally, but go beyond the concrete world vision and *appropinquate* to the universality, not only *pretend* to it? Can philosophy today recognize an unfinished process of anthropo-socio-culture-genesis and, therefore, admit the possibility of the outsideness point in relation to the existing social circumstances, that is, can it be non-bourgeois? Otherwise, we can really suggest the end of philosophy in logic, which Fukuyama suggests the “end of history” in. And finally, is there a possibility for philosophy in its original split to act as a methodology of social cognition?

These issues are the consequence of the recognition of a total point of view, which we conventionally call the adoption of the bourgeois principles and standards of thinking. The definition of philosophy as a private discourse claiming the status of universality, which is so popular in the postmodern discourse, is a tacit acceptance of that there is a certain common line that does not imply a different optics of appreciation of the world.

It is obvious that this issue cannot be resolved from any anthropological position, because we are not faced with the non-historical “man in general”, who is no less abstraction than “a person”, “an individual” or “a representative of a class”. A concrete socio-historical personage acts in the society. “Man in general” is a fiction. It is impossible to find him in the logic of elementarization.

Then the possibility of philosophy’s going into a horizon of universality is connected not with the ability to accept the standpoint of “man in general”, but with the ability to see the difference of a single and a unique in the genetic antinomy. But as soon as the theory (including the philosophical one) begins to see itself as a unique and a universal, or as soon as we appeal, on the contrary, to infinity of distinction, we find the risk of death of the philosophy, which will be shown in its embourgeoisement in a particular historical event.

Philosophy has always developed in a polemical and dialogic situation. At the turn of XVIII-XIX centuries, it resulted in the polarization of positions between materialism and idealism. When this dichotomy soon displayed its ultimate, another dichotomy became necessary: for example, national - transnational, although philosophy runs away from this national specificity and clings to the transnational nature of the scientific (philosophical) thinking. But it is XX century that has shown how pronounced the national character in philosophical studies is manifested. Differences are essential. «I’ll teach you differences», - says Kent in “King Lear”. And these differences are not just of hierarchical plan as seen in Shakespeare's tragedy. This difference is a form of self-motion and self-preservation of the world. The very philosophy always realized its heterogeneity, which was expressed in the oppositions: classical - non-classical, continental - analytical, scientism - anti-scientism, etc. However, pathological desire to overcome various forms of splitting the total (the third line in philosophy, transnational form of social organization, the statement of absence of antagonistic contradictions in social development, etc.) pushes on the very philosophy into the state of entropy, which, in the upshot, is synonymous with death. However, the risk of total logic of differentiation also exists.

Can we continue differentiation and accept the opposition “bourgeois – proletarian”? One should think we cannot, as the proletariat is, too, a theoretical construct that came into being within the framework of capitalist cultural production. Here one can agree with Bourdieu who says that there are no classes, but there is Marx's notion of class (Bourdieu P., 1979, p. 670). Of course, there are no classes, and the revolutionary proletariat, which Marx and Engels had to create from the available raw material. This class was completed first in theory. But brief classics of its real existence was the turn of XIX-XX centuries, when the theory created the industrial proletariat, which could become the vanguard and the revolutionary force at the same time, and the gravedigger - of not only the bourgeoisie but of the capitalist mode of world order. However, the period of classics was, as usual, brief. The proletariat became the real expression of bourgeois society and the processes of embourgeoisement and proletarianization displayed the two sides of the same coin. Thus, the opposition “bourgeois – proletarian” is not appropriate for the analysis of the prospects of the state of philosophy, as, in fact, it is one and the same thing.

Proletarian culture today is rather minus than plus. Transnationality, globalization are the liberal slandered logic of proletarianization. Thus, the mechanisms of ideological influence did mind suitable for the absorption of liberal ideas and globalization conforming to one narrow pattern, which makes bourgeoisness in the logic of our reasoning. At the moment, there is a necessity of criticism of this state of being bourgeois / proletarian, which today can be done only from a theoretical stand.

Proletarian culture is a bourgeois twist, which also degenerates into proletarian culture. Liberty, equality, fraternity is an abstract slogan of the bourgeois, which is caused by a kind of rootless bourgeois, lack of birthright. A nobleman has his ancestors, a proletariat - the descendants (let us remember the history of Rome). A bourgeois is alone in this fast moving world. It is an individuality of the present, without time vectors.

Current proletarian interpretation (including Marxism), neglect of the ancient sense (proletarians are those whose only property is their offspring, which means that they have future) gradually deprived the proletariat of time perspective. A roughly understood mission of “the gravedigger of bourgeoisie” made its actions one-dimensional. It is no accident Lyotard says that the proletariat has lost the revolutionary spirit and become less progressive than the bourgeoisie, forced to search for new forms of survival (Lyotard J.F., 1984). The vector of proletarianization today is the vector of elementarization of social life and thought. We happen to be witnesses of the exhaustiveness of the capitalist mode of production, under these conditions “bourgeois” and “proletarian” become synonymous in the horizon of self- and mutual destruction. This is a kind of political postmodernism locking the state of social and political entropy. In this situation, the homogenization of thought is inevitable: who have the means of material production, those have the means of the spiritual production.

However, the metaphysical nature of man makes him look over the border, and this means that philosophy will seek for theoretical constructs to allow to go beyond the existing. A. Badiou writes that philosophy is the unity of the four conditions: poem, mathematics, polity and loving pair (Badiou A., 2013). The disappearance of at least one component leads to infringement of the actual philosophical beginning. Hence Heidegger nostalgia - the desire to be everywhere like at home, impossibility to exist in the same bracket. And here we need the courage to give a name that has not yet been named, or go back to the name to have been slandered, forgotten. According to Heidegger, courage of thought consists not in saying something new, but in saying the thing to become perceived as a trivial or false if you are convinced of its truth (Heidegger M., 1998). And here it turns out that the social standpoint of

this theoretical possibility non-self-identity today, as yesterday, virtual, utopian, but there is no the other one. This is communism. It is not a matter of apology for the communist idea, but of the fact that there is no one to formulate this “non-existent” better than Marx: communism is not a political situation, social organization or cultural project. Communism is an energetic principle of “the near future”, the horizons of which can be determined only apophatically.

For a long time philosophy is looking for terms to label this state beyond Marxism: Different (to replace Other), Approaching (versus the future that grows out of the present and is not its overcoming), etc. Along with these abstract principles there is the principle of communism - criticized, trivialized, but persistently ingressive into any socio-theoretical discourse.

What allowed Marxism to be non-bourgeois and not to fall into the abyss of proletarian culture? Curiously enough, its non-totality, which persisted even in Soviet times, for the totality of the ideological regulation. In this respect, interesting is the journal “The Problems of Peace and Socialism”, issued from 1958 to 1990 in almost 30 languages of the world. The editorial office was in Prague, and the authors working there lived on the border of the two worlds. The ideological governing body was from Moscow, but the very principle of cooperation with the representatives of the world communist movement included all kinds of people into a range of contacts of “the residents of Prague”. Among them there were people who fought on the side of Nazi Germany, people from the poorest countries of the Middle and Far East, some of them found themselves on the horizon of the communist movement almost by accident, the representatives of the spontaneous and poorly formalized Latin America (Editor «The Problems of the World and Socialism» 1958-1990, accessed may 2016). They said that the residents of Prague working in the editorial office of the magazine, they turned “from communists into humanists” and they “were destined to participate in the dismantling of the very communist patterns of thought and behavior”. Such patterns provided non-totality of thought.

The loss of polyphony leads to flattening of the theory, note it on the horizon of the spiritual components of ideological production, which will be a symptom of its inevitable bourgeoisness. Therefore, not only the Western European philosophy, but any other and the Russian as well come into the horizon of the bourgeois philosophy today.

How can one describe the inner logic of the bourgeois philosophy? Let us refer to “Classics and Modernity: Two epochs in the Development of Bourgeois Philosophy” (Mamardashvili M. K., Solovyov E. Y., Shvyrev V. S., 2010 , p. 183). For its authors in the period of writing the article the notions “western” and “bourgeois” were synonymous, but not in ideological terms: the subject of the analysis was the attitude of modern Western philosophy to the classical philosophical heritage, the discovery of internal unity and differences. “The empirical material” – the philosophical heritage of modern times - was created under the conditions of the bourgeois society. The analysis was carried out from the standpoint of Soviet Marxism, and therefore, from the position outsidership in relation to the subject – the western bourgeois philosophy.

The authors proceeded from the need to study the mechanisms of production of knowledge, forms of meaning making, “manifested in the history of philosophy but directly belonging to the history of society” (Mamardashvili M. K., Solovyov E. Y., Shvyrev V. S., 2010 , p.184). The purpose of the authors is to discover the genetic connection of the classical and modern Western philosophy. The authors realize the danger of vulgarization in determining the relationships of being and thinking. “The Social Physics” by M. K. Mamardashvili warns that this relationship cannot be taken literally: how we live and think so. No! We live, think, and

something changes in the structures of consciousness (Mamardashvili M.K., 2002, p.162). It is essential to find the middle of the link, in which the structures of the social will be transformed into the cognitive structures. The authors believe such link to be the structures of spiritual production, eventually forming the structures of the knowing subject, “the individual consciousness at all in public relations of certain historical era” (Mamardashvili M. K., Solovyov E. Y., Shvyrev V. S., 2010 , p.188). The fact is that the existence of knowledge in the era of modern times is connected with the birth of the Cartesian subject - the individual. As a mediator between the Absolute and ordinary man, he performs a mission of realization of consciousness in existence. This ability is understood not as an organization of consciousness and knowledge produced by social forms but accepted as a gift of the Absolute to the individual. The subject will be the substance only in Hegel’s philosophy, but it will be expanded to the limits of nature.

One of the most important features of the emerging bourgeois philosophy is its individualism. Considering the individual’s viewpoint to be the universal and the only one has the original message and the result of the development of bourgeois theory. But initially the individual is a form of unfolding of the very social life: the epoch which needs people who are ready even to risk their lives for the prospects is interested him. We need enterprising people who are able to go beyond the usual, “people with a pencil in their hands”, as Weber calls them (Weber M., 2005). This individual thinks and acts “on behalf of” (community, class), he is the individual expression of his generation but he begins to be aware of his self and self-worth.

The beginning of the New Age is the continuation of the logic of Renaissance and Reformation, proclaimed the birth of an ipseity being capable to bear the moral responsibility for their actions. This individual is an expression of a transcendental essence of the person (aesthetic, social, etc.). He is not substantial, but he and he alone is the only existing, real being of the same class, commune, community, etc. The reverse side of this process of individualization is the individualism, alienation and subsequent fragmentation, leading to what is termed “divid” in modern sociology.

Early Modern time is only the beginning of “the era of the individual” (Renault A., 2002, p. 473), he is an atom and the microcosm. The 20th century will have detected the process of elementarization of society, man. Individuality will have been supported ideologically, politically, theoretically and in any other way, even though the individual himself is not substantial and thus vulnerable.

Thus, genetically, the point of view of the individual is the point of view of bourgeoisness. The fragmentation process of the generic body leads to the dissipation of traditional forms of collecting the individual and society. The individual turns out to be the ideal social totality. The social discovers the ability to persist and sometimes to exist exclusively within the individual at a certain stage. The individual born in bourgeois society crosses its borders. He becomes a representative of another social form, irreducible to the bourgeois. Individuality is sometimes the only form of existing social contacts, and the only form of cracking the old social structures. So, bourgeoisness is the viewpoint of individuality, but the individual is not the point of view of bourgeoisness totally.

SUMMARY

Bourgeoisness is a general tendency unfolding of the philosophical discourse. The second characteristic of the bourgeois philosophy is its a-historicism, which manifests itself in a kind of mythologizing of the very bourgeois system. The theorists of bourgeoisie begin and end with the manifestation beyond historicism of the bourgeoisie itself. Recall the English political economy,

which considered the ability to productive work to be the consequence of timeless moral qualities. Another example is the idea of the end of history as described by Francis Fukuyama (Fukuyama F., 1992), the speaker of the liberal ideology as a universal, reflecting the mainstream of the modern social process. There is one essence of this mythologism: according to R. Bart, this phenomenon has its history to sneak. It turns out that the crisis of historicism, about which so many words has been said, is also a manifestation of bourgeois thought.

We understand Bourgeoisness as the form of the tendency of totality in intellectual production. New thought is bourgeois by definition, but not totally. Totality is its self-development, self-denial.

CONCLUSION

Modern philosophy displays a tendency of narrowing to the horizon that we have called as bourgeois for convenience. However, philosophy by virtue of its marginal, borderline position in relation to other spheres of cultural production today can take place as the sphere of free spiritual production if it builds the discourse to be non-total, polyphonic, if proceed from the idea of antroposociogenesis as an unfinished process leading to the permanent enhancement of opportunities and social needs of man and human society. It is precisely in this capacity, philosophy can perform the methodological function in relation to the frame of the social sciences.

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MODERNIZATION POLICY: FACTORS AND THREATS OF RUSSIAN SAFETY

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ABSTRACT

In article the problem of competitiveness interdependence of the country in world system and the social and economic capacity of the state is considered. As methodology authors chose methods of the analysis and synthesis, the statistical analysis, the content analysis of the Russian mass media. It is emphasized that the policy of upgrade which began in Russia in the 2000th years assumed the decision not only problems of overcoming consequences of economic and social crisis, but also ensuring innovative and modernization development of the country. In this regard the upgrade in Russia assuming change of all parameters of social development was intended to recover the social and economic and military potential and not to allow "adjustment" of the political map of the world. However implementation of policy of upgrade revealed dysfunctional shift in the Russian state, testimonial of lack of rationally built mechanism of providing viable decisions as within the country, and in world system. Proceeding from the general analysis of socio-political processes and decisions provided in article the final conclusion what today can be stated that the policy of upgrade didn't bring the solution of fundamental economic and social problems, overcoming a lack in technology and mobilization of internal resources that weakened possibilities of the country for adequate interaction and in the foreign policy sphere with other states which is set by close interface of economic, financial and military components is drawn.

Key words: Upgrade, national security, reforming, social and economic potential.

INTRODUCTION

The developing configuration of a ratio of forces in world system depends not only and not just on an outcome of the conflict situation which developed today in the relations between Russia and the West aggravated with geopolitical consequences of events around Ukraine and Syria how many from a capability of our state effectively to perform the functions as within the country, and on the international scene. In this regard there is a question of the social and economic capacity of the country, its condition and nature. This problem is staticized also by growth of instability of development of a world economic system, the accruing randomization of the modern world.

The policy of upgrade which began in Russia in the 2000th years assumed the decision not only problems of overcoming consequences of economic and social crisis, but also ensuring innovative and modernization development of the country, a way on which Russia couldn't but enter to keep the line items in the world. The statehood in world economy is determined by such parameters as the territory, population, the made gross domestic product (GDP), size GDP per capita. Within the 20th century the share of Russia in the overland territory decreased by 23%, in the world population – almost by 4 times, on world GDP decreased by 83%.

In this regard the upgrade in Russia assuming change of all parameters of social development was intended to recover the social and economic and military potential and not to

allow "adjustment" of the political map of the world. Success of policy of upgrade in a decisive measure is set by internal factors of the country.

METHODOLOGY

As basic methods for carrying out a research methods such general scientific methods as the analysis and synthesis, the statistical analysis, the content analysis of the Russian mass media have been chosen. These methods have been chosen as they give statistically right and verified data for review analytical articles (Babbie, 2009; Brians et al., 2010; Babbie, 2007). Studying of the factors influencing both political process in general and on modernization processes of political system in particular, became special aspect of a research (Blaxter, 2010; 5.

Handbook of Public Policy Analysis: Theory, Politics, and Methods, 2007; Pollock, 2011).

RESULTS AND INTERPRETATION

The situation which developed in economy of Russia in the 2000th years can't be estimated not only as effective, but also as stable. By estimates of Institute of economic policy of a name E. T. Gaidar the economy of the Russian Federation in the 2000th years lost 3-4 percent points of GDP growth a year (May, 2015). So, since 2010-2014 rates of a surplus of GDP made respectively: 4.5%, 4.3%, 4.3%, 3.4%, 1.3%, 0.2%. (Russian Newspaper, federal release No. 5616, 2011). According to official forecasts, on the basis of data of Rosstat, in 2015 fall of GDP will constitute 2.2%. Linear prolongation of rates of a surplus of GDP is an indicator of the developed tendency of degradation of an economic system of the country. Among the reasons which caused the crisis phenomena in the Russian economy, as well as in other leading countries of the world, undoubtedly there were new geopolitical and geo-economic balances in many respects set by world crisis of 2007-2008.

At the same time also the factors which influenced especially domestic economic development and led to its essential complication and negative trends were shown. It is necessary to carry the aggravation of an international situation and penalties caused by the increased foreign policy activity of Russia, drop in oil prices, decrease in investment activity, crisis of the model of economic growth of the 2000th years which is based on increase in demand, demographic crisis to them.

Today, in fact, it appeared the economic system destroyed structure of one of basic elements - industrial production. Growth rates of the industry, according to Federal State Statistics Service of the Russian Federation, decreased from 3.4% in 2012 to 1.5% in 2014. In other words reducing constituted 2.2 times. This tendency remained also in 2015. So, according to Rosstat, for the first five months 2015 the index of industrial production dropped by 2.3% that specifies lack of signs of revival in economy.

For several years decrease in growth rates of investments into fixed capital is observed. So, for the last 4 years, since 2011-2014, they constituted respectively: 10.8%, 6.8%, -0.2%, -2.8% (Greenberg, 2015). If to take foreign investments, then dynamics their is as follows: in 2008 – 75,0 bln. dollars, in 2009 – 36,5, fall constituted more, than twice, in 2010 – small growth - nearly 43 bln. dollars (42,8 bln. dollars). Investment recession isn't overcome in 63% regions (Russian Newspaper, federal release No. 5399, 2011). In the report on world investments prepared by the United Nations Conference on Trade and Development (UNCTAD) in 2015 the total amount of direct foreign investments in comparison with previous year, I grew by 36% and

I constituted 1.7 trillion dollars, at the same time in Russia it was reduced by 92%. (<http://www.vedomosti.ru/finance/news/2016/01/21/624909-pryamie-inostrannie-investitsii>)

The situation is burdened by a country banking and financial sector condition. According to the experts after 1991 from the country it is exported to two trillion dollars, and the present government holds abroad gold and foreign exchange reserves on more than 500 billion dollars, than feeds others economy and sustains losses of the. So, more than 70% of the Russian production assets belonged to the firms registered in the offshore (Russian Newspaper, federal release No. 5399, 2011).

The designated problems demonstrate prolonged stagnation of the Russian economy, weakening of its competitiveness. Recognizing the dependence of our economic system on world economic processes which sharply increased in the last decades and limited its opportunities not only on world currency, financial but also in the raw markets, nevertheless, the main reason of the current crisis in domestic economy consists in blasting internal factors of its growth, in a *вышифдфты* of the pursued social and economic policy.

Stagnation of a domestic economic system with inevitability affected reforming of the social sphere. It began with acceptance of a number of the federal laws concerning health care, education, provision of pensions and implementation of a number of the state and regional programs in the field, first of all it is National projects: "Health", "Housing", "Education", "Development of agrarian and industrial complex". The National Health project which began the action since January 1, 2006 was developed as the program for improvement of quality of medical care to the country population. It was directed to improvement of a situation in health care and overcoming such collected problems as the high level of general death rate of the population, a low remaining life expectancy, inefficient use of resources of an industry, its state insufficient funding.

Certain positive shifts during implementation of the national Health project were reached. They were expressed in improvement material base of a health care system, in small, but nevertheless decline in mortality of the population and increase in birth rate. Scheduled maintenance on strengthening of health of the population began. At the same time, project implementation didn't provide reforming of an industry. It is only about the solution of some separate problems. All held events didn't become the single rule, the project turned out extremely separate. Also the amount of budget financing was obviously insufficient, considering the tasks set by the Health project. So, according to Rosstat, GDP share spent in the Russian Federation for health care in 2006 constituted only 3,45% (in 2005 – 3,3%).

According to the World Health Organization for 2014 on system effectiveness of health care Russia took the 130th place from 191 participating countries (www.who.int/ru/). Unprecedented level was reached by social polarization: according to Rosstat, the decile coefficient is equal in Russia 16.8 today, and Jeanie's coefficient – 0.416. For comparison: in Finland it constitutes 0.269, in Belarus – 0.284, in Kazakhstan- 0.289. In Global Wealth (October, 2012) Russia won first place in the world among the large countries on inequality of distribution of wealth (Greenberg, 2015). In Russia only 5-7% of households possess the personal financial resources (money, personal subsidiary farm, property for leasing, etc.) allowing on these means to live year. It is one of the lowest indicators in modern Europe (Russian Newspaper, federal release No. 5399, 2011).

The happened commercialization of services of the social sphere, low expenses of the federal budget on improvement of quality of a human capital and quality of life (education, health care, ecology), transfer to complete payment by the population of utilities, rise in price of

transportation and information expenses actually undermined system of social safety and protection of the population. Therefore today in public consciousness the most vulnerable sphere is the internal situation in Russia – an ecological safety, demography, the social sphere, that is people wait for the worst from the everyday life, but not from threats external as it was, for example, 20 and 10 years ago.

CONCLUSIONS

Thus, the policy of upgrade didn't bring the solution of fundamental economic and social problems, overcoming a lack in technology and mobilization of internal resources that weakened possibilities of the country for adequate interaction and in the foreign policy sphere with other states which is set by close interface of economic, financial and military components. First of all, the restrictions of financial nature acting as the important regulator in military rivalry and foreign policy opposition of the states amplified. So, the problem resolution of rearmament, financing of the forced development of military researches and growth of arms became complicated, but that preserving the defensive organization of armed forces, the developed balance of forces in the world threatens. Despite forecasts of experts for the closest two-three years of stabilization of amount of military expenses and increase in assignments for defensive needs for group of the countries conducting militarily only for 2-3%, the range of threats for our country increases (Baklanov, 2014).

First of all, for Russia with its extended overland borders not only remain, but also territorial claims from the nearby states are staticized. In this regard need of physical protection of borders and availability of capable traditional army remains. The special importance is purchased by fight against the terrorist groups which are professionally prepared, fanatically adjusted, owning information technologies and operating out of the existing regulations, laws, institutes. They became the main subjects, so-called hybrid wars which use not only military funds, but also all possible instruments of impact for consciousness, reason, feelings of people. The changing shape of modern warfare, will demand the military conflicts not only strengthening of protection of objects of special function, life support, but also strengthening of system of prospecting and counter prospecting nature for timely receipt of information on intentions of the opponent. Therefore urgent is a task of development of domestic production base, powerful investment injection for upgrade of arms.

It is necessary to consider and the new tendencies which were outlined in military-political rivalry in the modern world is a developed fight for mastering the new territories, spaces of the Northern and Southern hemisphere, richness of the World Ocean which will demand huge resources and the effective political and social organization. In the conditions of the severe global competition of Russia it is necessary to develop measures for creation of state mechanism of steady progress with the effective management personnel, a responsible political class providing forming of a viable social organism by investments in a human capital as country exit conditions from crisis, ensuring national security and preserving competitiveness in world system.

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ONTO-EPISTEMOLOGICAL FOUNDATIONS OF THE THEORY OF REFERENCE OF PROPER NAMES

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ABSTRACT

This article covers the leading contemporary theories of reference of proper names. It is shown that both descriptive theories of Frege and Russell and causal historic theory of Kripke have problems with explaining reference. Kaplan's theory of indexicals is also examined. It is claimed that indexicality is necessary for any reference of proper names. Without indexicality proper names have no real value. Theories of proper names are investigated in the context of their metaphysical and epistemological foundations. The notions of ontological realism and ontological antirealism are exposed. It is shown that the controversy of realism and antirealism can be clarified and get additional support from relevant theories of reference. It is maintained that the onto-epistemological basis for the descriptive theory of reference is antirealism and for the causal historic theory is realism. But the real problem for both realism and antirealism is an explanation of reference of indexicals. There are arguments which support both realist and antirealist approach to indexicals.

Key words: *philosophy of language, proper names, indexicals, realism, antirealism.*

INTRODUCTION

In the philosophy of language the dispute over the reference of proper names has not been abating yet. In the twentieth century the most well-known theories of reference are Frege and Russell variants of the descriptive theory and the causal historical theory advanced by Kripke. This article attempts to make a critical review of these theories in the context of D. Kaplan theory of indexicals. Also, we will analyze these theories in the context of contemporary metaphysics, in particular realism and anti-realism. To achieve these goals, we will rely on the methodology of analytic philosophy.

THE DESCRIPTIVE THEORY OF PROPER NAMES

This theory goes back to G. Frege's and B. Russell's ideas. Its essence is reduced to the fact that the names are some concise definitions, descriptions that determine the object of naming. So, Frege believed that the proper names to be determined by the meaning of the sentence containing a name (Frege G., 2008, p.38). For example, if we compare the following sentences

- Hillary Clinton is the US presidential candidate (1)
 Hillary Clinton is the wife of the former US President (2),

It stands to reason, that depending on the meaning of a sentence (1) or (2) we will proceed from the fact whether the meaning of all the other sentences in which we meet the name "Hillary Clinton" is defined.

According to Frege, the name is associated not only with the subject which it designates but also with the meaning expressed in use of the name. This special meaning emphasis allows

us to introduce the distinction of what the signified is given in the language. It is a matter of principle in cases when the same subject has two different names. If a and b are the names of a subject, it is clear that the equality $a = b$ is different from trivial identity $a = a$. For example, the phrase “Jack London – John Cheyne” is not identical from the cognitive point of view with simply “Jack London - Jack London”. Knowing of Jack London’s real name to be John Chaney is the knowledge not of a real person but of the names by which he is represented, that is, the knowledge of the different senses of the used signs.

In turn, Russell's theory of descriptions argues that any propositional sentence is a vague description, which can be expressed in the following form

Some A is B (3)

or

$\exists x(Ax \wedge Bx)$ (4)

This approach allows Russell to solve the problem of reference to the non-existent objects (Russell, B., 1957, p. 108).

Thus, from the standpoint of the descriptive theory of proper names, proper names are not dependent in their use on referents as they represent the semantic meaning of a definite description. It is not difficult to note that, based on such position, it becomes very problematic to explain the way the name refers to the same subject, in particular, if we assume the possibility of changing descriptions. It is this difficulty of descriptivism that Saul Kripke focuses on.

THE CASUAL-HISTORICAL THEORY OF PROPER NAMES

According to Kripke’s argumentation, changing the meaning of the descriptive definition would not in any way affect references of the name to the denoting objects. If it would suddenly be revealed that William Shakespeare was not the author of “Hamlet”, it would not change the fact that, saying “Shakespeare”, we mean exactly Shakespeare, but not any other playwright, who was the real author of “Hamlet”.

Kripke explains it by the fact that proper names are directly linked to the referent. In other words, the name is associated with the subject of relation of the direct reference. Therefore, Kripke defines proper names as rigid designators. It means that the names “designate the same object in all possible worlds” (Kripke, Saul, 1980, p. 48). It is clear that the term “possible worlds” refers to the worlds in which descriptive definition of the object is different from its description in the actual world.

Kripke believes that the primary naming of the object like the act of christening that implies a reference to the object or its unique description. Naming makes a precedent of referential name-object relationship, which historically is inherited by all subsequent acts of usage.

The problem of the causal-historical theory consists in the fact that the primary naming can be an event utterly remote in time, and so there is no possibility to reliably establish the correctness of the reference, for example, the name of “Aristotle” directly to Aristotle himself.

Besides, understanding the names as rigid designators leads to the fact that a certain referent should correspond to every name one way or another, which threatens either resuming the problem of reference to non-existent objects, or a significant worsening the ontological picture, as one will have to assume a special existence of imaginary and non-existent referents.

INDEXICALS AND PROPER NAMES

With regard to the issue of reference of proper names it seems appropriate to consider the problems of indexical statements. The need for such consideration is in that the indexicals very often act in language as substitutes of the names (this is especially evident in the personal pronouns), at the same time, indexicals are not, like proper names, descriptively charged, and at the same time, they directly indicate to the associated object. This gives us the reason to assume that the study of indexical statements will help to clarify the nature of proper names and avoid shortcomings of either descriptive and causal theories.

In contemporary analytic philosophy, the most widespread and influential theory of indexicals is the theory developed by American philosopher David Kaplan.

Kaplan builds his own theory of indexicals proceeding from two fundamental principles (Kaplan, David, 1989, p. 481):

- The referent of pure indexicals depends on the context.

If two different men state: “I work as a schoolteacher” then each speaks exactly about himself.

- Indexicals are direct reference.

This principle means that in some context *k* is a pure indexical “I” that is the referent to the subject in this context. In other words, the indexical “I” expresses the very subject in the context rather than a fixed descriptive content or any quality of the subject, for example, “speaking”. According to Kaplan, proper names are direct reference.

However, Kaplan, following Kripke’s terminology, defines indexicals as rigid designators. It means that an object being the referent of indexical expression given a specific context in the actual world is the object of the expression in the same context and in any of the possible worlds. Roughly speaking, the term “I” used by me in relation to myself should designate me in all possible worlds.

From our point of view, the commonly held conviction that indexicals have always a referent seems to be quite arguable. However, in this case, the axioms of Kaplan’s theory will prove to be incorrect. Therefore, we will try to consistently explain the reasons for our doubts.

Imagine a situation in which we are meeting with a man completely unknown to us. We do not know anything about him; we have not seen him before and heard anything about him. But instead of introducing, the stranger says simply “I” (“Me”). Will it be really an acquaintance? It is unlikely that such a performance can be satisfied, because we already know the character of indexicalization, its independent linguistic meaning. Therefore, an indexical per se appears to be completely meaningless. Being irrelevant to the context, the character of the indexical “I” allows it to be used by any subject in any context, which makes its independent use being non-referring. In other words, if there is no reference determiner, then there is no referent (Karimov, A.R., Kazakova V.A., 2014, p. 285). Obviously, indexicals per se do not have any content, so the referent is possible only if there is some expression, indexicalization represents an instrument of language indication. Indexicals are essence auxiliary language elements having no independent content. Take the following indexical statement:

“I am John Smith” (6)

Let us assume that we are in a situation when someone utters this statement. Accordingly, we have three constituents of the sentence (6): indexical “I”, the proper name “John Smith” and immediately the very subject, which is designated as *s*. If we say that *s* is the essence referent of

the name “John Smith”, then the role performed by the indexical becomes not entirely clear. In order to clarify it, let us present (6) in the form of a structural proposition

$$[s[A[d]]] \text{ (7)}$$

Where d - the name “John Smith”, A - relation “to have”, and s – the referent. As the referent can only have a real value, then in (7), it is uncertain and can be represented as a function

$$[Fs[A[d]]] \text{ (8)}$$

The equation (8) means that someone has the name "John Smith". To this, the function has taken a particular value, it is necessary to specify that it has a referent. This function of indication is performed by the indexical “I”. It is an indexical that indicates that (8) has that we we’ll call “real value” in this paper.

$$[Fs[A[d]]]=s' \text{ (9)}$$

The expression (9) means that the propositional function <somebody has the name “John Smith”> has real value s' , which is the referent of the sentence (6). The equal sign here is expressed by the indexical and means “has a real value”.

Thus, the reference of any sentences is possible only thanks to indexicals the function of which consists solely in reference, in demonstrations and direct indication to the real value of the name.

If indexication is not carried out or not possible, then there are propositional functions as a descriptive logical connective.

Aristotle is Platon's pupil

$$[Fn[B[z]]] \wedge [Fn[C[f]]] \text{ (10)}$$

Here F_n - the function of the referent, B and C - relations, z - the name “Aristotle”, f - Platon. The conjunction (10) means “Someone has the name “Aristotle” and someone is a disciple of Platon”.

Thus, we have shown that the direct reference of the name to the object is possible only in indexication, which reveals the presence of a real value of the function of the referent. Out of indexication any names are descriptive definitions, as they do not have the possibility of reference.

REALISM AND ANTIREALISM

The above findings can be justified at the ontological level. To do this, it is essential to consider the ontological foundations of reference theories. The most important in modern ontology are considered to be the theories of realism and antirealism. The statement of the position of realism can be reduced to the conjunction of two propositions:

1) if something exists, it exists regardless of our social or linguistic conventions, our ways of perceiving and understanding the world, our interests and desires - ours and other people's;

2) we can have a definite answer to the question about what it is. That is, this answer will be either true or false (Miller, Alexander, 2014).

The first utterance means that the world is such as it is, *irrespective of knowing the subject*. From the point of view of realism, it is unfairly to attribute the things that do not really exist in the reality. Realistic metaphysics is closely related to the correspondence theory of truth, which is meant in the second term of conjunction. If something either exists or does not, then the statement about it can be either true or false. Aristotle, the father of formal logic, expressed it in

the famous principle of non-contradiction, which implies a bivalent theory of truth values of statements (Greenough, P. and Lynch, M. eds., 2006).

In contrast to realism, anti-realism retains the first term of disjunction but declines the second. From the viewpoint of antirealism:

- 1) something exists before and irrespective of our social and linguistic conventions;
- 2) but the answer to the question what exactly exists is determined by the language of description, which (the language) depends on our social and linguistic conventions, our ways of perceiving and understanding the world, our interests and desires - ours and other people's (Brock, S and Mares, E., 2007).

Antirealism puts language in front of the reality so that it is impossible to say what is really beyond the scope of context awareness, beyond language reality that establishes the reference to the objects. Antirealism reasoning can be illustrated by an example. Assume that the automobile speedometer shows 100 kilometers per hour, and someone asks, how fast the automobile moves. From the standpoint of antirealism, this question is meaningless because the answer to it depends on whether, with respect to what we measure vehicle speed: to a stationary or a moving object (Putnam H., 1990).

This argumentation is not conclusive for the realist. The realist's answer to this example could be the following. Assume that the measurement method depends on the subject and may influence the validity of the correspondent utterance. In other words, the dependence of the truth of the statements on the method of measurement - the feature of a statement, that is the language. But who denies that the features of the statement depend on the statement? The truth of the statements and the very statement lie in the same plane - in the plane of language. The reality in this case is affected in no way. As the automobile's speed depends on the very automobile - the engine power, the driver's actions, etc. To say that the speed of the automobile depends on the measurement is to make a classic fallacy of ambiguity (Putnam, H., 1981).

It is quite permissible to assume that anti-realism is a more natural for the descriptive theory of reference of proper names and realism – for the theories of direct reference and the causal-historical theory. Consider to what extent this assessment is correct. The descriptive theory comes from the fact that the referent is determined by a set of specific descriptions. In other words, the names do not relate directly to the reality, and only through the senses in people's minds. On the contrary, the causal-historical theory sets that, regardless of the descriptions, the names rigidly fix their referent, irrespective of what notions the subject associates with this name (these ideas can even be mistaken, it does not matter). Thus, if the criticism of the descriptive theory of reference is true, then this argument against anti-realism in metaphysics per se is strong. However, not everything is simple. Difficulties are associated with indexicals. On the one hand, Kaplan believes that they rigidly fix their referent via the character and make direct reference. "I" is always the one who speaks. "Here" is always there, where someone says something. However, we have found that in general it is doubtful that indexicals have a referent. Indeed, they per se do not have any content. We have also suggested that indexicals are essential for reference of any terms as they perform the function of indication ("John is me"). And since the content of the indexical expressions is determined exclusively via context, it follows that it is impossible to express the situation of reference without description (who says). For example, I say "I am in Paris". To understand the meaning of this expression one is to clarify the nature of the indication to "I". But the indication is impossible without the knowing the context (for example, "the author of this article", etc.). Thus, based on these

considerations, one can draw an unexpected conclusion that the reference of indexical expressions is inexplicable, if not to refer to antirealist position.

What objections could a realist make? Firstly, it is possible to throw doubt on the relationship between the reference and indexical. The realist would say that the names directly point to the objects without indexicals. Secondly, there may be a fine line of argumentation. If to argue that the actual world is always the same, i. e., one in which I say “I”, then when Obama says “I am the US president”, he automatically points to himself. Of course, in a possible world W_1 , somebody else could say “I am the president of the United States”, and then it would indicate to him. But in the actual world the fact is that the US president is Barack Obama. And this very fact rather than any descriptions matters. Therefore, “I is the US president” said by Obama in our world has the reference exactly to Obama. Let's say that someone believes that Obama is a known terrorist (Osama). When he mentions about Obama, all the same he suggests the American president (even though he mistakenly believes him to be a terrorist)

CONCLUSION

In this article, we have discussed the differences between descriptive and causal-historical theories of reference, and shown that the reference of proper names is not possible without indexical that performs the function of indication. We have also seen into the ontological foundations of these theories. To do this, we have analyzed the argumentation between realism and anti-realism and found out that the descriptive theory is based on anti-realism, the causal-historical theory – on realism. We have also realized that the ontological explanation of indexicals is controversial, because there are arguments in favor of both realism and anti-realism.

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SPORTS ACTIVITY AS A FACTOR CONTRIBUTING TO SOCIAL ADAPTATION OF STUDENTS

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ABSTRACT

This paper gives a detailed characteristic of sports activity as one of the most effective factors contributing to social adaptation of students to training conditions in high school, and developing in future specialists the ability to operate efficiently and effectively in a continuously changing social environment and public production.

Education at high education institution, including educational, scientific, social, sporting and creative activities, is presented as an initial stage of professional adaptation, during which there is a consistent and creative adaptation of students to the new social environment, their involvement in a variety of structural elements of high school team, generation of an individualized programs and styles of behavior.

The paper presents the features reflecting the level of social adaptation of students: a responsible attitude to educational activity and its effectiveness, creative and pro-active participation in public life, discipline, compliance with ethical standards in behavior, good relations with members of the student body, and performance of the leader's functions.

The paper analyzes the results of the survey of students on the impact of physical activity on the formation of the individual qualities characterizing the social adaptation. It emphasizes the need to improve the sports activity of students on the basis of optimization of educational process, using the most effective methods and forms of classes, the expansion of the applied means of physical training for the purpose of formation of a person with the required social properties, including the ability to social adaptation, which is regarded as a commitment to continuous self-education and a factor of professional competence.

Key words: *physical and sports activities, social adaptation, professional training, student body.*

INTRODUCTION

While studying at the university, that is during professional training, the student must acquire a range of knowledge and skills, without which its further activity is impossible in the chosen profession, and in addition - form some socially important personal qualities and abilities that contribute to the maturity of the graduate. These include an ability to manage new social roles, make quick decisions and take responsibility for them; the skills of effective interaction with colleagues on the basis of generally accepted norms and rules, and readiness for lifelong self-education; the awareness of the importance of a healthy lifestyle for a successful self-realization in the society, and the immunity to the harmful social phenomena such as drug addiction, alcoholism, etc. (Andreeva D.A., 1973, p. 62; Dmitrieva M.S., 1970, p. 44).

Education at high education institution should be regarded as the initial stage of professional adaptation. Therefore, the modern system of higher education must provide not only the transfer of certain knowledge, but also the formation of a specialist able to adapt to constantly

changing conditions of the social environment and social activities (Ponomarev A.V., 2007, p. 42; Shamsutdinova A.V., 2010, p. 55).

One of the most effective factors contributing to the social adaptation of students to training conditions at high school, and developing the ability of a future specialist to quickly adapt in society, is the physical and sports activities conducted by the university during classes in physical education and after classes. It creates a favorable environment for effective integration of freshmen into the new student body, a new educational life much different from the previous, school life (in style, requirements, content, and teaching methods, in the interactions of the individual with the environment).

Today, sports activities more and more become a part of the daily life of the population, receive mass recognition and development, become popular among young people. Physical exercise are effectively used in the work and rest of people, become real and effective basis for improvement of health, quality of life, and human self-improvement.

Physical education in general has a fairly wide and varied palette of pedagogical and social effects. A significant number of scientific papers (Balsevich V.K., 1995, p. 2; Vilenskii M.Ia., 1996, p. 27; Lubysheva L.I., 1996, p. 11) describe in details the means of physical culture, sport and tourism from the recreational, developmental, and educative perspective. They are represented also in terms of the need of a person for adaptation to new environmental conditions of life, comprehensive preparation for production activities, and performance of biological functions (Berg G. A., 1989, p. 607; Hemes G., 1976, p. 513; Marvin J. Westwood, Michelle Barker, accessed may 2016; Saleem Odeh AlZboon, 2013, p. 63; Xiaoyan Li., 2014, p. 813). We should not forget that physical exercise is a sphere of activity, where there is an active adaptation of the individual to the social environment conditions, that is, the social adaptation (for students - an adaptation to the new high school environment). In the course of sports activity, the students are involved in public life, develop their experience in social relations and the leadership qualities, hone their organizational skills. Here they expand their circle of contacts and develop a number of positive moral and strong-willed personality traits such as sense of purpose, determination, responsibility, etc.

Therefore, the activation of mental and creative components of the student's individual at high school should be in parallel with the stimulation of its motor activity.

The objectives of this study included a more detailed definition of the role of physical education in the promotion of social adaptation of students to educational activity in the high school environment. As the features of social adaptation, we chose: the effectiveness of training activities and the proactive participation in public life of an institute, the compliance with the moral and ethical norms of behavior and the discipline, good relations with members of the student body and the ability to perform leader's functions, the responsibility, and the creative approach to the implementation of public orders and the study. According to some authors (Brudnyi V.I., 1975, p. 37), these features reflect the pedagogical essence of social adaptation of students.

METHODS

The research methods were: questionnaire survey, pedagogical observation, analysis of scientific literature, and statistical methods of experimental data processing.

An anonymous survey involved 1st-4th-year students of the three faculties of Naberezhnye Chelny Institute of Kazan (Volga) Federal University. The sample (228 people) consisted of students who were regularly attending classes in physical culture. Total 115 boys and 113 girls

were interviewed. Distribution of the number of the students by the year of study is also represented in roughly equal proportions.

When drawing up a questionnaire and formulating its questions, we used a statement as a reference that sports activity contributes to social adaptation of students in the following aspects.

At the physiological level, physical and sports activities of students, organized by the university on the basis of the implementation of pedagogical principles and focused on the development of a number of physical properties, including endurance, helps to improve the functional abilities and the energy potential of the organism of sportsmen. Thus, by improving adaptability to physical stress, the physical and mental performance, as well as activation of young people to study is promoted, which in turn affects their performance and the quality of professional training (Goncharov V.I., 2003, p. 164). Adaptability to considerable physical stress contributes also to psychological adaptation of students to educational activity (Leahey T. H., 1994, p. 106).

Educational activity is a part of the social adaptation and socialization of the individual (Ahmed, Mohammed Mustafa, 1996). During the classes in high school the students acquire new skills, particularly in the field of physiology and theory of self-organization of sports activities and acquire the applied skills necessary for their future professional activity, increase social and humanitarian competence, improve the dialectical-materialist worldview. Classes in physical culture, in addition to their main focus (improvement of motor activity of students during the training and formation of physical culture of a person, which will provide in post-graduate life the further possibility of effective physical self-improvement), provide also an understanding of the need for a healthy lifestyle.

Physical improvement, in addition to the above, is associated with the formation of strong-willed and moral traits, therefore, the reliable management of classes also provides a humanistic education of students. This catalyzes the spiritual maturation of the individual. Those practicing sports are characterized by an earlier independence, discipline, the ability to plan their educational and sports activities, the willingness to set goals and achieve them, to take responsibility for mistakes. Athletes usually practicing sports in teams and groups are characterized by internationalism of views, the adoption of moral norms and social values of people of other faiths and races, a sense of community. This contributes to the unity of the academic staff and the establishment of positive interpersonal relationships there. In subsequent production activities, the similar experience is projected onto the labor collective.

During collective activities, a person feels the support of like-minded sports enthusiasts, which gives it self-confidence. The circle of his/her social contacts increases, communication skills develop. Young people learn new social roles in a team, develop the individualized programmes and style of behavior, at acquiring the same time a multi-faceted set of personality traits and a unique identity.

Active participation in physical and sports life of the student body involves not only participation in various competitions, camping trips, mass races and other events, but also the execution of public orders related to their organization - this forms the organizational skills, initiative, sense of responsibility in the students. Skills of team management and efficient social work will be used in the future in various fields of production activity.

It should be noted that in the sport rivalry contributes to the development of endurance, self-control and other capabilities that help to cope with the psychological intensity of training activities, and during the examination session - with the emotional overload that can also be considered from the perspective of promoting social adaptability to difficult life situations.

A social activity developed in the course of physical and sports activity becomes an essential characteristic of the individual. It always manifests itself in other spheres of public activity: membership in the student council of the university, participation in festivals, competitions, volunteer movements for parenting troubled teens and social assistance to war veterans and orphans, in student actions in the struggle for peace and against terrorism and drug addiction, etc. This helps to broaden the experience of social interaction and activity.

The presented personal abilities that characterize the social human adaptability are also necessary qualities of an expert trained at the university.

RESULTS

The conducted survey of students of Naberezhnye Chelny Institute of Kazan (Volga) Federal University on the impact of physical activity on the formation of the individual qualities characterizing the social adaptation revealed the following.

70% of respondents consider that the collective physical and sports activity contributes to the development of their communication skills and expand the range of social communication; 68% - that it contributes to the unity of the training group, the establishment of friendly relations in it; 63% - that it is highly important to prepare for the professional activity.

76% of respondents said that the process of physical improvement and participation in student competitions helps them to form such strong-willed personality traits as courage, determination, perseverance, and insistence. 13% of respondents do not agree with this statement, and the rest were undecided. The fact that physical training sessions contribute to the development of morals qualities (such as discipline, kindness, honesty, responsibility) was confirmed by 73% of the students. 9% of respondents do not share this point of view, and 18% found it difficult to give either positive or negative response to this issue.

The question of whether the physical and sports activity forms the team management skills, and whether it contributes to the development of new social roles, was positively answered by 58% of respondents, negatively by 29%, and 13% of respondents were undecided.

59% of respondents gave positive answer to the question about the impact of sport on the formation of the authority in the student team, while only 41% indicated the increase in the activity in the institute's public life (although in reality, only 43% of 228 respondents are engaged in social activities).

69% of respondents noted the effect of sports classes on the increase in self-esteem; 72% - on self-actualization and approximation to the life goals; 31% - on progress in the vertical social levels. 20-44% of respondents gave a negative answer on these issues, and many of them found it difficult to decide.

According to 55% of respondents, the motor activity influences the improvement of their mental performance, and therefore - on progress in their study. Only 30% noted the positive effect of physical training on scientific activity and creative achievements.

The views of young people, as well as students of various courses on all presented aspects is not significantly different statistically.

Some of survey questions were about the quality of the organization of sports education in the institute. Generally, 88% of respondents give a positive evaluation of the existing system of physical education that provides training sessions, sports, hiking, physical and recreational activities, and holidays. The knowledge and skills acquired in the course of theoretical and practical training, according to 81% of respondents, contribute to the formation of motivation to motor activity (they take physical training as an integral part of their life and feel the need of it).

However, the analysis of the survey results showed that, despite the fact that the majority of respondents (68%) consider it necessary to go in for sports no less than 3 times a week (i.e., at least 1-2 times), only 47% of respondents actually find time to do so, while the rest feel the university classes in physical culture to be sufficient. Unfortunately, only 22% believe that one need to do sports more – 4-5 times a week, and the experience and knowledge gained in high school will help to organize correctly the independent post-graduate physical activity.

Many students are not satisfied with a set of tools used in physical education, they ask to extend the training material with the most popular types of sports and fitness (weightlifting, bodyflex, shaping, pilates, hatha yoga gymnastics, etc.).

DISCUSSION

Pedagogical observation, analysis of scientific literature and the results of the survey allow us to conclude the following.

The effectiveness of students' adaptation to the conditions of educational activity at high school, and their social adaptability depend on many objective and subjective factors. The subjective factors include those related to the personal psychological and physiological characteristics of the students, namely their innate abilities and personal aspirations, the development degree of social skills and performance, the level of health and physical fitness, etc. It should be noted here that physical fitness, as well as a high level of health and performance having a positive impact on social adaptation of students are achieved in the process of physical training.

The objective factors of social adaptation should include the conditions of pedagogical and psycho-social environment, where the process of formation of the individual is implemented. These are a respectful attitude of teachers to student's personality, his/her friendly perception by the social environment, the atmosphere of confidence in the student team, etc. All this can also be implemented in the course of physical and sports activity.

However, the need to improve the sports activity of students on the basis of optimization of educational process, using the most effective methods and forms of classes, the expansion of the applied means of physical training for the purpose of formation of a person with the required social properties, including the ability to social adaptation, which is regarded as a commitment to continuous self-education and a factor of professional competence, remains relevant today.

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ESSENTIALLY-CONTENT CHARACTERISTICS OF THE CONCEPT “ANTI-CORRUPTION CULTURE OF HIGHER SCHOOL STUDENTS”

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ABSTRACT

This article covers an anti-corruption culture of citizens. Currently, the existence of corruption is already common knowledge. Moreover, corruption is manifested in all spheres of public life, and the states and the citizens are trying to deal with this problem. However, one should remember that corruption originated several centuries ago and existed in the time of the tsarist regimes. Therefore, it is impossible to eradicate corruption in a couple of years of the 21st century. One must continue working on the fight against corruption. One should seek to tackle corruption. In this connection, this article will serve as a positive role and bring practical benefits in the fight against corruption. The article reveals the complex concept of “anti-corruption culture of the students of higher school” in parts. In the first place, the essence of the concept of “corruption” is elicited, then “culture”, “anti-corruption activities”, and in the end the concept of “anti-corruption culture of students of high school” is defined. Formation of anti-corruption culture is possible only by having applied the educational process. Higher educational institution is best for this purpose. Teaching legal foundations, familiarizing with the effects of violations of the laws relating to corruption breaking of the law, the places not so remote, have in practice a positive effect on the individual and promote the formation of anti-corruption culture.

Key words: *Corruption, anti-corruption culture, students, education.*

INTRODUCTION

Corruption today is one of the main problems of the state. This problem appeared not today and not yesterday. The world-class scientists have proven corruption belonging to one of the problems arising from the emergence of the relationships between people.

The main factors contributing to the appearance of corruption are: the quality of regulation; the absence of economic competition; the structure of government; decentralization; gender factor (Alatas, V., Cameron, L., Chaudhuri, A., Erkal, N., & Gangadharan, L., 2008); culture, etc. (Abbink, K., 2006). Indeed, these factors are of great importance in emerging corruption, in manifesting and fighting against corruption.

From our point of view, of all the factors we would like to single out one but very important. This is an anti-corruption culture. The importance of this factor lies in the fact that this factor is not taken into account in implementing the government programs aimed at corruption eradication. Accordingly, without the implementation of programs, for example, the educational programs that focus on the formation of an anti-corruption culture of students, it defeats the purpose of the implementation of all public policies that seek to combat corruption. Human culture should come first. In this regard, we would like to contribute our share and expand a little the cognitive framework of anti-corruption policy of the state by conducting

research on identifying the essence-content characteristics of the concept of “anti-corruption culture of the students of higher school”. By the time of completion of this study, the meaningful characteristic of the concept “anti-corruption culture of the higher school student” has been fully disclosed.

MATERIALS AND METHODS

Revelation of the content characteristics requested a complete analysis of generalizations of the various scientific papers on the subject. Among them, in particular, much attention is paid to national and international research in the field of psycho-pedagogical sciences, sociology, economics, political science, constitutional, administrative and civil law, criminology. In terms of these studies, we found important ideas in the context of the topic.

Productive in of scientific and theoretical terms are the works related to anti-corruption policy of Russia and the formation of sense of justice as a basic condition for deinstitutionalization of corruption relationships. In this connection it is appropriate to mention V. V. Astanin, I. R. Akhmetzyanov, S. V. Maksimov, S. S. Sulakshin, S. N. Shishkarev (Astanin V. V., 2009; Sulakshin S. S., Maksimov S. V., Akhmetzyanov I. R., 2009; Shishkarev S. N., 2010).

Of big general theoretical and methodological significance were the research papers on the role of civil society in the fight against corruption by Y. V. Golik, V. I. Karasev, A. V. Malko, A. Y. Sungurov (Golik Y. V., Karasev V. I., 2005; A. Y. Sungurov., 2000).

RESULTS

Based on this, further we consider the essentially meaningful characterization of the concept “the formation of anti-corruption culture of higher school students”. The problem of corruption (from Lat. *corruption* - bribery, which actually means “destruction” and “violation”) has today acquired a mass character and affected all spheres of social life. Moreover, the essence of corruption is not so much in the bribery or venality of the officials from the public sector as in the degradation and decay of a particular social system, including the system of state power. There are different approaches in the understanding of corruption. Some researchers characterize it as a criminal offense, while others – as a criminological phenomenon (Jain, Arvind K., 2001).

In the system of higher education, corruption is presented as *one of the crimes, which is manifested in the environment of subjects endowed with governmental authority, - that is, the receipt in violation of the legal order by a person who was in the government or public service of advantages for committing a legal action (or inaction) in office.*

In order to justify the required notion, consider the following constituents: “culture”, “anti-corruption activities”, “anti-corruption culture”.

Let us begin our analysis with the concept “culture”. The phenomenon of culture refers to the central, fundamental notions of philosophy as being unique social phenomenon in its complexity, it is associated with the most important social processes. At the same time “culture” is also one of the most used words in modern language. The term “culture” is often used to refer to complex concepts in a variety of scientific disciplines. Even in 1871, the British anthropologist E. B. Taylor offered the classic definition of culture as a kind of complex, which includes knowledge, belief, art, morals, laws, customs, and other abilities and skills learned by man as a member of society (Taylor E. B., 1989).

There is no all accepted precise definition of culture (more than 500) up today, because it is a complex interdisciplinary concept, suggesting its own treatments in various branches of knowledge.

Within the framework of these meanings the concept of “culture” encompasses the totality of the traditions of a particular community, where a certain system of values and ideas is cultivated; where the behavior of the members of society through the moral principles important for them becomes formed; where specific conditions for personality formation are determined.

From the point of view of philosophy of education, culture is the realm of the spiritual life of young people, which includes the subject results of their activities, as well as knowledge realized in the productive activity, skills, the level of moral and spiritual development, as well as the methods and forms of communication.

Proceed from the analysis of the notion of “culture” further to the study of the notion of “anti-corruption activities”.

The current situation in the country is such that it is difficult to assess the true extent of corruption in society. According to the Parliamentary commission for the fight against corruption, the total damage to the Russian economy from corruption is more than 40 billion rubles a year, and foreign experts have called the sum of about 20 billion dollars a year.

Therefore, anti-corruption measures should be taken at all levels of management and activities, as corruption not just breaks the faith in the government, but it clearly threatens democracy, social justice, social stability and economic development of the country on the whole. One of such areas of the anti-corruption activities is, in particular, the socio-educational and educational activities related to the formation of future specialists of anti-corruption legal conscience.

So, today, time itself presses for raising demands for activities of law schools that prepare highly qualified lawyers who can have a positive impact on both legal development of the citizens in general, and improvement of anti-corruption activities of each individual in particular.

The contribution to anti-corruption activities can be successfully made by higher education institutions, which should provide for legal education of students. For instance, the National Anti-Corruption Plan includes the measures to improve the professional level of legal training, aimed not only at increasing the quality of educational programs in the field of law, but also at expanding the students' practical training. That is why today the system of advanced training and professional development of teaching staff of federal government educational establishments of higher and postgraduate professional education has been improving, where the law programs are implemented. These programs aim at instilling respect for the law in future law enforcers, for this reason it is essential to strengthen an anti-corruption component in teaching the disciplines.

At the same time, it is important to ensure quality state control of the educational establishments, which prepare legal personnel; ensure an appropriate system of public accreditation of EE by the public and research structures.

Anti-corruption activities associated with quality judicial training must take aim at cultivating aversion to corrupt practices and forming understanding of corruption at the personal level.

Anti-corruption culture of university students has, from our point of view, the legal culture in its basis (a set of legal knowledge in the form of norms, beliefs and attitudes governing the rules of interaction of the individual and society, and being formed within the framework of cultural and legal education), the general level of which, despite a fairly high degree of

development of the Russian legislation, built on the progressive liberal values, remains extremely low in most of the population.

The main problem here is, above all, the want of awareness of the law as an important social and legal value. While being the legal culture, this is a kind of spiritual culture, the content of which is composed of all the values created in the field of law. Thus, the legal culture is connected with such axiological aspects, such as: the level of development of the rule of law; the importance of the role of jurisprudence; the success of the practice of law; productivity of legal communication between the authorities and population; warranted rights and freedoms of the individual; positive forms of expression of legal conscience of the individual; a high level of legal awareness of people, their respectful attitude to the law, etc. Hence, the legal culture is more meaningful than the concept of justice. Legal conscious is just one of the important components of the legal culture. A variety of social and individual consciousness is a sense of justice and includes the knowledge of the law, understanding of the meaning of the law, but, most important is the respect for law, which is often lacking not only in ordinary citizens, but also in legislators, political leaders, government officials. Neglecting the law leads to the lower level of legal culture, and underdeveloped legal traditions, manifestation of legal nihilism, negation of the value of the law largely impair the anti-corruption culture as well.

That is why one of the important mechanisms for counteracting corruption is to create the anti-corruption culture, because only with the development of anti-corruption model of behavior one can count today on the effectiveness of anti-corruption policy as a whole.

Next, we consider the nature of the anti-corruption culture. It is quality of the person, which includes the knowledge of the harmfulness of corruption for the welfare and safety of the society; it is a state of the individual, who stays away from accepting manifestations of corruption and strives to eliminate this phenomenon. Hence, the anti-corruption culture is certain values and abilities, focused on the expression of an active civil position in regard to corruption.

Anti-corruption culture presupposes the existence of competencies required for the law determined behavior: the ability to recognize corruption as a social phenomenon; the ability to critically and objectively evaluate the materials related to corruption; the ability to clearly understand what the fight against corruption is and to use all opportunities to reduce the corruption level in various spheres of life and activity; it is stable motivation to anti-corruption behavior, which should correspond to moral and legal norms of society.

Anti-corruption culture of the individual reflects the degree and nature of the development of his personality, which is reflected in the level of the legality of his activities. It speaks in favor of the thesis that no one is, as a rule, deprived of anti-corruption culture, just it happens to be simply very low or high. So, anti-corruption culture can be seen in the following algorithm: the legal erudition of the individual - his habit of law-abiding behavior - legal activity against corruption, i. e. the ability and motivation to use legal means to the anti-corruption activities. And that means not just the individual's desire to regulate his behavior in accordance with the legal provisions, but the willingness to stop any offense related to corruption.

Therefore, the individual does not commit acts of corruption, proceeding not from the fear of being punished but, above all, because he believes such actions to be unworthy and contrary to the life principles. This, in particular, is the personal nature of the value-normative sphere of the individual, which manifests itself anti-corruption culture.

Thus, the level of anti-corruption culture can be expressed from the point of view of absorption of the rights by the individual as a citizen, and their use in terms of duties. When we talk about anti-corruption culture, we have in mind also that every man should be able to apply

social norms (Bicchieri, C., 2010; Bicchieri, C. and C. Rovelli, 1995), interpret certain provisions of the law and determine the scope of their activities; be able to apply legal knowledge against corruption in his life activity; find a way out of their confusing legal situations, which means to use the law to protect his rights and interests.

The above analysis of the paired concepts of “culture”, “anti-corruption activities”, “anti-corruption culture” allows to treat the key concept “the formation of anti-corruption culture of high school students”.

The Russian public has long come to understand that an important part of public policy to eliminate the causes and conditions that give rise to corruption as a phenomenon is the formation of anticorruption world outlook of students. Hence, the educational process at university should be considered just as an important constituent part of a continuous system of formation of both anti-corruption consciousness and anti-corruption culture proper.

On this basis, the main result of formation of anti-corruption culture must be education of a person who would be able to interact with the representatives of various authorities only on the basis of law, to avoid any illegal actions.

What most important of all is that the formation of anti-corruption culture of high school students not to become a traditional informing of the possibilities of corrupt behavior. The basic methods of this educational process comprise legal education, legal practice and self-education.

It should also be noted, however, that knowledge of the norms, laws and regulations is not yet a guarantee of legal behavior. Accordingly, there is no assurance that the students who know perfectly well the principles of law will not break them. Knowledge of the laws and responsibility does not stop the citizens from corruption activity (Barr A., Serra. D., 2010).

However, we also believe that the use of self-education as the next form of forming anti-corruption culture of students in conjunction with the above two forms (legal training and legal practicum) is effective.

SUMMARY

Thus, based on the above stated, we have come to the following conclusion, that the treatment of the concept of “the formation of anti-corruption culture of high school students” is the following: it is a process aimed at developing students’ anti-corruption ideas and moral and legal culture, which manifests itself in a negative attitude towards corrupt practices; anti-corruption standards of conduct and active citizenship; values and abilities associated with legal and ethical norms; the ability to find constructive approaches to solving the problems of illegal activity.

CONCLUSION

In conclusion we note that the fight against corruption is now the most important ethical problem, because it seeks to promote the values of honest labor, the cultivation of honesty in society, which is an indicator of a healthy state. Anti-corruption culture is of great importance for society; it reflects the uniqueness of the law order and the legal system of the country; it helps to accumulate legal knowledge and experience to creatively synthesize domestic and foreign legal sources; It harmoniously develops person and promotes the formation of his legal values.

Therefore, the development of a set of measures to improve the level of anti-corruption culture of high school students, and to strengthen their moral and ethical principles; to inculcate

rejection of corruption as a phenomenon should be put into the category of the most important areas of higher education.

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THE PROBLEMS OF RELATIONS OF ETHNIC AND MUSLIM CONFSSIONAL IDENTITY IN MODERN TATARSTAN

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ABSTRACT

The urgency of the problem under investigation is determined by the fact that reference to the ethno-cultural situation of the population of the Republic of Tatarstan through the prism of the correlation of ethnic and religious identity becomes important in modern conditions of reforming society, searching for mechanism for effective interaction between the federal center and the region, ensuring the political and socio-cultural unity in the modern Russian Federation.

The article aims to consider the main trends in terms of the change of ethnic, confessional and socio-cultural spheres in modern conditions under the influence of the political processes.

The leading approaches to the problem studied are the methods of comparative analysis of ethno-cultural policy and confessional practices (relating the individuals to the different confessional, social and cultural communities) and statistic, which allowed to have objective results as the trends change in the ethno-cultural situation of the population of the Republic of Tatarstan. This method is used in view of the complexity of building direct correlation dependences between these phenomena, as the impact of the cultural policy on identity is carried out not directly but indirectly through the personal experience of social subjects.

The article reveals that the main social functions of its institutions are aimed at developing and supporting ethno-cultural diversity, establishing and preserving ethnic and confessional interaction, combining population on the basis of regional and federal identity. Besides, the article exposes the statistical data that provide a comprehensive characteristic of the correlation of ethnic and confessional identity. It has been substantiated and proved that the main method of regulation of ethno-cultural and confessional issues in the context of global trends in the modern world is the ideology of multiculturalism, which gained the specificity of syncretic and openness in Tatarstan, in contrast with the countries of the West, where there appeared a number of contradictions: 1) this ideology is not able to resolve the problems of social and cultural inequalities, implying a gradual assimilation in the dominant environment of different confessional elements; 2) it meets the open rejection on the part of the population, acting from a position of national exclusiveness.

The analysis of the available data leads to the conclusion that a new ethno-cultural policy of the federal government emerged in the 2000s led to the fact that in the middle of the 2010s most of the Muslim and Tatar population of Tatarstan began to identify from the all-Russian positions, an important factor in these tendencies was the position of the official Sunnite clergy. The materials of the article may be useful for those who are interested in the situation in the dynamic multi-ethnic Russian Federation.

Key words: *ethno-culture, confession, regional aspect.*

INTRODUCTION

The relevance of change of tendencies of ethnic and religious identity is associated with the growing influence of the Muslim religious factor in modern society. With the advent of globalization and the information revolution, the problems of growth and even the “revival” of the religious world view has not only minimized but, on the contrary, become one of the leading tendencies in the ethno-social processes. Of particular importance are these processes in modern Tatarstan, where in recent decades, much attention has been paid to the support of the ruling Russian confessions - Orthodoxy and Sunni Islam. A striking fact is that the mass communication media promote the traditional Muslim values, aimed at establishing social peace and traditional values. The same tendency of positive evaluation of these processes is observed in the contemporary scientific publications (Mukhametshin et al., 2012), (Delokarov, 20015). On the other hand, the same publication notes the threat of Salafi (radical-conservative) tendencies among Russian Muslims, especially in connection with the revitalization of ISIL (a forbidden organization in the Russian Federation).

Indeed, in the period of 1990-2010 the Russian society was faced with a number of ethnic and religious conflicts in which the slogans of radical Islam had been used. In this connection it is necessary to review the basic tendencies in the development of ethno-cultural and confessional identity, which occur in the spiritual realm. In the course of the study “The Stratification of Russian Society” (the Institute of Public Planning, 2005) the data concerning the opinion of Russian citizens on the importance of the threat of international conflicts, according to which Tatarstan could not be attributed to the areas of ethno-political tensions, were obtained. The Republic of Tatarstan is a region with dynamic migration processes. The economic modernization of Tatarstan of 1960-1980s caused the wave of immigration of the Russians to the republic. In 1990-2000s in Tatarstan against the background of the processes of “ethnic magnetism” (i. e. attractiveness of the ethnic homeland for the Tatars), inherent of the Tatars in this period, there was a significant increase in the proportion of the Tatars and the decline in the Russians due to intensive immigration of the first in the republic and emigration of the latter (Gabdrakhmanova, 2004; Fayzullina, 2015).

Russia is characterized historically as a multicultural state that is why the importance of cultural diversity, the need for it plays a vital role in the life of the state. Ethno-cultural development in the Russian Federation is determined by the basic documents:

1. The Fundamentals of Legislation of the Russian Federation on Culture (1992);
2. The Constitution of the Russian Federation (1993);
3. The conception of the state national policy of the Russian Federation (1996).

The important cultural issues were solved at the level of the legislation of the republics, including the definition of cultural policies and the adoption of the legislation of the republic on culture.

Tatarstan is a unique kind of model of multi-ethnic and public education in Russia. Its territory is home to more than a hundred of peoples, each has its own distinctive history, traditions, customs, habits. The centuries-old experience of cultural communication in the region of two largest ethnic groups - the Tatars and the Russians, in the presence of national minorities promotes the dialogue via the exchange of spiritual values, knowledge, information. The variety and uniqueness of our region is in the close interweaving of cultural ties community of historical-genetic roots of cultural genesis. For a long period of joint residence objective regularities are manifested, according to which no national culture can exist in isolation, no

nation can live and develop in isolation. The modern world strengthens the processes of interference and interaction, the growth of intensity of contacts in the intercultural cooperation.

It is necessary to emphasize the role of legal regulation of ethno-cultural and confessional processes. The law of the Republic of Tatarstan "On culture" in article 7 declares, "preservation and development of the cultural unique identity of the multinational people of the Republic of Tatarstan, the Republic of Tatarstan creates the conditions for the revival and development of the historical traditions, folk art, folklore, festivals, traditional trades, crafts, architectural forms of the national urban planning, ornamental and applied arts existing on the territory of the Republic" (<http://docs.cntd.ru/document/917007074>). It should be noted that the program of socio-economic development of Tatarstan specifies "preservation and development of traditional folk culture and on this basis creating a kind of "brand" (the type of stylized villages) in the integration of this process with the tourism industry" as one of the directions. The preservation and development of traditional folk culture will be achieved through the active support of the activities of national and cultural centers, creative teams who solve the problems of preservation and promotion of national cultures (On Approval of the Program of Socio-Economic Development of the Republic of Tatarstan for 2005-2010, 2005), which was reflected in the further implementation of the "Renaissance" program, aimed at the reconstruction of historical monuments in the medieval cities of Bolgar and Sviyazhsk. It is essential to note that in the survey it has been found that the majority of Muslims do not accept a number of secular traditional celebrations (e. g, celebration of New Year), but at the same time they are quite loyal to ethno-cultural observances - Saban tui, in some cases, Nawruz.

This study is based on the hypothesis according to which ethnic and confessional identity is an important factor of dynamism and continuity of tendencies in other spheres of public life. However, they are not restricted within the region but are affected by nationwide and global processes.

RESEARCH METHODS

To test the hypothesis, a complex of various methods complementing each other was used. One of the common empirical methods of investigation of certain processes is the method of comparative analysis which allows to elicit common and distinctive characteristics of the phenomenon or process of ethnic and confessional identity at different stages of developments on the territory of the Republic of Tatarstan. When using this method, one compares not only those characteristics that have similar features within the selected research. This makes it possible to identify the common thing, manifested in similar processes, that has become a necessary stage on the way of revealing the regularities of the processes under study. The method of comparative analysis uses the elements of other methods, among which there are analysis, methods of reasoning, modeling, synthesis, induction, deduction, and others. The main purpose of the comparison is to obtain new facts not only from various properties of the compared objects or phenomena, but also the analysis of all kinds of their relationships. Using data from previous studies, it is possible to find out the objective dynamics of change in sentiments in the society both in general and in individual institutions, to promptly bring the growing problems to light and respond to them in time, especially in the processes dealt with in this paper.

This method implies the use of the following stages of investigation:

- 1) Collecting and processing information on the issue of the study.
- 2) Data systematization and analysis.
- 3) Interpreting the data obtained and drawing up the conclusions.

The method of comparative analysis is based on statistics which allows us to give objective results on the trends of change in the ethnic and cultural situation of the population of the Republic of Tatarstan in modern period.

The empirical basis of the article are the results of the published sociological research over the Russian Federation and the Republic of Tatarstan, and the results of own survey among the students of Russian Islamic University (Kazan) in 2014-2015.

RESULTS

The regional interests today are an effective mechanism for implementation, thus enhancing the socio-economic sphere and serving as a unifying element for the peoples.

Ethnic revival of the peoples is manifested in the generally valid spiritual values, level and state of ethnic cultures and their interaction. In the Republic of Tatarstan, all conditions for the revival and development of the ethnic identity of people and their involvement in the ethnic and cultural life of society have been created. All this opens the way to a qualitatively new level of development of multinational culture of the republic. The culture is the foundation of the spiritual image of people, the norms of behavior and forms of communication, having been developed for thousands of years. The social regulation of society through culture is a key to the solution of many international problems.

Radical changes in public and social life have been observed in recent years in all scopes of activity:

1. preservation of cultural traditions;
2. attitude development to the monuments of history;
3. study and publication of historical pages of specific towns and villages;
4. preservation of ethnic and cultural heritage;
5. revival of languages;
6. study of national literature, art, symbolism;
7. thematic exhibitions of books on the development and interaction of cultures and peoples of Tatarstan.

The beginning of the twentieth century has played a huge role in the formation of modern Tatar nation. Ethnic and cultural development was presented in the form of administrative structures and the formation of scientific and methodological schools after the first Russian revolution and the subsequent establishment of the Bolshevik governing. The significant theoretical developments by G. Iskhaki, G. Sultan Galeev, S. Maksudi and others remained unimplemented. A new wave of spiritual renaissance arose with the beginning of perestroika in the former USSR. The issues of ethno-cultural life became the focus of attention in the mass communication media in those years. The regions of Russia began to solve most of the issues related to the financial, political and cultural spheres on their own, the processes of ethno-cultural policy became especially relevant. Activation of national processes in the 1990s led to serious changes in the political and social life. New approaches and specific spheres of activity, manifested in the revival of languages; the development of considerable attitude towards national symbols, literature, art and monuments of history; the study and recreation of the festal-ceremonial culture; organization of ethnographic museums, etc. In the 1990s there was a pragmatic document "The Concept of national policy in the Russian Federation", but the law had not appeared. In this document, the state determines the tendency of culture: "the preservation of historical heritage and further development of the national identity and traditions of interaction the peoples...; dissemination of knowledge of the history and culture of the people ...".

All in all, it was a period of recognition of linguistic and cultural characteristics of ethnic groups in the Russian Federation, the distribution of powers between the center and the republics in solving linguistic and cultural issues. One should mention the absence of the system in matters of national and cultural development that form cultural values consolidating society. It is important to recognize that the achievements for the recent years aimed at the realization of the ideas of national revival of cultures and inter-ethnic cooperation of the peoples of Tatarstan have been achieved a great deal. In 2008, the Concept of State National Policy of the Republic of Tatarstan, which is a strategic program for the promotion of ethnic and cultural diversity was adopted. The authorities of the Republic of Tatarstan pay special attention to the implementation of state policy oriented towards inter-ethnic stability in the region, the importance of the policy of recognizing and supporting ethno-cultural diversity.

The realization of important trends in Tatarstan defines enormous opportunities for the development of many regions, the elaboration of mechanisms to ensure the rights of the multinational people of the Republic of Tatarstan, the development of ethno-cultural potential, the effective use of spiritual and moral potential of the world's leading religions, based on universal values, as a factor of stabilization and harmonization of interethnic relations. The researchers' growing interest in the problem of "religious revival" in contemporary Russia is caused by an abrupt change in religious status at the state level and rather rapid rate of growth of religiosity of population, which in our opinion, has superficial "attributive" character, however, at the same time, symbolizing the beginning of new "postatheistic" epoch, besides the generality of the population prefers to lead high life, making mention of religious identity during important religious holidays. According to sociological studies, a fixed percentage of those who consider themselves believers have concluded that in the 1970s 8-10% reckoned themselves among such, by the end of 1980 this number had reached 50. According to the data of 1997 about 81% of Tatars and 74 % of Russians in the cities of Tatarstan identified themselves to be believers or rather believers than unbelievers (Laruel and Peyrouse, 2005).

It should be noted that the legalization of religion has led to an increase in newly opened Islamic schools and ecclesiastical places. Therefore, the sociological interest in the Russian Islam is connected with the peculiarities of the reproduction and transmission of traditional Muslim values and symbols in the ethno-social conditions of the Russian Federation. The fundamental change of the dominant ideologeme intertwined with the economic reforms and sharp decline of spiritual values. In this connection, reinforcement of traditional religions will allow to delay or mitigate the effects of dramatic turnaround in policy in the former Soviet Union.

Accordingly, an ordinary believer had the problem of reconsideration of the attitude towards religion. Commonly enough there are examples of "just" Muslim identification associated with the fact of birth in a Muslim family. This factor is decisive for Muslims, Tatars, and a greater percentage is inherent in people from rural areas (respectively, 87% against 63% for residents, according to the survey in 2015 in Muslim schools). As a rule, they started a "road" to Islam with a gradual learning of the basics of Islam, practicing its certain cult foundations (namaz, fasting, zakat), and later they were "practicing" Muslims and entered the Muslim educational institutions in order to improve their "learning".

Among respondents of different ages, there are the respondents who were born in atheistic families or were atheists themselves formely. In the present conditions they repent this "sin" and try more zealously to perform certain religious orders, often engaging in polemics with the more temperate believers. The same trend is observed among the other ethnic Muslims (Russians, Chuvashes, the Mari people), it is their environment where a sharply negative attitude

to secular holidays dominates, where they see the “traces” of paganism and Christianity. Most of the respondents have a positive attitude to national holidays, including them to be the elements of allowable adat (the traditional customs which are not contrary to Islamic law - shariah).

The paradoxical situation of self-identification with Islam, without strict adherence to rituals, the denial of the religiosity with the recognition of Islam urged the researchers of Russian Muslims (mainly Tatars) on search for other, non-religious roots of Islamic identification (Baltanova, 1991). There is no a unified image of the ideal Muslim who is accepted by everyone. This is due to many factors: the lack of common enjoined criteria and a generally acknowledged authority or leadership, the development of various forms of personal attitude to religion as a consequence of intrasoviet existence, the right to individual interpretation and the choice of the form of communion with Islam. The Tatarstan regional authorities actively promote the dissemination of traditional religions, seeing them as a support in the creation of “social peace”. The clergy has ample opportunities to promote their ideas in both the formal and informal contexts.

At the same time, the increasing inflow of neophytes from the ethnic groups who traditionally position themselves with the Orthodox Church or other Christian tendencies does not lead to their carriers’ crisis of ethnoidentity. The Muslim preachers in this case actively remind about the multiethnic character of Islam, using authoritative data from the Sunnah, where the first place belongs to the faith rather than to the ethnic origin. Based on the analyzed material, we can conclude that the growth religiousness in the next decade will increase, entailing new challenges and processes of the society. The relationship of religious and scientific world outlook which will inevitably exist in the various levels of the education system can be referred to the problems to be the most possible.

SUMMARY

The problem of identity was originally developed within the framework of psychological sociology by R. Linton (Linton, 1971), Z. Freud (Fromm, 1941), E. Fromm. E. Erikson defined the essence of identity, the process of formation, the concept of crisis of identity by way of example of socialization. Further, the problems of the various aspects of identity were dealt with within the framework of cultural, sociological and socio-philosophical research.

Sociological line of research of identity is covered in the works of the authors such as E. Giddens, J. Mead, T. Parsons, Y. Habermas. In the studies by American sociologists J. Mead identity is considered dualistically as a result of social interaction, and as a factor that influences social interaction.

In domestic sociology this phenomenon of identity is considered within the framework of the role theory in collective monograph “The Psychology of a Person and Lifestyle”, which published the materials of the two symposia of Soviet and Finnish scientists, it clearly demonstrated the differences in the approaches of the representatives of Western and Russian sociology. The term “identity” was used only by the Finnish researcher K. Libkind – “The Development of Identification in Terms of the Two Cultures”.

In recent decades, the Russian scholars have actively explored the issues of identity - Yadov, Dudchenko, Zakovorotnaya. There appeared the research papers on selected constituents of social identity of man. In Tatarstan, there have been defended the dissertations by R. R. Safin “Interethnic Relations in the Republic of Tatarstan: the Peculiarities of Influence of the Image of “Foreign” on the Ethnic Identity of Student's Youth of the Major Ethnic Groups”, S. V. Amirkhanova “The Formation of Youth Identity in the Modern Russian Society of Risk”.

Religious (confessional) identity has also been in the center of attention of the researchers in recent years. R. R. Safin in his thesis differentiates five types of social identity among which he singles out religious and linguistic identity. Interesting conclusions are drawn in the thesis by R.V. Nurullina “The Formation of Religious Identity of Muslim Youth”. Some authors consider the religious (confessional) identity in close connection with the ethnic identity – O. A. Bogatova, F. R. Dzhanueva, R. M. Mukhametshin, Y. Z. Garipov, R. V. Nurullina. Religious identity within individual confessions is analyzed by A. Mudrik, Y. A. Chernysh. The works that concern the role of religion in the process of socialization of the person are appearing. This theme is also quite popular in contemporary foreign literature, in works by S. Harold and C. S. Jordi. For the Russian and the international community of great interest are the peculiarities of socialization and the process of formation of ethnic and confessional identity in the Republic of Tatarstan. The researchers have repeatedly mentioned that Tatarstan has a centuries-old experience of tolerant coexistence of the representatives of different religions that is in demand all over the world today. As A. V. Malashenko noted in his article: “Tatar Islam, which belongs to the Hanafi (madhhab), is characterized by a high degree of tolerance”.

CONCLUSION

This article deals with the main trends that are taking place in the modern Russian society, by way of the example of Tatarstan, where occur complex processes associated with both political identity and the strengthening of the values of traditional religions in the region - Orthodox Christianity and Sunni (Hanafi) Islam, supported by public authorities. The most serious problem is not one of ethno identification but the issue of confessional identity, which is connected, in our opinion, with the spiritual crisis that occurred at the turn of 1980s and 1990s. The religious values could demonstrate their therapeutic function, owing to which the percentage of the respondents who consider themselves religious has dramatically increased. At the same time, it is essential to anticipate future challenges associated with this process, one of the most serious in the coming decades may be the correlation of religious and scientific worldviews, which is due to the further expansion of scientific and technological progress.

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CONTENT-ANALYSIS CONFOUNDING FACTORS IN SPORT ACTIVITIES OF POWERLIFTERS

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ABSTRACT

In this research the profound analysis of the distress factors in sports activity of powerlifters is submitted. In the course of the training and competitions the athlete is influenced by the circumstances interfering optimum sports activity. For carrying out the qualitative analysis of the distress factors for powerlifters we have studied statements comments of athletes and empirical results of our previous researches on definition of priority positions of the distress factors in training and competitive activities are used. As methods for this work the analysis of scientific literature on a research problem, observation, poll, the content analysis are used. Taking into account the results of a research received earlier oral and written poll of the leading Russian athletes-powerlifters is organized ($n = 31$; men of $n = 14$, women of $n = 17$). The content analysis of the distress factors is submitted taking into account gender differentiation as results of the analysis of men's and female questionnaires have shown distinctions in assessment of the distress factors. As respondents winners of the World games, world champions and Europe, champions of the international and national competitions, owners of sports ranks "Honored Master of Sports of Russia", "Master of Sports of Russia of the International Class" and "Master of Sports of Russia" have acted. Experience of the athletes having high sporting achievements on the Russian and international scaffold bears in itself important information for athletes, their trainers, organizers of sports competitions, the International federation of powerlifting. The received results submit the developed characteristic of the priority distress factors in training process and at competitions. The prospect of researches seems authors in development of recommendations for trainers on psychological training of athletes-powerlifters. Similar need is staticized by the need for psychological support of the athlete who not always has a possibility of the address to the expert.

Key words: powerlifting, powerlifter distress factors, training activity, competition, sports psychology.

INTRODUCTION

The sports career of the athlete directly depends on effective training activity and a successful performance at competitions. These provisions are fundamental for any kind of sport. The successful result of the athlete at competitions is a set of many components, including psychological preparation. Now the sports psychology as independent scientific discipline takes the priority place in career of the athlete. Absence of the qualified psychologist in team imposes certain obligations and powers on the trainer. In turn, shortage of specialized scientific and methodical literature and practical recommendations for trainers in questions of psychological assistance and support when training the athlete in concrete sport is observed.

The Olympic sports (Martin, J. 2012; Gould, D. and Maynard, I., 2009; Pensgaard, A.M. and Ursin, H., 1998) become an urgent subject for scientific research. Subjects of not Olympic sports unfairly remain unattended. Recently interest of sports psychologists is attracted by rather

young sport – powerlifting. Popularity, keen interest and recognition of powerlifting by the International Olympic Committee as sport forms a certain status of this sports discipline. The powerlifting is a power sport in which qualification of the athlete is determined by three exercises with a bar: squats, a press lying and deadlift. In spite of the fact that the I World Cup in the International Powerlifting Federation (IPF) version has been organized in 1972, now the powerlifting has big popularity (for example, 77 participating female from 24 countries and 112 participating male from 31 countries in the World Cup, Luxembourg, 09-15.11.2015).

The organization and realization of sports activity of the athlete is a labor-consuming and laborious work of a great number of experts. Sports training of the athlete was beyond physical long ago. The special provision of powerlifting defines need of complex and detailed studying of athletes. The powerlifting as a subject of a psychological research is presented by consideration of psychological types of students powerlifters (Tobacyk, J., K. Hilgenkamp, B.J. Talton and Livingston, M.M., 2006) and when studying an emotional state before a competition (Jensen, A.M., 2010). Also the interrelation between competitive uneasiness and productivity for powerlifters is defined (Judge, L.W., Urbina L., Hoover, D.L., Craig, B. et al., 2016).

"Examining issues concerning confounding factors within a particular sport provides a possibility to create a perfect training model for the athlete who is aimed at a high result" (Ljdokova, G.M., Ismailova, N.I., Panfilov, A.N. and Kaviev, A.F., 2015). The distress factors "interfere with optimum realization by athletes of motive tasks and psychological functions" (Gabov M. V., Martemyanov Y. G., Zinkevich D. A., 2007). In this regard, it should be noted that "the distress factors are the hindrances interfering achievement of high sports results" (Volkova, K.R., Ldokov, G.M., 2016). The purpose of the real research – definition of the priority distress factors in sports activity on the basis of the content analysis of statements of male powerlifters and female powerlifters.

RESEARCH METHODS

The analysis of scientific literature on a research problem, observation, poll, the content analysis have been used as methods for this work.

To carry out the qualitative analysis of the distress factors among powerlifters, we have studied comments of athletes and have correlated them to empirical results of our previous researches (Ljdokova, G.M., Razzhivin, O.A. and Volkova, K.R., 2014; Ljdokova, G.M., Ismailova, N.I., Panfilov, A.N. and Kaviev, A.F., 2015) on definition of priority positions of the distress factors in training and competitive activities.

Taking into account the results of a research received earlier we have organized oral and written poll of the leading Russian athletes-powerlifters ($n = 31$; men of $n = 14$, women of $n = 17$). As respondents winners of the World games, world champions and Europe, champions of the international and national competitions, owners of sports ranks "Honored Master of Sports of Russia", "Master of Sports of Russia of the International Class" and "Master of Sports of Russia" have acted. Within maintaining confidentiality names of athletes aren't entered. It was offered to respondents to comment on the dominating distress factors.

In this research the qualitative analysis of the most important distress factors in sports activity of powerlifters is submitted. Experience of the athletes having high sporting achievements on the Russian and international scaffold bears in itself important information for athletes, their trainers, organizers of sports competitions, Federation of powerlifting of Russia and International Powerlifting Federation.

RESEARCH RESULTS

For respondents the priority (dominating) distress factors which are shown during the training and competitions have been offered. Based on results of a research (Ljdokova, G.M., Ismailova, N.I., Panfilov, A.N. and Kaviev, A.F., 2015), these factors are presented taking into account gender differentiation as results of the analysis of men's and female questionnaires have shown distinctions in assessment of the distress factors (see table 1-4).

Table 1			
THE PRIORITY DISTRESS FACTORS IN TRAINING ACTIVITY FOR MALE POWERLIFTERS			
№	The distress factors	Rank	Average grade
1	Traumas	I	2
2	Physical exhaustion (fatigue, constant departures on competitions)	II	4,33
3	Mechanical hindrances (problems with shells, sports equipment, lack of qualitative stock)	III	4,83

Table 2			
THE PRIORITY DISTRESS FACTORS IN TRAINING ACTIVITY FOR FEMALE POWERLIFTERS			
№	The distress factors	Rank	Average grade
1	Emotional pressure (nervousness, bad mood)	I	2,67
2	Physical exhaustion (fatigue, constant departures on competitions)	II	2,78
3	Traumas	III	3,89

Table 3			
THE PRIORITY DISTRESS FACTORS IN COMPETITIVE ACTIVITY FOR MALE POWERLIFTERS			
№	The distress factors	Rank	Average grade
1	Traumas	I	2,16
2	Physical exhaustion (fatigue, constant departures on competitions)	II	4
3	Emotional pressure (nervousness, bad mood)	III	4,17

Table 4			
THE PRIORITY DISTRESS FACTORS IN COMPETITIVE ACTIVITY FOR FEMALE POWERLIFTERS			
№	The distress factors	Rank	Average grade
1	Emotional pressure (nervousness, bad mood)	I	2,67
2	Physical exhaustion (fatigue, constant departures on competitions)	II,5	4,89
3	Traumas	II,5	4,89

RESEARCH RESULTS DISCUSSION

Results of Tables 1 and 2 show the three of the most significant distress factors for men and women during the training.

Injuries

Comment 1: The trauma is a defining factor on change of the strategic plan of training which has to be formed on all preparation. If a trauma small (a microtear, the remains of hematomas, etc.), then perhaps use bandage equipment: bandage, overalls for squats and deadlift, a shirt for a press lying, a sling, plait and other. If there are fears on development of a trauma, then the training stops.

Comment 2: Traumatized during the training forces down all my training cycle. If a trauma insignificant, then it is possible to reconstruct training process on restoration, and after to continue to prepare for competitions. If a trauma serious, then preparation has to be stopped.

Comment 3: Very often because of a trauma full preparation breaks. At me 2 years the groin is injured therefore draft to hurt very much. Naturally, it has led to recession in this movement.

Comment 4: In 12 years of sports activities I had no serious injuries. The frivolous trauma (a hip muscle strain) during the interseasonal period hasn't broken to me all preparation for the Championship of Russia among juniors though has emotionally a little brought down as I didn't foreknow how many there will take place restoration.

The traumatism problem in sport is particularly acute enough. The trauma is the serious distress factor in the course of training of the powerlifter. As a result of a trauma the strategic plan of training is exposed "to change", "the trauma forces down all my training cycle" and "full preparation breaks". The problem of traumatism is complicated by the fact that terms of treatment and a complete recovery are unknown "didn't know how many there will take place restoration". In this regard, it is important to be extremely attentive to itself, to follow safety measures, to listen to opinion of the trainer and skilled athletes.

Physical exhaustion

Comment 1: The exhaustion, as a rule, reduces or modifies a training. If the exhaustion occurs at responsible (control) training, then the training is postponed.

Comment 2: When there is a fatigue, even not really difficult training becomes heavy. There is a laziness, some exercises or additional approaches are just done without desire, apathy and to competitions appears.

Comment 3: In principle, I overcome physical exhaustion.

Important aspect in training activity of the powerlifter is development of the general endurance and increase in level of working capacity. The physical exhaustion leads to disorganization of activity of the athlete, emergence of irritability and as extreme reaction, to desire to leave sport. Possible solutions of this task: physical (adaptation of the athlete to loadings, rational use of stocks of energy), psychological (various ways of unloading of the central nervous system – music, meditations, the trainer's conversation with the athlete, etc.).

Mechanical hindrances

Comment 1: If there are serious, considerable hindrances, new "untried" stock, then the training is reduced or modified. At insignificant hindrances I carry out work with

the central nervous system, I recustomize myself for work in unnatural conditions and I put, thereby, motivation, new to myself. In particular it affects when the athlete is close to force peak, to peak of a sports, competitive form when the saved-up nervous tension has the most advanced stage.

Comment 2: Lack of qualitative stock complicates to me process of preparation for competitions because there is a habit to a certain equipment or a shell. For example, earlier I trained without professional racks therefore it was more difficult to me to adapt to them at competitions. If in the gym there is no variety of exercise machines, then complexity in additional study of muscles appears.

Comment 3: For me reduces efficiency of a training bad equipment of the hall in which I am engaged. When began to train, the stock was very old. Training took place, but had an adverse effect on result.

The reference point on technical and tactical training carries out an important role. Acts as a serious problem in training process, both "lack of qualitative stock", and "new "untried" stock". From the athlete readiness for fast adaptation for that sports equipment which takes place to be, for example, at a competition is required, but is absent on the place of a training. All this assumes not only physical training, but also good internal resistance to stress.

Emotional pressure

Comment 1: Emotions, of course, disturb, but if to overcome themselves at such moments, then become a little stronger, especially will power. During preparation, is closer to start of competitions there is such emotional failure, and it is normal, in it and will power of the athlete consists.

Comment 2: The emotional pressure most often is any household problems, diseases of children, shortage of money, etc. You think of all this much, all this turns in the head and prevents to concentrate at a training.

Comment 3: During study very quickly emotionally burned out as has mentally been loaded by homework. With experience of training it has learned to be disconnected from household and personal problems for the period of the training.

The emotional pressure is characteristic of any activity connected with overcoming obstacles. The powerlifter testing emotional tension loses a qualitative training. But the athlete always has an opportunity to control and regulate the mental states. In it the trainer, the sports psychologist or possession of the athlete of skills of self-control will also be able to render essential support.

Data of Tables 3 and 4 show the three of the most significant distress factors at men and women during the competitions.

Injuries

Comment 1: The trauma, undoubtedly, influences, but there are such moments when at competitions there is a fight and the athlete, of course, has to overcome itself. Yes, the result can will a little lower, but there is such word it "is necessary".

Comment 2: The serious injury suffered at competitions forces to finish a performance and very strongly reduces motivation to further performances. At an insignificant trauma at competitions it is possible to use the anesthetizing medicines and to continue a performance, but the emotional spirit strongly gets off.

Comment 3: I had such experience. A day before start in the European championship I was traumatized and hardly went. Has woken up from burning pain in the morning. On the one hand, it had to upset me, but the fear of the trainer was stronger. He has even not learned about my trauma. The performance was successful.

Comment 4: Directly at competitions I had no injuries. When reel up bandage, put on on me overalls for squats and deadlift, a shirt for a press lying it was necessary to suffer from pain and discomfort.

As a rule, athletes classify injuries on two groups: insignificant and considerable. Assessment of degree of a trauma is carried out on health of the powerlifter or the doctor who is present at competitions. The serious trauma exempts the athlete from participation. In some cases athletes by conscious effort are capable to overcome pain and "the slight physical injury is compensated by a psychological spirit".

Physical exhaustion

Comment 1: At competitions is closer to the third exercise, to deadlift, of course, there is a physical exhaustion, but besides it "is necessary"! It is just necessary to overcome itself. I at competitions after squats surely drink power engineering specialists that the exhaustion has a little departed.

Comment 2: Constant departures on competitions very strongly force down the central nervous system; to an organism hard constantly to work at a limit. If there is a high exhaustion, then it is necessary to refuse a performance. It is the best of all to place priorities in performances at competitions.

The physical exhaustion because of competitive fight, duration of competitions, can lead the number of approaches to considerable decrease in strength of the athlete. Even skilled powerlifters feel physical exhaustion, but it is absolutely normal reaction to situations of uncertainty, extremeness (competition). The main objective of the trainer during this period – the adequate organization for the athlete of a rhythm of competitive process, the accounting of individual opportunities, and the athlete's task – adequate use of skills of self-control depending on a situation.

Emotional pressure

Comment 1: Skill, even sometimes the athlete's "genius" also consists in overcoming this emotional pressure during the competitions and the more so in use of this tension as emotional spirit. Possession of often is the limiting factor and with experience, and an experience of training. With regular work on mastering of the central nervous system I have an opportunity to seize this situation.

Comment 2: Nervousness at competitions is a normal phenomenon. I consider that always there has to be an easy nervous trembling. At a regular performance of nervousness becomes less. Very often nervousness appears when was having

rummaged in performances when decisive approach (a record, fight for the place) or when a performance at competitions of the highest rank is carried out. During nervousness easy weakness, uncertainty, absent-mindedness appears in muscles.

Comment 3: The emotional pressure doesn't force down during the competitions. The more terribly at competitions, the I am stronger. I am very often forced down by periods which come during competitions.

Comment 4: The emotional pressure at competitions often doesn't disturb, and helps to make what is impossible. At the World games I had such tension that I have made at that time impossible for myself. But there is such tension that disturbs, especially when was a beginner. The athlete is more professional, the better he begins to use this tension for the good for himself. Emotions disturb, but if to overcome itself at such moments, and then become a little stronger, especially will power.

Comment 5: At competitions there is a fear of defeat.

Comment 6: Interferes with me feeling that I bear responsibility for a good performance before our country, to those who sponsored my trip on competitions. Very much I worry before rising of a bar.

Comment 7: I try to dose emotions during the performances at competitions. My personal experience has shown that excessive nervousness only disturbs: I don't hear parting words of the trainer and teams of judges; in each corner of a body I feel the speeded-up and chaotic heart beat. Now I am able to work with nervousness, have found for myself optimum level which doesn't disturb, and promotes achievement of result.

The prestarting and competitive emotional pressure in the form of nervousness, alarms, excitement and concern is characteristic of each athlete. The prestarting phenomenon (Puni, A.T., 1969) described by A. Ts. Puni is a favorable phenomenon which is characterized by a condition of alarm at easy prestarting excitement ("tension as emotional spirit", "always there has to be an easy nervous trembling"). Overexcitation has an adverse effect: "such tension that disturbs". From statements of skilled athletes in a question of emotional pressure it is possible to formulate a conclusion that ability to own emotions for obtaining positive result comes with experience of participation at competitions: "Possession of often is the limiting factor and with experience, and an experience of training"; "At a regular performance of nervousness becomes less"; "The athlete is more professional, the better he begins to use this tension for the good for himself". All this defines the importance of regular performances at competitions.

CONCLUSIONS

In this work we have carried out the content analysis of statements of athletes-powerlifters of rather dominating distress factors which they face in training and competitive activities. During the research such distress factors have undergone active commenting during the competitions as a trauma and emotional pressure. It, in our opinion, is natural as any sports activity is accompanied by injuries and emotional efforts which the person uses during sports activities. Besides, this position is explained by two circumstances. First, competitions don't grant the right for correction of mistakes. If during the training period because of a trauma it is possible to modify training or to compensate them by additional exercises, then during the competitions accurate and faultless work is necessary. Secondly, conditions of competitions as

the competition is the culmination of sports activity of the athlete, all career of the athlete therefore the emotional pressure increases depends on success of a performance.

SUMMARY

Thus, the received results submit the developed characteristic of the priority distress factors in sports activity of the athletes who are going in for powerlifting. The prospect of researches seems us in development of recommendations for trainers on psychological training of athletes-powerlifters. Similar need is staticized by the need for psychological support of the athlete who not always has a possibility of the address to the expert.

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EUROPEAN SOCIAL QUALITY THEORY AND THE LIFE QUALITY THEORY

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ABSTRACT

The paper discusses the social quality theory which has been developed by European scientists in the second half of the XX century. The doctrine of the life quality already exists in social science quite a long time, while the social quality theory is relatively new. The authors point out the similarities and differences between the two theories, their advantages and disadvantages. A common feature of these concepts is that they pursue ultimately the same goal: to identify areas for improvement of the life of society. The key differences between the concept of social quality and the life quality theory are the theoretical degree of validity, as well as the fact that the index of social quality is more aimed at the future, and the index of life quality, in turn, aims to evaluate the activities conducted. The authors propose the following definition of "social quality" concept: "It is a condition in which citizens are able to participate in social and economic life of the society in order to improve their well-being and own powers". At the moment, in Russian society there are many unresolved problems, and possibly the use of experience of European sociology would contribute to the improvement of methods of the domestic sociology and achievement of positive results.

Key words: *Life quality; social quality; human needs; sociology; social policy; comparative analysis.*

INTRODUCTION

The main objective of this work is to study the differences between the two concepts: the concept of social quality and the concept of life quality. The first was originated in Europe in the second half of the XX century and is not known to the domestic sociology. However, in the course of study in this paper of the principles of its construction and its content we can find in the social quality theory many of the provisions that are useful for domestic science. At the moment, in Russian society there are many unresolved problems, and possibly the use of experience of European sociology would contribute to the improvement of methods of the domestic sociology and achievement of positive results. On the one hand, it is very important to identify the differences in the theoretical underpinnings of the two above-mentioned concepts, on the other hand, it is very important to understand their strengths and weaknesses, so that later to form your own position on the basis of this knowledge. The social quality concept is constructive for this work.

MATERIALS AND METHODS

The Essence of the Social Quality Concept

The social quality concept is distinctive, first of all, for the European school of sociology, and it was originated there during the expert meetings within the framework of development of

the European social policy in Amsterdam. The first meeting has taken place in 1991 and was devoted to the study of the transformation processes in Europe, and the consequences of this process for senior citizens. At the next meeting in 1993 the problem of social inequality among EU senior citizens has been discussed. The two documents have become the product of these meetings, respectively: "Social Exclusion (an analogue of the domestic concept of "marginalization")" and "Ageing". Both of these studies came to the same conclusion: the balance of economic and social policies is uneven, as goals of the first define the content of the second. These discoveries were considered to be the main causes of the crisis of social policy in Europe (Beck W., van der Masesn L., Walker A., 1998).

The Netherlands became the first who began to use the idea of social quality in practice - Ministry of health, social security and sports recognized this idea as a guiding principle of its work. Gradually, over the next few years, European policy actively used the term to indicate the direction of development of their states. Thus, the term "social quality" was adopted by the EU as a key term to refer to the social policy in the region (Berger-Schmitt R., Neinz-Herbert N., 2000).

The social quality concept was to establish a balance between economic and social policies, as well as to review the objectives and the basis of the latter. Searching an idea which would be in harmony with the essence of the European model of development and to put the emphasis on social policy purposes (transfer of its direction from its narrow administrative to broad social forms) led to the emergence of the term "social quality" (European Commission Social Policy Agenda, 2000). Thus, the development of this term is the achievement of the EU member states. This concept is applied and serves as a guideline for states in the exercise of their administrative functions.

The term "social quality" was proposed as the standard multi-aspect standard which is wider than the well-known poverty figures and population marginalization level.

Social quality can be defined as follows: "This is a condition where citizens have an opportunity to participate in social and economic life of the society in order to increase their well-being and own powers" (Beck W., van der Maesen L. Thomese, F., Walker A., 2001).

To achieve an acceptable level of social quality, it is necessary that the following four conditions to be fulfilled. First, people should have access to social and economic benefits. These are employment, social protection and other public institutions to protect citizens. The so-called socio-economic protection in the EU countries makes demands to ensure decent wages and social support that ensures high standards of living and access to such benefits as financial income, education, health, social security, healthy environment, social welfare, personal safety, and etc.

Secondly, there must be a social integration process. The level of social exclusion and segregation in such institutions as the labor market should be minimized. Social integration includes citizenship institute that can be full, all-encompassing or "exclusive" which excludes citizenship and has to a large number of "non-citizens" and quasi-citizens. Denial of citizenship can be a form of discrimination (as happens, for example, in Estonia).

Third, people should be able to live in a society that is set to social partnership. Such society is the most robust and stable. In developing itself, it promotes self-development of its individual members, and vice versa.

Fourthly, people should have a certain degree of autonomy and be able to fully participate in a rapidly changing socio-economic conditions. *Empowerment* of citizens means the ability to control their own life and enjoy all of its features. This implies an increase in the range of the

possible choice of a person. Therefore, it is not only participation in the political system, but also the realization of an individual capacity (knowledge, skills, experience, etc.).

RESULTS

At the initial stage, the social quality concept has been criticized mainly because it lacked a theoretical basis, and therefore, it could be mistaken for a purely instrumental applied idea from the quality management sphere (Daimantopoulou A., 2001).

At the heart of social phenomena there is self-realization of individuals as biosocial beings in terms of a social formation. The concept "social" is a product of the ever-changing social processes through which individuals perceive themselves as interacting beings, reach their self-realization in a greater or lesser extent. Self-realization of an individual depends on social acceptance.

A social peace is recognized (understood) through interaction (and interdependence) of self-realization of individuals and forms of social organization. European scientists have called it "*Constitution, the fundamental law*" of society. Public relations will develop successfully in the presence of four conditions: if people will be able to interact with each other (empowerment); they will have access to the necessary public institutions (inclusion); they will have access to the necessary material resources (social and economic protection of the population); they will abide by norms and protect social values (partnership). The above four conditions are called *the terms of the socially qualitative existence of a society*.

Obviously, the processes occurring in a society can be positive or negative. Self-realization can mean autonomy, independence, and can cause egocentrism, as well as social groups can be opened and closed and have the liberal or authoritarian character. Consequently, there is a necessity in ethical standards which will help to separate the acceptable from the unacceptable. This means that the social quality should have an ideological basis. Such a basis can be found in the Amsterdam Declaration on Social Quality which put respect for fundamental human rights before all else.

The center of the social peace is self-realization of individuals and, therefore, the main point of reference should be the conditions of everyday life. The concept of "social quality" covers readily many areas of life, directly all relations in the society that you can imagine at the moment. Quality will be realized only when people will be able to implement a wide variety of opportunities in a variety of settings. Social quality is not only the result but also the process. The nature of interactions, the choice of strategy for an action, the nature of self-organization have a strong impact on the results of the process (Beck W., van der Masesn L., Walker A., 1998).

The Essence of the Life Quality Theory

The life quality doctrine exists in social science for a long time. The first scientist to use the term in 1929 was British economist Arthur Pigou; he used it in the context of discussions about the economy and welfare. He wrote about social protection of the lower strata of the population. Then the term has disappeared from turnover nearly for two decades and has appeared in the US in the early 40-ies when it was used to refer to material prosperity. In 50-ies the Commission on the development of the national idea created by US President Dwight Eisenhower, began to work on the measurement of life quality. The term "life quality" has been

used in the Commission's report in the mid 60-ies. This was the beginning for the active use of social indicators for living conditions of citizens, their desires and needs.

Most of the early sociological studies of life quality were performed in the United States. The theoretical model of life quality as "the good living" was first proposed by M. Lawton who defined it as "awareness of the life quality by an individual". Health and economic well-being criteria were predominant in the UK (Doyal L., Gough A., 1999).

English sociologist E. Bowling was the first scientist who interviewed two thousand randomly selected adults what is most important in life for them. Respondents answered open questions, calling a large number of events, but only five of them, eventually, were subject to recording. Results were the following, in order of priority: family relationships, health, well-being of loved ones, the level of material wealth / standard of living / availability of decent housing. The most frequently-called benefits were material values (money and other), and then the relationships in the family were noted. This study shows that the benefits that are valuable for the life quality of the whole society, at the same time may not so often be used to assess a personal well-being.

There were many different attempts to estimate the life quality in practice. The so-called Scandinavian approach focuses on the assessment of the objective conditions of life, whereas the American school emphasizes the importance of subjective factors. Sociologists Faye, Nolan and Whelan who are representatives of the Dublin School, stressed the importance of both objective and subjective factors (Fahey T., Nolan, B., Whelan, C.T., 2003).

ZUMA model was developed by the German sociologists Regina Berger Schmitz and Hans Herbert Noll. It is based on three concepts: life quality, social partnership, and sustainable development (Doyal L., Gough A., 1999). In our opinion, this model is much closer to the definition of *social quality*, as its founders formulates its goal in the following manner: measurement and analysis of changes in the welfare of European citizens using theoretically and methodologically sound indicators obtained from different areas of an individual's life. The objectives of ZUMA approach on assessing the life quality are: reducing disparities and inequalities and strengthen social bonds (Berger-Schmitt R., Neinz-Herbert N., 2000). Thus, ZUMA approach functions as a general model which includes social capital, social inclusion, and social partnership. The reason for the criticism of this approach is the lack of a close relationship between the theoretical and empirical evidences.

Differences of social quality concepts and life quality are manifested in three aspects: the theoretical justification, the methods, and practical significance.

A key element that distinguishes the social quality and life quality concepts is the degree of theoretical validity.

Social quality theory is well developed. Four components are identified in the relations between society as a collection of individuals and the self-realization of an individual: social and economic security, social partnership and collaboration, social integration, and empowerment of individuals. The social quality theory is built on the basis of these relationships (Lockwood D., 1999).

At the heart of life quality theory there are indicators which for decades were developed as a means of measuring and calculation (Nugaev MA, Nugaev R.M., 1997). There are plenty of formulations in practice (for example, social capital) which differ from a single, unified approach of the social quality theory. Of course, indicators are well chosen in the most complex models of life quality (e.g., Berger, Schmitz, and Noll, 2002; Fairy, 2002). However, the theoretical basis of the life quality theory is often weak and highly individualized. In fact, many supporters of the

life quality theory do not tend to work in their deep discussion on the theoretical aspects of their approach. For example, Faye, Nolan and Whelan (2002) suggest practical importance of analytical and descriptive research methods in their work, they see no need to go into a philosophical argument about their essence (Fahey T., Nolan, B., Whelan, C.T., 2003). In addition, in contrast to the social quality theory, the life quality paradigm perceives the existing social relations as a given, and therefore, there are no possibilities and the need to analyze them.

The life quality model called ZUMA is the most theoretically sound compared with other models of determining the life quality. This brings this theory to the doctrine of the social quality (Berger-Schmitt R., Neinz-Herbert N., 2000).

In the life quality theory, there are many methods that contain a huge list and indicators, while the social quality theory is determined strictly on the basis of its four primary components. Also, in contrast to the life quality theory, the social quality concept is closely linked to politics and social ideology. However, this does not mean that the life quality theory has nothing to do with the relationships on exercising power: trying to remain neutral in politics, it successfully operates value judgments about it.

The approach of the life quality theory is characterized by the use of indicators to detect changes and compare the life quality of the various countries, regions and territories, etc.

Regarding the process of measuring, the life quality school goes beyond the mere description and comparison of a set of indicators in time and space; it tries to understand and explain the processes that cause these findings. The social quality theory also touches upon the subject of *why* there are different results between the different countries, and which processes are associated with this. The life quality school has developed a methodologically effective approaches for its empirical work, while younger social quality school just begins to work in this direction. Both schools use indicators characterizing living standards of the population, and its condition as a measuring tool. It should be noted that the figures used by the life quality school tend to be more diverse.

CONCLUSIONS

The life quality method in its different variations focuses on many areas of life, and almost entirely reflect the most important issues for the citizens. Life quality method ZUMA operates a large number of parameters that affect all aspects of society (Berger, Schmitz, and Noll, 2000). Dublin Life quality school created by Faye, Nolan and Whelan uses 12 fields of study (Fahey T., Nolan, B., Whelan, C.T., 2003).

A common feature of these concepts is that they ultimately pursue the same goals: to identify areas for improvement of the life of society. The social quality indicator is more aimed at the future. The life quality indicator, in turn, aims to evaluate the activities conducted. However, the absence of dense theoretical foundation undermines the usefulness of the latter for practical application. Hence, use of life quality method and its results are more subjective in nature; it is often used to achieve a particular result which is politically justified, but does not coincide with the truth. Therefore, its role for practice is being questioned. (Lockwood D., 1999)

The creators of the social quality theory were motivated by an imbalance in the priorities of the European Union's policy and its member states, and have developed their theory with the purpose of its further applied use: during political reforms and changes aimed at improving the lives of citizens. Ideally, this theory should be one of the guidelines for a legislature in conducting social policy. This is possible because the social quality theory is based on real relationships between individuals, their needs, society and the authorities. This theory is able

effectively to contribute to the change in the balance of economic trends in public policy in favor of social issues, address the urgent needs of society, thereby strong ties between an individual and the state will be formed (Lockwood D., 1999).

The social quality concept is integrative in its nature. First, it covers all areas of public life (economic, social, cultural). Secondly, it promotes the emergence of such integration institutions as public forums, platforms for negotiations, public ethical standards.

Thus, the use of social quality theory can contribute to a more effective and democratic implementation of state management. In conditions of its practical application, it is necessary more clearly to formulate policy objectives to be achieved as a result of the dialogue between actors involved. However, many of these actors do not play a significant role in the political life of a state. This leads to a radical change of style of political management and implementation of dialogue between citizens and the state. (Callinicos, A., 2010)

RESUME

In summary, let's recall that the life quality theory which is familiar to the domestic sociology, has long been used by sociologists around the world, but scientists from such a special body politique as the European Union, two decades ago updated the term "social quality" which has reflected the new approach of the European countries to social policy. The fundamental difference of the new theory was that it had a theoretical foundation, it was aimed at people not as individuals but as social beings that were considered in connection with all other public institutions. In other words, the life quality theory was based on the human needs in connection with its participation in social relations (Herrmann, P, 2010).

We hope that the review of the European concept made in our work is the first step towards better understanding of the approaches of other countries to study the life quality of citizens.

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