The ecologization of the Russian language and speech

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Abstract. This article discusses the process of ecologization of the Russian language and speech in the context of modern geopolitical conditions. External events find a response in society, at the same time changing the structure, content, vocabulary, etc. The ecology of language has firmly established itself among the sciences, is connected with many of them by deep roots and is designed to protect, save not only our native language, but also the entire Russian culture from the corrupting influence of the West. Proper language policy and patriotic education should help in this. But there is a huge problem that lies in the consciousness of every member of our society: misunderstanding of all the negative consequences of what is happening today in the field of the Russian language and culture. The ecology of the language is designed to reach every native speaker of the Russian language, as well as to rid our language of "diseases", "ailments".

1 Introduction

Modern society dictates certain conditions for the trajectory of the development of the cultural component in our country. With the appearance of such a great amount of terms connected with all the processes in the world and in Russia there is more negativity in our lives, which is expressed not only in emotional form, but also in language. And here we faced again with phenomena that discredit the reputation of the Russian language, again we are forced to talk about linguoecological problems, problems of "diseases" of our language.

The methodological basis of this study is the fundamental works of scientists:
- in the field of the language ecology (A.P. Skovorodnikov (2017); A.A.Vorozhbitova, G.I. Issina (2013); N.D. Golev (2020); E.V. Ivanova (2015), etc.

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2 Materials and Methods

The solution of the tasks required the complex use of methods and techniques of analysis and synthesis characteristic of modern linguistics: analytical method of observation and generalization of linguistic facts, method of component semantic analysis; method of conceptual analysis; method of linguistic description, method of correlation of linguistic facts; multi-stage definitional analysis, method of linguoculturological and linguocognitive analysis.

The research material was the terms, terminological combinations and various terminological nominations extracted by continuous sampling from linguistic dictionaries, encyclopedias and reference issues, etc.

3 Results

The ecological crisis and ecological catastrophe, which are so much talked about in the system of global modern problems, have affected almost all spheres, aspects of human activity and the social environment, including the humanitarian field of knowledge. Ecological knowledge multiplies according to the diversity of human activities, the totality of which should be covered by ecologization, since the person himself with his consciousness, worldview, culture and habits must also undergo drastic changes. The concept of "ecology" turns out to be the key concept of any society. "Everything began to be called ecology" and "everyone became environmentalist" – this is how some scientists objectively assess the uniqueness of the current environmental situation. Today it is difficult, perhaps, to find any other concept and its derivatives that would be so often used in the widest scientific and extra-scientific circles.

"Currently, no one has any doubt that our "great and mighty", "truthful and free" has begun to give up its positions and needs real "support and fundament" (Kostomarov 2002). Political, social, economic and other social upheavals are immediately reflected in the linguistic consciousness of native speakers. In the wake of positive changes, numerous facts of neglect of the native language appear; distortions, simplifications, clogging it, etc. The idea that "by protecting our language from all kinds of clogging, we fulfill our patriotic duty, remain faithful to national traditions, loyalty to our people" (Gvozdarev 2005: 5) is very important at all times, but it sounds especially relevant today.

The most important interrelated concepts of "language – society – culture – personality" require additional, new understanding in the life of Russian society in the conditions of a prolonged transitional stage, the consequence of which, as is known, was a variety of negative language processes associated with a sharp drop in the level of speech culture, with lexical and stylistic deformation of language, with increased verbal aggression of native speakers Russian language, etc. Anxiety, concern about the current state of the Russian language, awareness of its social significance and importance actually predetermined the emergence of a humanitarian scientific direction – linguistic ecology.

The ecological approach to the word, the awareness of its spiritual essence allows us to take a fresh look at modern linguistic education, forces us to recognize the insufficient teaching of language as a set of spelling, punctuation and stylistic rules. The most important goal of the language course should probably be teaching the basics of speech ecology, which implies, first of all, the development of a spiritual attitude to the native word, awareness of the danger of its damage, a sense of responsibility for it; in a word, the education of linguistic taste in accordance with cultural and moral guidelines.

The linguistic and cultural existence of any nation takes place under the conditions of the action of several antinomies. The antinomy of reproduction and development is fundamental. Every ethnic group, every national community is fully interested in ensuring its own
reproduction, in preserving its identity and origins. Language and culture are the main indicators of national identity, and the intellectual, moral, and creative efforts of each ethnic subject—the native speaker of the corresponding language and culture—are aimed at their preservation and reproduction. However, at present, unfortunately, only conservation and reproduction is not enough. Mastering the world requires development, going beyond one's own accumulated culture to solve problems arising in connection with a new reality, a new relationship of the subject with the environment.

Reproduction and development, which form the basis of the national identity, are supported by state entities, government structures of different levels. The degree of sovereignty of these entities in different subjects of the Federation may conflict with the role of the state within Russia as a whole, especially when it comes to decisions in the field of language policy.

Of particular importance is the idea that the global world culture, which is really being formed today on the basis of the business culture of modernization, threatens, first of all, the "reproduction" of national culture, which is lost when trying to "learn the best" from the west and the world in general.

There is quite a great number of indigenous ethnic groups and nationalities in Russia. Their languages differ from each other not only by their internal structure, genealogy and adaptability to the environment (the language environment as a whole), but also by balanced extralinguistic characteristics, the totality of their social functions and the spheres of public and state life they serve. The language and culture of each ethnic group have their own unique original face, expressing the individual origin of the corresponding society and at the same time being a private representation of the Russian and universal person (see Pic.1). This is the common core, which is the basis of the all-Russian mentality, mixed up on the principles of combining the ideas of national identity of a particular ethnic group with the ideas of belonging to Russia, entering Russian culture (Stryabkova 2007).

![Ethnic groups in Russia](https://via.placeholder.com/150)

**Fig. 1.** Ethnic groups in Russia.

Russian ethnos historically formed the national character and national identity in the processes of centuries-old interaction with the Russian national character, Russian worldview, Russian national identity in the conditions of common geopolitical interests. The language policy in Russia is based on the understanding of this unshakable position.

For centuries, the political and economic cataclysms of the state have directly affected the life of a particular person or people as a whole. At one time, a man invented a public institution— the state, which was undertaken to make a person's life free from encroachment...
on his material, spiritual and ethnic well-being. If the interests of the people or a person came into conflict with the rights delegated to the state, then either the state itself or the nature of the state changed. However, for the first time in the history of mankind, the state began to invade purposefully the spiritual and ethnic nature of a person of the century. One of such "means" of invasion was the language policy which represents all kinds of conscious activity of society aimed at regulating the use of language.

The language policy as a subject of the theory of sociolinguistics belongs to the categories associated with the conscious influence of society on the language. It is based on certain social and ideological principles that are currently accepted. From this point of view, the language policy is considered as a concentrated expression of ideological and social principles that determine the political, theoretical and practical attitude of any state system to the functioning, development and interaction of languages, to their role in the people’s life.

From the point of view of linguistics, the language policy can be defined as an integral part of the national policy the implementation of which in a multinational and one-nation state has its own characteristics. It is not only one of the most important factors shaping and changing the language situation both in individual regions and in the country as a whole, but also one of its essential moments.

A.D. Schweitzer believes that the language policy is important for "changing or preserving the existing functional distribution of languages or language subsystems, for introducing new or preserving used linguistic norms" (Schweitzer 1977: 117).

The linguistic ecology as an independent direction in linguistics has a relatively small age "by the standards" of science: having originated in the 2nd half of the twentieth century, having experienced a kind of boom in the 90s, this area of scientific knowledge in the 21st century acquires the character of systematic, broad-front research and development. Currently, the ecological discourse is one of the most relevant objects of linguistic interest, with the help of which various specific communicative tasks are solved.

The linguistic ecology dynamically reflects the natural changes in the linguistic conceptualization of the world, the relationship between social, cultural and linguistic processes. In this regard, we note the pronounced interdisciplinary nature of this direction, integrating various knowledge of a humanitarian nature. In ecolinguistics there is a large number of interdisciplinary concepts and their corresponding terms that interact, are interdependent, intersect with various linguistic terminological fields. The basis of the conceptual content of the linguistic ecology as a scientific direction, in our opinion, is the basic value orientations associated with moral and ethical norms, with the concepts of morality, spirituality, since the subjects of the linguoecology are: culture of thinking and speech behavior, education of linguistic taste, protection and improvement of the literary language, determination of ways and means of its enrichment, purity speech habitat, etc. Thus, the linguistic ecology belongs to the sphere of complex and multidimensional concepts of a humanitarian and cultural nature.

Despite the fact that in the linguistics of the XXI century is based on the principle of explanation (explanation) it is more effective than descriptions as the task of linguistics, it still includes the continuation of the collection and description of linguistic facts, as well as the formation, placement and constant updating of the information database of this science. If earlier researchers dealt mainly with the facts of the language system, now there is an increasing appeal to the text and speech acts. In recent years, there has been an increased interest in pragmalinguistics (for example, the study of the phenomena of manipulation, speech strategy and dialogic discourse), logical analysis of language, as well as special attention is paid to cultural concepts, cognitivism, functional and communicative grammar. Today linguists concentrate their attention on the study of man – "the most complex scientific object existing in the Universe."
Many researchers are convinced that the main task of linguistics should be to cultivate a literary language. The improvement of language utterances is the work of all members of the language community which is provided at all levels and stages of our education. The purpose of the language learning is the conscious practical mastery of a literary language based on the study of its system and patterns that determine its norm. The purpose and meaning of the language education is to develop an attitude to the language, to language problems and phenomena that coincides with modern scientific knowledge about the language. From the point of view of our perception the native language of any nation is the true soul of the nation, its most important and most obvious sign, it is an integral part of the human culture. In the language and through the language such features as national psychology, the nature of the genus, its unity, the peculiarities of its thinking and artistic creativity are manifested.

V.G. Kostomarov's statement is noteworthy: "Although the Russian language is grammatically masculine, it is like a woman: it needs to be protected, loved and cherished. To protect in the literal sense – say, from profanity or elementary illiteracy, and in a broader sense – as the most important means of human communication, satisfaction of people's spiritual needs" (Kostomarov 2002).

It is more relevant than ever to comprehend the culture of speech in the ecological aspect as part of our healthy surrounding "language environment", our speech existence free from both great mistakes and annoying inaccuracies, and from everything that clogs, coarsens, stylistically reduces or "averages", levels our speech, interferes with our communication, makes it difficult.

Being the most important means of human communication, the language develops and lives within its own internal laws which a native speaker is forced to obey. However, the freedom of language is a relative concept. A wrong understanding of it has led to the fact that nowadays the culture of language is considered in the context of the ecology of culture as its most important component. In the XXI century there was a need to include cultural and historical values in the concept of human habitat. This explains the expansion of the meaning of the term ecology. A number of new concepts and corresponding terms with the core word "ecology" appear (general ecology, biological ecology, social ecology, paleoecology, sanecology, health ecology, environmental medicine, ecological biophysics, landscape ecology, geoecology, engineering ecology, linguistic ecology, ecolinguistics, etc.). Conceptually new axiological term combinations have emerged (ecology culture, ecology of history, ecology of morality, ecology of ethics and aesthetics, ecology of thinking, environmental education, ecology of words, ecology of language, etc.).

In modern encyclopedic publications the articles on ecology are so voluminous that they sometimes take up several pages. Ecology is defined as a biological science that studies the organization and functioning of supra-organizational systems of various levels: populations, species, biocenoses (communities), ecosystems, biogeocenoses and the biosphere. It is often also defined as the science of the relationship of organisms with each other and with the environment. It studies intensively the problems of interaction between the man and the biosphere. However, for example, in the 2008 edition of the Dictionary by F.A.Brockhaus and I.A.Efron there is no word ecology at all, but there is the following terminological combination: "Ecological geography of plants is the science of the relationship of organisms to the environment, investigating the influence of environmental conditions: temperature, humidity, lighting, etc. on the organizational life and forms of adaptation of the organism to the external environment. The term was introduced by Haeckel" (Illustrated Encyclopedic Dictionary of F.A.Brockhaus and I.A.Efron 2008: 939).

A characteristic feature of modern ecology is the study of processes covering the entire biosphere. Different types of interaction between humans and the biosphere are being studied especially closely. One of the most important tasks in this case is to determine the stability of communities, their ability to withstand adverse impacts. In the social aspect, the impact of
a person on the geographical landscape, the embodiment of his activities in the social space, the relationship between social groups and the environment is studied. The universal popularity of the term ecology was brought not only and not so much by its biological interpretation, but by the increasingly alarming situation of scientists, politicians, and ordinary citizens of the current situation of interaction of the human society with the nature, culture, and language, which entails a reassessment of values.

In the broadest sense of the word, the ecology is a set of scientific directions that study the problem of the relationship of human society with its environment. It is important to understand that only such human activity which does not lead to degradation of the natural environment, can develop indefinitely. This applies to art, science, education, sports, etc. Ecology, as you know, is one of those sciences with which the linguistics has established connections and contacts only recently.

The term linguoecology (terminological variants: ecology of language, linguistic ecology, ecolinguistics) is relatively new. At the end of the twentieth century a number of publications appeared in philological publications that updated attention to this object (for example, articles by L.I. Skvortsov, 1996; L.V. Savelyeva, 1997, etc.).

The emergence of this concept, a number of terms, the emergence of science as a whole is due to many extralinguistic and linguistic factors. Many social processes have led to an ecological crisis of the language, impoverishment of speech communication. Also, "the communicative core of the Russian lexicon has changed. The communicative core of the lexicon is understood as a set of the most frequent and communicatively significant lexical and phraseological units used in all communicative spheres (and primarily in everyday communication and journalism), denotatively significant for the speaking collective and reflecting the actual reality" (Sternin 2000: 4-16). According to I.A. Sternin, changes in the communicative core of the lexicon occur under the influence of some extralinguistic factors and are carried out in the form of activation, stabilization and passivation of lexical units. The vocabulary of the market economy, political vocabulary, show business vocabulary and criminal and law enforcement vocabulary have become more active. The "democratic" and, partially, commercial vocabulary has stabilized; the totalitarian socio-political lexicon and the vocabulary of perestroika have been passivated.

"The ecosystem of the ecological balance of linguistic and spiritual culture has collapsed. Moreover, the old-aged ecosystem of the ecological balance of the Russian spoken language has collapsed" (Zhuravlev 1997: 10). The academician D.S.Likhachev believed that the preservation of the cultural environment is a task no less significant than the preservation of the surrounding nature. The problematic complex of the linguistic ecology aimed at an objective picture of the language development designed to assess all its aspects, warned about the danger (real or imaginary), protect language as the most important means of human communication, is focused on the preservation of the cultural environment as a whole.

Purely ecological arguments related to the beauty of the language, the stylistic arrangement of our home, the "habitat", are found in many articles by modern critics and writers, public figures. And all the authors come to the unanimous conclusion that we are all sick today with so-called "language color blindness": there are many problems concerning the Russian language, in particular its purity and compliance with norms, but our society prefers not to see them, justifying their existence by any means. The concept of the "linguistic ecology" is quite capacious and multidimensional, and there is still no generally accepted point of view on the linguistic status of the ecology of the language at present.

4 Conclusions

Summarizing we can say that the subject of the study of the linguistic ecology is, in our opinion, to a greater extent the current state of the language, reflecting absolutely all
processes: both positive and negative, and the main concept in connection with which is considered in "environment (language)". This also includes the language contacts between political systems and cultures, mixing and crossing of languages, mastering foreign languages, bilingualism, etc. The environment in this case is understood, on the one hand, as the habitat of an individual; on the other hand, as the environment in which the language functions and exists in all its diversity.

The ecology of the word is connected with bioecology which appeared several decades earlier. Their affinity is found even at the level of terminology (linguocide, lexical erosion, language allergy, language environment, pollution of the language environment, language diseases, borrowing syndrome, language and speech anomalies, language improvement, etc.).

The linguoecology is even more closely connected with ancient ideas about the nature of the word, with the Christian, especially Hesychastic, teaching about Divine Logos, with the Russian philosophical tradition, which has deeply comprehended the metaphysics of the word (see, for example, the fundamental works of P. Florensky, S. Bulgakov, A. Losev).

Thus, the ecologization of the language and words begins "with a global semiotic sky that stretches over all of humanity and over each of us, and which would not have appeared if there were no biosphere and its information field. And like any living organism, the semiosphere needs harmony" (Milovatsky 2001: 33). The word is, according to the philosopher, a special form of life, a more concentrated life. The word is charged by a person with a special power, thanks to which, like a biological being, it is able to create its own verbal space. Just as the living nature forms the biological space of the biosphere, the word forms its planetary space. This is how the idea of the planetary semiosphere, the sphere of signs and words, appeared.

In its turn, the linguoecology is a linguistic direction that is in the process of becoming, closely related to such sections of linguistics as sociolinguistics, ethnolinguistics, theory of speech culture, history of language; interacting with a number of other humanity disciplines (ethnopsychology, sociology, the history of a given people, the history of its culture, philosophy and even religious studies) and exploring the problems of the language and speech environment in its dynamics, first of all, the problems of its degradation (factors negatively affecting the development of the language and its speech realization) and the problems of the language and speech rehabilitation (factors, ways and means of enriching the language and improving public speech practice).

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