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**NEW ETHICS IN THE GRAMMAR AND LEXICON OF RUSSIAN MEDIA**

Alexander V. Kobyakov (a)\*

\*Corresponding author

(a) Yaroslav-the-Wise Novgorod State University (NovSU), Veliky Novgorod, Russian Federation,  
Alexandr.Kobyakov@novsu.ru

**Abstract**

The article examines the influence of the phenomenon of new ethics on the processes taking place in the Russian language. The author characterizes the concept "new ethics", examines the meanings of this term in the history of social thought and psychology, their relationship with the widely discussed phenomenon and with sociocultural processes that take place in different countries of the world. The article mentions the *Neue Ethik* women's rights movement and the *new morality* concept in defense of traditional Christian ethics. The key features connecting the new ethics in Russia with similar social transformations abroad are highlighted and characterized. Parallels are drawn between the concepts of *cancelling* or *cancel culture* in English-speaking countries and Russian new ethics. The author identifies several key points of influence of the concept under consideration on linguistic processes and analyzes them using the example of the existence of these manifestations in the language of the media, such as borrowing from the English language of a number of neologisms, the use of established elements of speech in meanings uncharacteristic for them in the past, and the spread of feminine nouns, similar to masculine ones, allowing a broader reflection of the role of women in speech. The article presents the results of corpus analysis of words, which appeared in the language in association with the phenomenon of new ethics. Their areas of use in the media space are described and considered, depending on the typological characteristics, thematic and ideological orientation of the publications.

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## 1. Introduction

The widely discussed phenomenon "new ethics" has a significant impact on different aspects of the life of society and human culture. In this respect, language is no exception. New words are included in speech, including everyday speech. The new ethics gives an additional impetus to the development of certain linguistic tendencies. In particular, attitudes towards overcoming various kinds of social inequality contribute to the spread of feminines. The more and more active inclusion of words of this lexical group in speech began to gain momentum even before the appearance of the concept of "new ethics" in the Russian-speaking environment, but as a means of overcoming the androcentrism of the language (bringing to a single masculine norm), with the development of a new ethics, the derivation of feminine correlates with masculine nouns began to be discussed and develop even more vigorously.

The concept of interest to us in its current meaning has been used only for the last few years. In the history of social thought and psychology, the "new ethics" is mentioned earlier. However, despite the identity of the form, in terms of content, the concepts are not a direct continuation of each other. In the late 19th and early 20th centuries, the German women's rights movement was called *Neue Ethik* (Herlitzius, 1995). Its activists fought for equal access with men to education, social benefits and job opportunities in various fields. In the middle of the 20th century, a new semantic filling of the concept was given by the German-Israeli researcher of psychoanalysis Erich Neumann. In 1949, he published his work "Depth Psychology and a New Ethics", where he contrasts the Christian religious ethics, aimed at suppressing the negative aspects of human nature, a new ethics of their acceptance and comprehension. According to E. Neumann, the refusal to suppress the dark sides of the personality will preserve its integrity and, at the same time, take responsibility for the manifestations of negative qualities (Neumann, 2008).

As Aisner and Naumov (2021) note, another impetus for discussions about new ethics in the domestic intellectual environment can be considered the development in the 70s-80s of the XX century of a consonant concept of "new morality" aimed at protecting traditional Christian ethics in the context of gaining momentum feminist movement.

Currently, the concept of "new ethics" in the Russian-speaking space is present in the meaning of socio-cultural principles and norms aimed at overcoming social inequality, discrimination, violence (Public Collegium on Press Complaints, 2021). Despite the fact that meaningfully the phenomenon follows the development of ethical attitudes that have formed and spread abroad, terminologically in the English-speaking linguistic tradition, in which the described socio-cultural attitudes began to form and manifest themselves earlier, it has no analogues. In fact, in the meaning that has caused heated debate in recent years in the domestic media and social networks, the concept of "new ethics" exists only in the Russian-speaking space. Other concepts are widespread abroad, such as *cancelling* or *cancel culture* (Clark, 2020). In fact, it is the development of a culture of abolition in Western countries that is a key prerequisite for the formation of ideas about a new ethics in Russia and other Russian-speaking states. In discussions about the new ethics, there is widespread mention of foreign media characters who have become objects of public "cancellation" - Hollywood producer Harvey Weinstein, actor Kevin Spacey, #MeToo flash mob, as well as the BlackLivesMatter movement, which received a worldwide scale

against the background of the death of a black US citizen during the detention of a black US citizen George Floyd (O'Connor et al., 2021). In Russia, similar situations - harassment or unwanted attention that violate a person's personal boundaries - become a reason for discussion in the context of the attitudes and norms of the new ethics. As examples, we can mention the situation with the dismissal of the editor-in-chief of Meduza publication, Ivan Kolpakov, for violating the boundaries of a subordinate joke at a corporate event, accusations of harassment of the deputy of the State Duma of the Russian Federation Leonid Slutsky in relation to a number of journalists of the so-called parliamentary pool.

Thus, in Russia, the new ethics is understood as a number of socio-cultural attitudes and norms, the purpose of which is to overcome any inequality and discrimination, as well as the violation of a person's personal boundaries using superiority in physical strength, official or social status.

Taken together, these attitudes partly follow, and partly contribute to the inclusion in speech of new linguistic units, in particular borrowed words. In addition, the attitude towards overcoming discrimination and inequality, including on the basis of gender, directly follows the desire of representatives of the feminist movement to overcome gender inequality in speech and reflect the role of women through the use of linguistic means.

At the same time, at the moment, at the scientific level, the influence of the ongoing socio-cultural processes on the situation in the Russian language has not actually been assessed. It is appropriate to talk only about the analysis of specific manifestations - the inclusion of new borrowed words in speech, the spread of new feminine nouns expressing belonging by profession, occupation and other characteristics.

## 2. Problem Statement

Despite the ongoing discussion, the above-mentioned language processes have not yet received an assessment based on scientific analysis. At the same time, opinions are regularly expressed that the inclusion into our speech of such Anglicisms as *harassment*, *abuse*, *victim blaming*, and others, the use of the concepts #MeToo and BlackLivesMatter in the media without translation into Russian, as well as the spread of feminine nouns, such as *avtorka*, *blogersha*, *kritikessa* (Rus.) - the female author, blogger, critic, etc. - is violence against language, distortion and simplification of speech. For a more objective unemotional assessment of the listed phenomena, their scientific study, comprehension and generalization are required. The processes taking place are most noticeably manifested in the texts of the media, therefore, when studying the influence of the new ethics on the vocabulary and grammar of the Russian language, it is precisely on them that we should focus. It is required to generalize the practice of using vocabulary and grammatical derivatives of the new ethics in media texts, as well as to calculate these lexemes.

## 3. Research Questions

To solve the problem, it is required to give answers to the following questions:

1. What lexemes have come into use by the media against the background of the formation and development of new ethics in the Russian-speaking space?

2. In which media are linguistic innovations manifested to a greater extent, and which publications and resources try to avoid the use of speech instruments inherent in the phenomenon?

3. Since when did the listed categories of speech instruments related to the new ethics begin to spread in the texts of journalists?

#### 4. Purpose of the Study

The purpose of this study is to determine how the phenomenon of new ethics affects the language of modern media, how the lexical arsenal of authors of media texts changes.

#### 5. Research Methods

The following methods were used to solve the assigned tasks within the framework of the study:

- monitoring of media resources of various typological affiliation and thematic focus;
- methods of word-formation analysis of the identified lexical units;
- corpus analysis method.

#### 6. Findings

The bulk of the borrowings that have entered the use of Russian-language media in connection with the development of new ethics as a socio-cultural phenomenon are English loan words, denoting forms of social or personal behavior that contradict the attitudes of the new ethics: *kharrasment*, *ab'yuz*, *viktimbleyming*, *gazlayting*, *lukizm*, *fetsheyming*, *skinni-sheyming*, *menspleyning*, *eydzhizm*, *eyblizm* (*Rus.*), in some cases they serve as an example of the phenomena that fit into its concept: *bodipozitiv* (*Rus.*).

As noted by Zorina (2018), such lexical units are gradually passing from occasional words to the status of neologisms. "Foreign language lexemes vary, are russified in terms of grammar, forming various derivatives. This process is complex, step-by-step, and modern Anglicisms have to go a certain way in order to gain a foothold in the Russian language" (Zorina, 2018, p. 12).

Not all of the above words have been completely Russified and entered into wide use, including in the media. Such Anglicisms include *lukizm* (*Rus.*) (lookism - discrimination in appearance, when the actions of more attractive people are evaluated more positively) and *eyblizm* (*Rus.*) (ableism - discrimination against people with disabilities or other developmental disabilities) (Savina, 2016). In the national corpus of the Russian language (the search was carried out according to the newspaper corpus), the word *eyblizm* (*Rus.*) was not recorded at all, the term *lukizm* (*Rus.*) was found in two journalistic texts: It's a shame that it is impossible, it is incorrect to prefer the beautiful to the ugly - this is *lukizm* (*Rus.*) or face fascism (Golovanivskaya, 2015) For each politically incorrect act they came up with their own formula: the sin of looking at beautiful women is called "*lukizm*" (*Rus.*) (lookism), the reaction to age is called "*eydzhizm*" (*Rus.*) (ageism) (Vasilyeva, 2001). It is noteworthy that in the last example the concept is used in a different meaning than it is known now.

The terms *kharrasment* (*Rus.*) (sexual harassment) and *ab'yuz* (*Rus.*) (abuse - systematic physical and psychological violence by a loved one) are most widely used in the media among Anglicisms

associated with the new ethics (Donnelly, 2021). In the Russian language newspaper corpus, the first concept is recorded 16 times in 12 documents. It is first encountered in the text of the Komsomolskaya Pravda newspaper: "I don't understand how *kharrasment (Rus.)* (harassment) can be unpleasant (I don't believe that Clinton didn't like it in the Oval Office), but it sometimes ends badly" (Vojcehovskiy, 2001). The term is found in both traditional and online media of both conservative and liberal political orientations, both federal and regional. The term *ab'yuz (Rus.)* (abuse) came into use in Russian-language media, according to the national corpus of the Russian language, in the second half of the 2010s. During this time, the newspaper corps recorded four occurrences (all in the Lenta.ru edition). At the same time, the concept is used by other media as well. In particular, the publication Sport-Express uses it in the material about the launch of the new website of the International Cycling Union: "The new website of the federation will have sections and videos on the topic of abuse (*na temu ab'yuza (Rus.)*)" (Kuznetsov, 2021). In Forbes, a derivative of this concept is found in the text about how women defend their rights in the UN, ECHR and OSCE: This option is especially relevant for women who are financially dependent on the abuser (*zavisimosti ot ab'yuzera (Rus.)*), for example (Fedotova & Savina, 2021).

Four times in the corpus of the language in the media, the concept of *viktimbleyming (Rus.)* is recorded (victim blaming - placing on the victim of violence part of the responsibility or completely blame for what happened) (Savina, 2016). It is found in the materials of Lenta.ru and Novaya Gazeta: While such a task is removed from the aggressor, *viktimbleyming (Rus.)* (victim blaming) is flourishing (Solovyova, 2018). During the monitoring of the information field, this term was also revealed in the publications of the state media: "At the very least, they thought about the rights of women. We learned the words "reproductive labor", "domestic violence" and "*viktimbleyming (Rus.)* (victimblaming)" (Bogolepova, 2021).

The concept of *gazlayting (Rus.)* (gaslighting - a form of psychological violence in which one of the participants in the relationship tries to convince the other that he is not able to adequately perceive reality (Podosky, 2021)) is recorded in the Russian newspaper corpus once: "If she decides to lie me about gaze rape, about sexist jokes, about other disgusting *gazlayting (Rus.)* (gaslighting), I will say this: "there you are, my dear, you drank coffee, energized, it will be nice for you to walk away from here with a quick step!" (Evtushenko, 2017). During the monitoring of Russian-language media, cases of using the term were also noted in such publications as Nezavisimaya Gazeta, TASS, RIA Novosti, Russia Today, etc.

Three times in the corpus of the Russian language, there are cases of the use of the term *fetsheyming (Rus.)* in the media (fat shaming - public censure, humiliation and discrimination of a person due to overweight). The concept of *skinni-sheyming (Rus.)* (skinny shaming - humiliation and discrimination against people due to their thinness) is not recorded in the corpus. On the other hand, the more general term *bodisheyming (Rus.)* (body shaming - discrimination based on how the human body looks) has been noted in the media five times (McMahon et al., 2021). In the process of media monitoring, cases of the use of all the above concepts in journalistic texts were revealed: "The absence of body shaming (*bodisheyminga (Rus.)*) is not the only thing that the TV presenter likes in the USA" (Novye Izvestia, 2021), "... who spoke about the problem of "skinny shaming" (*skinni-sheyminga (Rus.)*)

that was widespread among supporters of body positivity (*bodipozitiva (Rus.)*)” (Wonderzine , 2018), “The heroine of the new Adidas campaign faced fat shaming (*s fetsheyomingom (Rus.)*)” (Esquire, 2021).

The RNC has twice recorded the use of the concept of *menspleyning (Rus.)* in the media (*mansplaining* - a condescending manner of communication between a man and a woman, suggesting the impossibility of independent perception and understanding of information on her part) (Savina, 2016). Based on the results of monitoring media resources, the term was identified mainly in publications of non-state media - both socio-political and specialized: “But mansplaining (*menspleyning (Rus.)*) was encountered, this is generally the favorite pastime of grandfathers” (Kupzov, 2021).

16 times since 2001, the RNC has recorded the entry into journalistic speech of the concept of *eydzhizm (Rus.)* (ageism - discrimination of people on the basis of age, which is mainly faced by people of the older age group) (Nicol et al., 2021). It is used in various media, partly in isolation from the new ethics. Thus, Novye Izvestia uses it in its material about the situation on the labor market: There is no such ageism (*eydzhizm (Rus.)*) as we have in other countries. It is practically impossible for people after 45 and even more so after 50 to get a job (Ivanova & Seibil, 2021).

Among the concepts presented in the media related to the new ethics and which have become widespread in the wake of its development, there are also words and phrases that are not borrowed neologisms - *objectification* and a *glass ceiling*. The concept of *objectification* (reduction of a woman's personality to the level of an object that serves exclusively to satisfy male needs (Chevallereau et al., 2021)) is recorded in the newspaper corpus of the language 8 times. However, only five of them are in the meaning used in the context of the new ethics. At the same time, it should be noted that since the first use of *objectification* to denote a discriminatory attitude from the point of view of new ethics, no cases of words with the same meaning in the corpus of the language have been recorded. The phrase *glass ceiling* (an invisible barrier that hinders the career growth of women (Babic et al., 2021) occurs 28 times in the newspaper corpus. In four cases it is used in the direct meaning of the construction of architectural structures. to other social groups, in particular to migrants: In most international companies there is a "glass ceiling": it is almost impossible for a foreigner to take the position of a top manager there (Zainiev, 2009).

A separate group, impressive in terms of the number of lexical units, among words related to the concept of new ethics, are feminitives - feminine nouns, primarily neologisms formed from analogous masculine nouns. By including them in speech, representatives of the feminist movement are trying to overcome speech gender discrimination, the consequence of which, in their opinion, is an insufficient reflection of the role of women in language (Akay et al., 2020).

Feminitives found in the media can be divided into three categories according to the method of word formation. The most common and widely discussed type are derivatives, formed by attaching to the stem one of the suffixes and an ending (affixation): *avtorka, professorka, pilotessa (Rus.)*. Basically, affixal neologisms are found in publications that make the use of feminitives part of editorial policy or leave the choice to the author of the publication. So, the Wonderzine portal in one of the materials uses a complex feminine *psikhologinya-konsul'tantka (Rus.)* (woman psychologist-consultant), both halves of which are subjected to affix transformation (Dudkina, 2019).

In the media, there are also feminitives formed analytically (business woman, woman president) and by substantivation: *upolnomochennaya, zaveduyushchaya, chasovaya (Rus.)*. The dibasic correlate of the masculine noun *president* has become quite widespread in the media: “the media are actively discussing her prospect of becoming the first woman president of the United States (Fontanka.ru, 2020). Substantivates compete with similar masculine nouns: Gazeta.ru called Larisa Boyko the ombudswoman (*upolnomochennaya (Rus.)*) for the human rights in the Republic of Karelia (Loktionova, 2020). Tatyana Moskalkova is presented by TASS as “the ombudsman (*upolnomochenny (Rus.)*) for human rights in the Russian Federation” (TASS, 2020).

## 7. Conclusion

Thus, the new ethics has a significant impact on the language of the authors of media texts. It manifests itself in the use by journalists of borrowings-neologisms, filling with new content and the use of lexical units and grammatical structures that were previously used in a different meaning, as well as the activation of feminine nouns expressing the gender identity of representatives of certain professions and areas of activity.

It is worth noting that a number of terms are more often found in quotes from interlocutors of journalists, respondents commenting on the topic of the material. This indicates the spread of neologisms borrowed from English outside the media field and does not contradict the growing importance of the vocabulary of the new ethics in the language of the media.

As an important observation, it is necessary to abolish the wider distribution in the media of neologisms-borrowings in relation to feminitives. The former are found in the media of all typological and ideological groups. A significant part of feminitive neologisms is represented only in the media, which purposefully seek to include gender-sensitive vocabulary in the language.

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