G.A. Omarbekova

Nazarbayev University, Kazakhstan, Astana
e-mail: gulnara.omarbekova@nu.edu.kz

ETHICAL AND LINGUA-ECOLOGICAL CHARACTERISTICS OF PAREMIOLOGICAL UNITS OF THE KAZAKH AND RUSSIAN LANGUAGES

The article is devoted to the study of paremiological units of the Kazakh and Russian languages in the aspect of ethical lingua-ecology. The study is due to the growing interest of scientists in the ethical potential of proverbs, as well as insufficient consideration of proverbs in the speech-pragmatic aspect. Since these short words reflect people's conclusions and judgments, they make it possible to determine the nature of the ethical assessment (positive or negative) inherent in the speech. This article examines the proverbs of the Kazakh and Russian languages from the perspective of their ecological friendliness and non-ecological friendliness. It studies value models of behavior and stereotypical ideas that can harm the emotional balance of the listener. The article identifies the meanings of Kazakh and Russian paremias through various tasks and determines their ecological friendliness or non-ecological friendliness by analyzing the nature of their impact, whether positive or negative. This aspect of the study of proverbs is innovative, as previous works on linguistics only considered ethical concepts. To determine the nature of the impact of proverbs on the consciousness of communicants, the study used one hundred and five proverbs of the Kazakh and Russian languages, and the communicants had to determine the meaning of the proverbs and the nature of their impact. To clarify the hidden meaning of the paremiological unit through lingua-pragmatic analysis, the types of people's intentions manifested in the value system were determined. The study concludes that the development of ethical lingua-ecology should be aimed at studying ethical factors (proverbs) expressing ethical norms, as well as phenomena that harm human safety in the textual information environment.

Key words: ethical lingua-ecology, norms, proverbs, speech act, modeling experiment, threat, manipulation.

Г.Ә. Омарбекова

Назарбаев Университеті, Қазақстан, Астана қ.
e-mail: gulnara.omarbekova@nu.edu.kz

Қазақ және орыс тілдері паремиологиялық бірліктерінің этикалық және лингвоэкологиялық сипаттамасы

Мақала этикалық лингвоэкология аспектісінде қазақ және орыс тілдерінің паремиологиялық бірліктерін зерттеуге арналған. Зерттеу ғалымдардың мақал-мәтелдердің этикалық әлеуетіне деген қызығушылығының артуымен, мақал-мәтелдердің сөйлеу-прагматикалық аспектілерде жеткіліксіз қарастырылғандығымен анықталады. Халықтың тұжырым, пайымдаулары осы қысқа сөздерде көрініс тапқандықтан, олар сөйлеуге тән этикалық бағалаудың (жағымды немесе теріс) сипатын анықтауға мүмкіндік береді. Мақалада қазақ және орыс тілдеріндегі мақал-мәтелдер экологиялық тазалығы мен экологиялық таза еместігі тұрғысынан қарастырылады. Тыңдаушының эмоционалдық тепе-теңдігіне нұқсан келтіруі мүмкін құндылықтарға негізделген мінез-құлық үлгілері мен стереотиптік идеялар қарастырылады. Мақалада қазақ және орыс мақал-мәтелдерінің мағыналары әртүрлі тапсырмалар арқылы анықталып, олардың жағымды немесе жағымсыз әсер ету сипатына талдау жасалып, қоршаған ортаға зияны немесе экологиялық зиян еместігі анықталады. Мақал-мәтелдерді бұлайша зерттеу жаңа бағыт болып табылады, өйткені бұған дейінгі лингвистикадағы еңбектерде тек этикалық ұғымдар қарастырылған. Мақал-мәтелдердің қарым-қатынас жасаушылардың санасына әсер ету сипатын, олардың мағынасын анықтау үшін зерттеуде қазақ және орыс тілдеріндегі жүз бес мақал-мәтел қолданылды. Паремиологиялық бірліктің астарында көмкерілген мағынаны нақтылау үшін тілдік-прагматикалық талдау арқылы адамдардың құндылықтар жүйесінде көрінетін ниетінің түрлері анықталды. Этикалық норма-ларды білдіретін этикалық факторларды (мақал-мәтелдерді) зерттеуге бағытталған, сондай-ақ мәтіндік-ақпараттық ортадағы адам қауіпсіздігін бұзатын құбылыстарға назар аударуға бағытталған ғылым саласы – этикалық лингвоэкологияның дамуы туралы қорытындылар жаса-лады.

Түйін сөздер: этикалық лингвоэкология, нормалар, паремиялар, сөйлеу актісі, модельдеу эксперименті, қауіп, манипуляция.

Г.А. Омарбекова

Назарбаев Университет, Казахстан, г. Астана
e-mail: gulnara.omarbekova@nu.edu.kz

Этическая и лингвоэкологическая характеристи капаремиологических единиц казахского и русского языков

Статья посвящена изучению паремиологических единиц казахского и русского языков в аспекте этической лингвоэкологии. Исследование обусловлено растущим интересом ученых к этическому потенциалу пословиц, а также недостаточным рассмотрением пословиц в речево-прагматическом аспекте. Поскольку в этих коротких словах отражаются выводы и суждения людей, они позволяют определить характер этической оценки (положительной или отрицательной), заложенной в речи. В статье рассматриваются пословицы казахского и русского языков с точки зрения экологической чистоты и неэкологической чистоты. Рассматриваются ценностные модели поведения и стереотипные идеи, которые могут подорвать эмоциональное равновесие слушателя. В статье через различные задачи определяются значения казахских и русских пословиц, анализируется их положительное или отрицательное воздействие, определяется их экологичность или неэкологичность. Исследование пословиц таким способом является новым направлением, поскольку предыдущие работы по лингвистике рассматривали только этические понятия. Для определения характера воздействия пословиц на сознание коммуникантов в исследовании использованы сто пять пословиц казахского и русского языков, и коммуниканты должны были определить смысл пословиц и характер их воздействия. С целью выяснения скрытого смысла паремиологической единицы путем лингво-прагматического анализа были определены типы намерений людей, проявляющиеся в системе ценностей. Сделаны выводы о развитии этической лингвоэкологии - области науки, направленной на изучение этических факторов (пословиц), выражающих этические нормы, а также явлений, нарушающих безопасность человека в текстово-информационной среде.

Ключевые слова: этическая лингвоэкология, нормы, паремии, речевой акт, моделирующий эксперимент, угроза, манипуляция.

Introduction

The relevance of the problem is due to the need to substantiate a new direction of ecolinguistics- ethical lingua-ecology, the emergence of which is noted in the first decades of the 21st century. K.A. Andreeva asserts that "the very emergence of ethical lingua-ecology was predetermined by the expansion of ecology as an object of scientific study, as well as by the statements of scientists from different directions: linguists, sociologists, etc" (Andreeva, 2012: 14). Since this new branch of knowledge focuses on the study of ethical concepts that contribute to the "verbalization of the spiritual component of a person," then, according to the researchers, when analyzing ethical concepts, one should abandon the traditional component approach based only on these definitions of various dictionaries. Only integrated analysis, taking into account discursive, cognitive, and textual approaches, leads to a complete understanding of the multilayered structure of ethical concepts (Andreeva, 2012: 15). Ethical lingua-ecology focuses on a person's external environment and studies the factors that determine the inner world. At the center of the study of ethical lingua-ecology is the psychosphere, the soul of the communicant (Andreeva, 2012: 13).

Ethical lingua-ecology is one of the new areas of lingua-ecology, focusing on the study of factors that improve the moral essence of a person, protect him from phenomena that can hurt his soul, bring up in him a cruel, pragmatic, and selfish personality, devoid of compassion for the "other." Academician D. Likhachev said about the need to study the moral foundations of a person, which are significant and essential for the formation of a person and the formation of his spiritual principle. Speaking about preserving the cultural environment, D. Likhachev pointed out that its preservation is "no less important than the preservation of the surrounding nature. Suppose nature is necessary for a person for his biological life. In that case, the cultural environment is just as necessary for his spiritual, moral life, for his spiritually settled way of life, for his attachment to his native places, for his moral self-discipline, and sociality. The question of moral ecology remains

poorly understood; it has not even been posed by science as something whole and vital for a person" (Likhachev, 1997:176).

Academician D. Likhachev expressed his sincere regret that "the moral significance and influence on a person of the entire cultural environment in all its interconnections" has not been studied (1997: 175). At present, the dreams of academician D. Likhachev have come true because new science has taken shape as an independent branch of knowledge – ethical lingua-ecology. Its main provisions are in two collective monographs. According to K. Andreeva, ethical lingua-ecology is characterized as an integrative discipline, "combining into an integral unit the separate aspects of psychology, ethics, sociology, and linguistics to protect a person from negative linguistic aggression that destroys his personality" (Andreeva, Klevtsova, Dzida, 2017: 7).

"The goal of ethical lingua-ecology is a structural and systemic description of the corpus of the ethical concept sphere, followed by an analysis of individual concepts that determine the mentality of a moral person" (Andreeva, Klevtsova, Dzida, 2017:8).

Its formation is associated with the increasingly spreading destructive phenomena in society caused by the growth of consumerism and the formation of a person's marketing consciousness, focusing his attention on material values. The degradation of a part of society results from a decrease in interest in spiritual values, oblivion of elite culture, and an increase in interest in mass culture, which is "a camouflaged means of manipulating the public consciousness of the masses" (Horkmaier, Adorno,1996: 15).

The problem of maintaining a beneficial moral and ethical climate in society also arises as a result of the growing alarming state of society "due to the formation of catastrophic thinking under an avalanche of aggressive news information (Avtaeva, 2020: 6), "The collapse of the media channels, including the Internet, of an entire ocean of broadcasts and materials, full of violence, porn, frank obscene statements of deliberately false information, pop music, primitivism" (Kononova, Makhortova, 2011: 36).

The decline in the morals of society is manifested not only in the deviance of the behavior of a part of society but also in the moral factionalism and differentiation of members of society "when incompatible moral stereotypes and attitudes collide in another social, professional space, zones of cultural borderline arise" (Andreeva, Klevtsova,

Dzida, 2017: 123-124), in the coarsening of the language, in its non-normativeness "in intense expressiveness and emotionalization, change in the tone of communication, in "the dominance of negative emotions in all types and types of communication"(Shakhovsky, 2020: 221).

"The fall of the language," according to G.G. Molchanova, comes to the criminalization of the language. "Chat on the thieves' slang" at all levels of society – from students to government officials and writers. Another striking phenomenon is macaronization associated with globalization and entry into the world economic market (Molchanova, 2006: 10). The process of globalization affects the "anglicization" of the Russian and Kazakh languages. In languages, foreign words are dominant, which leads to the destruction of the language and, consequently, to the violation of the relationship between the language and the culture of nature. In the nomadic worldview, man and nature are a harmonious, indivisible whole. One of the critical components of this compatibility is the integrity of the language. Although the relationship between man and nature may seem superficial and unreliable to us, it means a deep relationship. Suppose a society that ignores the culture of a language does not pay attention to things that "confuse" or "ignore" the language. In that case, this will eventually lead to the destruction of society, weakening its development, and negatively impacting the environment. The ecolinguistic approach in Kazakh culture is manifested in the deep connection between the word and nature. In the works of Kazakh thinkers (Abai Kunanbaev, A. Baitursynov, M. Zhumabaev, S. Seifullin), attention was focused on the ethical power of the word. A. Baitursynov wrote that the word can melt the heartless like lead, and can strengthen the molten lead. It can purify painful feelings and harm a pure soul (Baitursynov, 1926: 11). Such a change in the moral foundations of a part of society, its language, and the state of communication requires the observance of the security of a person's moral and linguistic space. In this regard, the purpose of our study is to study the ecological / non-ecological compatibility of paremias, the value orientations of paremiological units, and the nature of their assessments.

Materials and methods

The purpose of the article is to study proverbs from the point of view of their ecological friendliness and non-ecological friendliness in the situation

of comprehension of value models of behavior or stereotypical ideas that violate the emotional balance of the listener. The relevance of the article lies in the fact that proverbs are characterized in terms of studying their possibilities of exerting a positive influence on the participants in the situation, demonstrating behavior patterns that express value attitudes. Results of the study: information was obtained about proverbs of the Kazakh and Russian languages, reflecting both ethical values and stereotypical ideas that have a negative impact; the types of intentions of the people, reflected in the value orientations, are revealed.

The article uses research methods such as modeling experiments, pragmatic-communicative analysis, and methods of influence. A modeling experiment is used to perform various tasks by respondents to identify the meanings of Kazakh and Russian paremias and determine their environmental friendliness / non-ecological friendliness by clarifying the nature of their impact (positive or negative). This aspect of the study of proverbs is new, since in many works on ethical lingua-ecology only ethical concepts were considered. To determine the nature of the impact of proverbs on the consciousness of communicants, stimuli were given - proverbs communicants had to react - to determine the meaning of proverbs and the nature of their impact. In total, 105 proverbs of the Kazakh and Russian languages were used (task sheet No. 1):

α) Determine the meanings of proverbs, revealing the reaction of the respondent's consciousness to the given stimulus - paremia > reaction (revealing the meaning of paremia)

β) Determine the nature of the impact on the respondent's consciousness (positive, in the case of expressing ethical values), negative (in the case of exposing a person's consciousness to cliched expressions that are misleading, having a deconstructive effect, disturbing the emotional balance of a person).

After the psycholinguistic experiment, a modeling experiment was carried out. In the process of conducting it, the subjects are given exercise No. 2.3. They indicate tasks that are divided into columns (1-10), and the respondents give the numbers of proverbs in the table depending on the meaning they express. At the end of the modeling experiment, its results are processed.

The pragmatic analysis of proverbs is carried out following the installation of J. Searle "The semantics of the language can be considered as several systems of constitutive rules, and illocutionary acts as acts

performed by these rules" (Searl, 1986: 151-152). J. Austin believed that a pragmatically oriented analysis of linguistic forms is necessary because "we will not achieve perfect clarity about what we are doing with the help of the word "good" until we compile a complete list of those illocutionary acts, individual examples of which are praise, sorting, etc. until we find out how many such acts exist and what are their connection and correlation" (Sidorkova, 1999: 128-129).

In implementing a speech act, each proverb of the Kazakh or Russian language is characterized as a specific speech act that expresses one or another intention. It is paremia, characterized as a speech act, that acts as a unit of communication. Therefore, the opinion of J. Searle has been recognized as fair that "the main unit of communication is not a symbol, not a word, not a sentence or statement, but a speech act understood as the production of a specific sentence in specific conditions" (Searl, 1986: 151-152).

In the course of the study, the method of psychological influence is used, the essence of which is that proverbs and sayings are something like "trump cards" in a situation of speech interaction, allowing a person who skillfully owns them to manipulate an interlocutor or audience deftly" (Aktuganova, 2015: 13).

The method of cultural analysis of ethical values expressed in proverbs is also used in work. The paremiological unit is considered as a stereotyped means that gives patterns of behavior and as a value. This norm is a carrier of value content since it expresses normative ideas and moral and ethical principles that serve as guidelines for human behavior.

Literature review

The monograph "Ethical lingua-ecology of a moral person" (Andreeva, K., et al., 2012:13) and the collective monograph "Moral Ecology" (Andreeva, K., et al., 2017: 7) indicate that the object of ethical lingua-ecology is moral concepts. According to K.A. Andreeva, "The corpus of ethical lingua-ecology includes about fifty basic positive ethical concepts, including such as "faith," "love," goodness, "truth," "soul," "home," "harmony," "wisdom," "tolerance," "justice," etc. The nuclear concept (linguistic construct) – "soul" acts as a container (receptacle, core) of all positive ethical concepts (Andreeva, 2012: 1), S.A. Aktuganova (Aktuganova, 2015: 14) and E.S. Krasheninnikova

also agrees that the object of ethical lingua-ecology is the factors that determine its inner world. This science focuses on a person's psychosphere and the communicant's soul (Krasheninnikova, 2017: 20). The study by N.M. Dmitrieva was carried out regarding ethical lingua-ecology and culture of speech. The object of her work was high vocabulary, studied in terms of identifying conceptual, ethical ideas, clarifying and describing groups of vocabulary with the highest degree of ethical load (words of high, bookish vocabulary); she introduces the term "linguistic ethics" into scientific use (Dmitrieva, 2005: 78). A certain contribution to the development of the problems of ethical concepts is made by the work of E.Yu. Mokrushina (Mokrushina, 2008: 17), in which the ethical concept "kind" is considered in the lingua-culturological aspect. This concept is characterized as a "quality concept", "to the greatest extent expressing evaluative features". Despite the analysis of the ethical concept, this study does not address the problems of lingua-ecology. In the work of M.S. Belopasova, the concept of "good" is already considered from the standpoint of ethical linguaecology (Belopasova, 2009: 114). As it is seen, ethical lingua-ecology is focused on the knowledge of moral values contained in ethical concepts. Such concepts contribute to a person's socialization in society since morality in public life is one of the ways and means of adapting individuals to live in society and connecting individual freedom with social necessity, as well as with responsibility, resolving the contradiction between them. Morality enters the inner world of man. It is synonymous with the concepts of "morality" and "spirituality." The concept of "spirituality" can be considered "the most important qualitative component of the inner world of a person, as a regulator of his "will and mind," and, ultimately, his life (Polikanova, 2014: 19). Morality as a product of moral consciousness is also connected with the inner world of a person, with his mental activity, which produces ideas about good and evil, views, beliefs, and norms (Danialova, 2011: 93).

In human environments, three layers exist: intellectual (mental and activity), social (economic), and material. The social environment (microenvironment) means the immediate environment of a person – the family, the workforce. In the intellectual layer, a person acts as a spiritual personality capable of mental activity (Kozin, 2009: 53). In the aspect of ethical lingua-ecology, concepts, and stereotypes as moral and ethical categories are studied, and attention is also focused on the ecologization of thought formation and thought generation (Shakhovsky, 2020: 221). Ethical categories are considered products of positive mental activity aimed at generating goodness. However, a person's mental activity can generate negative thoughts. Therefore, V.I. Shakhovsky says that in Japan, the state policy in teaching children is to set the proper communication because a person's thoughts are the seeds of a person's future destiny: both weeds and positive functional components of destiny can grow from them. Therefore, from infancy, the Japanese are taught to think environmentally friendly and positively (Shakhovsky 2018: 128). W. Steffensen and A. Fill also focus on the ecology of mental language activity, focusing attention when learning a language on cognitive capabilities that provide flexible, adaptive behavior of organisms (Steffonsen, Fill, 2014: 7), i.e., scientists talk about the need for a positive perception of what is reflected in the language and language products. Therefore, M. Pakhomova's statement about the need to maintain human security in the information environment seems to be fair, where "medical, moral, ethical, legal aspects of human life in the conditions of his new information environment, i.e., the problem of human security in the modern information environment, have sharply been identified" (Pakhomova, 2012: 84).

The information environment includes linguistic and cultural-textual environments, reflected with the help of linguistic means and cultural codes. This is an artificial human habitat. The need to identify the environmental friendliness of the information environment is because, at present, the question is being raised about its information reloading, when "the amount of incoming useful information exceeds the objective possibilities of its perception by a person" (Pakhomova, 2012: 85). E. Ilinova argues that media texts created by journalists today are an essential means of communication between different social and professional groups of people; they can have both a positive and a negative impact on the psycho-emotional state of individual citizens and society as a whole. This aspect of communication is called ecolinguistics. It is associated with axiological and ethical approaches to the study of discursive space" (Ilinova, 2012: 168).

The information-textual paremiological space can also be explored in the aspect of ethical lingua-ecology, because proverbs, like a mirror, reflect the life and moral attitudes of society and act in it as

regulatory rules of behavior; they reflect the norms of behavior, considered as "the activity of people, taking into account their value attitude to other people, it is subject to qualification in terms of good and evil, understood as following the moral law in specific historical conditions (Pashaeva, 2011: 250). V.I. Karasik claims that up to 200 behavioral norms are reflected in proverbs, and the rules of behavior in proverbs are not reflected directly but indirectly; for example, the axiom of interaction says: do not do evil for evil (Karasik, 2015: 28).

Proverbs are a form of expression that conveys an ethical evaluation, encompassing various concepts such as moral and immoral, virtuous and vicious (Arutyunova, 1999). However, on the other hand, proverbs reflect:

1. Incorrect settings that mislead a person, for example: *Endure – fall in love; A pretty face and a heart that's cold; Abuse is a sign of love; perseverance overcomes all things; The work will still be there (tomorrow).*

2. Proverbs reflect stamps: *Hard work kills horses; The ruined have nothing to take;*

3. Proverbs express consumer attitude to the object: *If there is a forest, there will be an ax; Cut the forest - spare no shoulders, the oats are cheap, but the boats are expensive, etc.*

4. Proverbs can express such attitudes as a threat, insult, or reproach, which have a negative impact: *He who digs a pit for others may fall himself therein; Having fallen do not laugh at those who stumbled; The heads of two rams are cramped in one cauldron.*

Therefore, O.D. Tarasova and N.A. Skitina talk about the need to highlight ecological and non-ecological proverbs. The researchers write, "We will consider an ecological proverb to be such a saying that helps to maintain linguistic ecological balance. At the same time, a non-ecological proverb has a detrimental effect on the recipient, disrupting communication" (Tarasova, Skitina, 2018: 162). We understand proverbs as stable, allegorical expressions reproduced in speech, in which edifying judgments are given and ethical norms of behavior are reflected. Pragmatic analysis of proverbs reveals their functions and semantics. The theory of speech acts comprises three levels: 1) locution, which is the choice of linguistic means; 2) illocution, which refers to the expression of intention; and 3) perlocution, which is the act of achieving illocutionary influence on the addressee. This theory helps to clarify the function and meaning of each speech act (Arutyunova, 1999). N.I. Formanovskaya distinguishes

seven types of speech acts: 1) representatives (messages); 2) commissions (obligations); 3) directives (inducements); 4) rogatives (questions); 5) declaratives (announcements); 6) expressives (expressions of emotions); 7) expressions of speech etiquette (contacts) (Formanovskaya, 2007: 266). Speech acts – expressives – are acceptable to provide a negative or positive impact. With their help, the speaker in proverbs used in speech acts expresses his positive or negative attitudes. G.D. Sidorkova believes that up to ten attitudes can be expressed in paremiological units (parrying, reasoning, warning, threats, denunciation, reproach, lamentation, motivation, advice, and justification) (Sidorkova, 1999: 47). In paroemias - directives, in addition to expressing the intention of direct motivation, "the imperative acts as the basis of a speech act, through which the speaker imposes his attitude on the addressee, which can happen without taking into account the capabilities and motives of the recipient" (Karadzhev, 2009: 5).

Positive emotions and ethical norms are also expressed in paremiological units, for example, 1) life support norms: *(Who does not work shall not eat; Without labor, there is no life, without heaviness there is no lightness; The labor glorifies the name of a man).* 2) communication norms: do not talk too much *(A word spoken is past recalling; Speech is silver, silence is gold).* 3) responsibility: take responsibility for your actions *(Birth is much, but breeding is more; Having been born a man, you must also die as a man; Take responsibility for what you have done).*

Results and discussion

To clarify the attitudes contained in the structure of the paremiological unit, a speech-pragmatic analysis was carried out. Its essence lies in the construction of paremia in the form of a speech act expressing the intention of the speaker; for example, directives appear as a set of actions:

1) locution, when the speaker selects speech means to implement the directive, for example, infinitive expressions, and imperative verbs: *say, be silent, catch, search, know-how, wind, etc.*

2) illocution: an expression of intention when the author of the expression realizes his intentions, for example, *be silent or say something better than silence; before healing others, heal yourself; it is like catching the wind in a net; learn and know, play and laugh; do not believe in your strength, believe in your actions; work to build your status, make art to develop your mind.*

3) perlocution. This directive component shows what effect it has on the addressee. In this case, the directive expresses the norms of control, and responsibility, and gives advice.

In the speech act of a threat, a negative assessment is given to the positive side of the addressee. Accusations, insults, threats, and disapproval are expressed in paremiological speech acts, confer: speech means expressing a threat, insult:

1) Means of negative politeness: reproach, when a negative assessment of a person's act is expressed; use of the You-form of the addressee (alienation); 2) requirements: demand, imperative, pronoun + imperative; 3) orders: order, predictive - imperatives; 4) warnings: advice is given to a generalized addressee.

Illocution: expressions of threat, negative evaluation:*Don't count your chickens before they're hatched; While the grass grows the horse starves; Finish badly; Lost time is never found again; Sinful actions are pleasant, but they lead to void; Every fox must pay with his skin to the flayer; Do not do it your way and do not listen to those who know; Stay on your own side of the fence; Strive to surprise with knowledge, not eloquence; First deserve and then desire.Perlocution:* a negative impact is made, a negative ethical assessment is given, norms of responsibility are expressed (*revenge is destruction*); norms of realism (*He who is born a fool is never cured, You cannot wash charcoal white; To finish the job, you need to start*); norms of safety: *Those who sleep with dogs will rise with fleas; Make friends but hold a stone inside one's shirt; Let sleeping dogs lie; He who takes pity on the enemy will suffer himself.*

A characteristic feature of the modeling experiment is that "the behavior of the subjects in the experimental situation models (reproduces) at different levels of abstraction quite typical of life situations or activity: memorization of various information, choice or setting goals, performing various intellectual and practical actions, etc." (Volchansky, 2004: 15). Eighty people took part in the simulation experiment. They were asked to get acquainted with one hundred and five proverbs of the Kazakh (50) and Russian (55) languages to distribute them into groups depending on the types of speech acts that express positive emotions, ethical norms, or negative emotions (threats, reproaches, expression of censure). To do this, the respondents are offered sheets with tasks, and instructions are given. For example, here is a sample of one task completed by the respondent.

Table 1. The task is to identify the meanings of proverbs (simulating experiment).

№	Paremiological units	Identify and fill in the columns (intention of speech acts):								
	Good/evil	Ethical standards	Warning, advice	Threats, negative impact	Reproach, negative evaluation	Manipulative influence (negative assessment)	Blame	Protection of nature	Non - ecology	Ecology
	Proverbs of the Kazakh language	2	3	4	5	6	7	8	9	10
1	Shame is worse than death	+	-	-	-	-	-	-	-	+
2	Not appreciating is depriving of the good	-	+	-	-	-	-	-	-	+
3	The best habit is generosity	+	-	-	-	-	-	-	-	+
4	Don't be greedy, be generous	+	-	-	-	-	-	-	-	+

5	If you have a malicious person with you, you will not escape trouble.	-	+	-	-	-	-	-	-	+
6	Laughing a lot will make you cry once	-	+	-	-	-	-	-	+	-
7	The thief gains fame, and it dooms him to starvation	-	-	+	-	-	-	-	+	-
8	Still waters run deep	-	-	+	-	-	-	-	+	-
9	Do not be friends with those who do not act, you will fall behind everyone	-		+					+	-
10	Poverty is not a vice, wealth is not the ultimate dream	-	-		-	+	-	-	+	-
11	When hungry, and a pinch of salt is expensive	-	-	-	-	+	-	-	+	-
12	Eyes are bigger than one's stomach	-	-	-	-	-	+	-	+	-
13	The curser remains with nothing	-	-	+	-	-	-	-	+	-
14	Threaten behind one's back	-	-	+	-	-	-	-	+	-
15	The strength of a bird is in the wings, the strength of a man is in friendship	+	-	-	-	-	-	-		+
16	A fool has much freedom	-	+	-	-	-	-	-	-	+
17	The malicious is always in trouble	-	-	+	-	-	-	-	+	-
18	Envious is always sad	-	-	+	-	-	-	-	+	-
19	Real generous will not tell about his poverty	+	-	-	-	-	-	-	-	+
20	Test politeness not at home but in public	+	-	-	-	-	-	-	-	+
21	Kindness won't hurt	+	-	-	-	-	-	-	-	+
22	A mischievous person collects wooden clubs	-	-	+	-	-	-	-	-	+
23	Habits are worse than diseases	+	-	-	-	-	+	-	+	-
24	Don't take anything from spoilt country	-	+	-	-	-	-	-	-	+
25	Do not be vindictive, but be sociable	+	-	-	-	-	-	-	-	+
26	The one who did not justify mother's milk will not be praised	-	+	-	-	-	-	-	-	+
27	A good child is a joy; a bad child is a sorrow	-	+	-	-	-	+	-	+	-
28	Know the name of one before you know the face of a thousand people	-	+	-	-	-	-	-	-	+
29	My home is my castle	+	-	-	-	-	-	-	-	+
30	A child is the most precious	+	-	-	-	-	-	-	-	+
31	A burnt child dreads the fire	-	+	-	-	-	-	-	-	+
32	Let sleeping dogs lie	-	+	-	-	-	-	-	-	+
33	Revenge is destruction	-	-	+	-	-	-	-	+	-
34	A fool's tongue runs before his wit	-	-	+	-	-	-	-	+	-
35	Where there is shame, there is honor, where there is honor, there is conscience	+	-	-	-	-	-	-	-	+

36	If you respect you will be respected	+	-	-	-	-	-	-	-	+
37	Older brother is generous, younger brother is support	+	-	-	-	-	-	-	-	+
38	A good man is modest, and thoughts are great	+	-	-	-	-	-	-	-	+
39	Do not shoot the arrow, it will fall near you	-	+	-	-	-	-	-	+	-
40	Laughter is a wealth of health	-	+	-	-	+	-	-	-	+
41	Speak one who was born with silver spoon in his mouth	-	-	-	-	+	-	-	+	-
42	There is no gain without pain	+	-	-	-	-	-	-	-	+
43	Rob your belly to cover your back	-	-	-	-	-	+	-	+	-
44	Boasting is a full bag, but the bag is empty	-	-	-	+	-	-	-	+	-
45	Earth is a treasure, water is a diamond	-	-	-	-	-	-	+	-	+
46	There is a demand for water.	-	-	-	-	-	-	+	-	+
47	Don't cut the lone tree	-	-	-	-	-	-	+	-	+
48	Don't trample the grass	-	-	-	-	-	-	+	-	+
49	Those who do not know how to fish muddy the waters	-	-	-	-	-	-	+	-	+
50	The beauty of the mountain is a spring	-	-	-	-	-	-	+	-	+

Table 2. The task is to identify the meanings of proverbs (Proverbs of the Russian language)

	Proverbs of the Russian language	2	3	4	5	6	7	8	9	10
1	Eyes are pits, and hands are rakes	-	-	-	-	-	-	+	-	+
2	He would skin a flint	-	-	-	-	-	-	+	-	+
3	The moon does not heed the barking of dogs	-	-	-	-	-	-	+	-	+
4	Turn somebody around one's finger	-	-	-	-	-	-	+	-	+
5	Greed is the beginning of every grief	-	-	-	-	-	-	+	-	+
6	Alcohol will punish the drunk	-	-	+	-	-	-	-	+	-
7	It's easy to steal, but it's hard to take responsibility	-	+	-	-	-	-	-	-	+
8	It's better to ask than to steal	+	-	-	-	-	-	-	-	+
9	Happy guest, happy host	+	-	-	-	-	-	-	-	+
10	Be welcoming to guests	+	-	-	-	-	-	-	-	+
11	Virtue is its own reward	+	-	-	-	-	-	-	-	+
12	You wish well, do well	+	-	-	-	-	-	-	-	+
13	One good turn deserves another	+	-	-	-	-	-	-	-	+
14	Dry bread at home is better than roast meat abroad	+	-	-	-	-	-	-	-	+
15	There's no place like home	+	-	-	-	-	-	-	-	+
16	Great ship asks deep waters	-	-	-	-	-	-	+	-	+
17	Foolishness will not lead to good	-	+	-	-	-	-	-	-	+
18	The envious man grows lean, shall never want woe	-	-	-	-	-	+	-	+	-
19	Do not envy someone else's happiness	-	+	-	-	-	-	-	-	+
20	Conceit does not elevate, but humiliate	+	+	-	-	-	-	-	-	+
21	Pride goes before a fall	+	-	-	-	-	-	-	-	+

№										
22	Never do evil hoping that good will come of it	-	+	-	-	-	-	-	-	+
23	He that mischief hatches, mischief catches	-	+	-	-	-	-	-	-	+
24	Fling dirt enough and some will stick	-	-	-	-	+	-	-	+	-
25	A bad wound is cured, but not a bad name	-	-	-	-	+	-	-	+	-
26	Wishful thinking	-	-	-	-	+	-	-	+	-
27	He that promises too much means nothing	-	-	-	+	-	-	-	+	-
28	Idleness is the mother of all evil	-	-	-	+	-	-	-	+	-
29	Idleness rusts the mind	-	-	-	+	-	-	-	+	-
30	The forest is not for pears, but for fir cones	-	-	-	+	-	-	-	+	-
31	The forest has grown, so there will be an ax	-	-	-	+	-	-	-	+	-
32	Forests protect from the wind, help the harvest	-	-	-	-	-	-	+	-	+
33	No sweet without (some) sweat	-	-	-	-	+	-	-	-	+
34	Sweet as honey, bitter as gall	-	-	-	-	-	+	-	+	-
35	A wolf in sheep's clothing	-	-	-	-	-	+	-	+	-
36	By doing nothing we learn to do ill	-	-	-	-	-	+	-	+	-
37	One doesn't waste any time	-	-	-	-	-	+	-	+	-
38	*Curses like chickens come home to roost*	-	-	+	-	-	-	-	+	-
39	There's a black sheep in every flock	-	-	-	-	+	-	-	+	-
40	Like father like son	-	-	-	-	+	-	-	+	-
41	Lord helps those who help themselves	-	-	-	-	+	-	+	-	+
42	Everything is good in its season	-	-	-	-	+	-	+	-	+
43	Only fools and horses work	-	-	-	-	-	+	-	+	-
44	A lazy sheep thinks its is wool-heavy	-	+	-	-	-	-	-	-	+
45	Bands make the river	-	-	-	-	-	-	+	-	+
46	There is a consciencewho has shame	+	-	-	-	-	-	-	-	+
47	Conscience is the avenging angel in the mind	+	-	-	-	-	-	-	-	+
48	Happiness is better than riches	+	-	-	-	-	-	-	-	+
49	It is luck, not looks, that counts	+	-	-	-	-	-	-	-	+
50	Heresy is the school of pride	-	-	-	-	-	+	-	+	-
51	Put not your hand between the bark and the tree	-	-	+	-	-	-	-	+	-
52	Point not at others' spots with a foul finger	-	-	-	+	-	-	-	+	-
53	You can whistle for him	-	-	-	-	+	-	-	+	-
54	You can talk until you're blue in the face	-	-	-	+	-	-	-	+	-
55	Put your trust in God, but keep your powder dry	-	+	-	-	-	-	-	-	-

The processing of the results of the modeling experiment is carried out using an index of various attitudes, expressed in the structure of paremiological units, they are determined during the analysis of the results of the values of proverbs (positive and negative) identified by the respondents as a percentage.

Table 3. Analysis of the results of the meanings of proverbs (positive and negative) in percentage terms.

Respondents	Ethicalnorms	Warning, advice	Threats, negative impact	Reproach, negative assessment	Manipulative influence (negative assessment)	Reproval	Nature protection	Non-ecology	Ecology
Kazakh proverbs	55%	12%	10%	3%	7%	8%	5%	20%	80%
Russian proverbs	43%	18%	10%	5%	10%	7%	7%	35%	65%

The lingua-ecological characteristic of the paremiological units of the Kazakh and Russian languages shows that most proverbs act as stereotypes that reflect ethical values: virtue, compassion, shame, generosity, dignity, etc. Thus, from the selected fifty proverbs of the Kazakh language, the ethical assessment of generosity is expressed in proverbs 34,19,21,36; the theme of shame is touched upon in proverbs: (1.35). Ethical assessments of "good" and "virtue" are expressed in proverbs: (27,37,38). Evaluation has a normative meaning in many proverbs since it references normative samples (20, 28). In proverbs (2, 5, 16, 24, 31, 32, 33, 34), warnings are given, and such vices as greed (43) and envy (17.18) are condemned. Such proverbs, where a positive assessment is given to virtues and vices are condemned, warnings are given, and respect for nature is mentioned, can be classified as ecological since the ethical norms and assessments expressed in them contribute to human adaptation to the social environment, help to preserve the ecological law of interaction between the environment and systems, E.S. Markaryan, speaking of three subsystems of culture (natural-ecological, socio-ecological, socio-regulatory), indicates that the first of them "represents a way of adapting society to the biophysical environment" (Markaryan, 1983: 112). N.V. Isakova also believes that it is the development of the value mechanism of behavior (norms, stereotypes) that contributes to human adaptation to the world around us (Isakova, 1989: 80).

In Russian proverbs, ethical assessments and normative attitudes are expressed in the approval of hospitality (9, 10), kindness (11, 12), happiness (48, 49), and conscientiousness (46, 47). However, in most cases, Russian proverbs condemn greed (1, 2, 5, 7), theft (7.8), drunkenness (6), envy (18, 20), evil (22, 23), laziness (28, 29), pride (50), hypocrisy (34, 35). These are proverbs that express a negative attitude towards a person's actions and condemn non-normative behavior patterns. Conversely, a positive ethical assessment is expressed in those where normative representations are given.

Table 4. Ethical assessments and normative attitudes of the Kazakh and Russian proverbs.

1	Ethical norms	in Kazakh proverbs	in Russian proverbs
	Answers + "plus" in questions	1,3,4,15,19,20,21,24, 25,26,,28,29,30,35, 36,38,40,42	+8,9,10,11,12,13,14,15, 20,21,46,47,48,49
	Answers −"minus"in questions	5,6,7,8,9,10,11,12,13,14, 16,17,22,23,24,27,28,31,32,33,40,41,43, 44,45,46,47,48,49,50	1,2,3,4,5,7,16,17,18,19, 22,23,24,25,26,27,28,29, 30,31-45,51-55
2. Warning			
	Answers + "plus" in questions Answers −"minus"in questions	5,6,16	+ 7,8,17,19,20, 22,23,34
		1,3,4,7,8,9,10,11,12,13,14,15, 17,23,24,30,34-38,41-50	- 1-6,9-16, 18, 21,24-33, 55,34-43,45,54
3. Threats			
	Answers + "plus" in questions Answers −"minus"in questions	7,8,9,12,14,17,18,22,33,34,39	+ 8,38
		-the rest	-1-7, 9-37,39-55

4.	Reproach		
	Answers + "plus" in questions Answers –"minus"in questions	+ 44	+ 27, 52,54,55
		-1-43, 45-50	-1-26, 28-51, 53,55
5.	Negative impact (manipulation)		
	Answers + "plus" in questions Answers –"minus"in questions	10,11	24,25,26,28,29,30,31,33
		1-9,12-50	1-23,27,32,34-55
6.	Reproval		
	Answers + "plus" in questions Answers –"minus"in questions	+12,23,27,43	+ 1,2,3,4,5,18,30,34,35,36,37,43
		-1-11,13-42,23-26,27-41,42-50	-1,2,3,4,5,18,34,35,36, 37,43,50
7.	Nature protection		
	Answers + "plus" in questions Answers –"minus"in questions	45,46,47,48,49,50	16,32,41,42,45
		-1-44	+ 1-15,16,31,33-40,41,43,44,46-50,51-55
8.	Non-ecology of proverb		
	Answers + "plus" in questions Answers –"minus"in questions	+ 6,7,8,9,10,11,12,13,14,16,17,18,24, 25, 27, 33, 34, 39,41,43,44	+ 1,2,3,4,5,6,7,9,18,24,25, 26-29,30-31,34-40,43-50
		-1-5,15,16,18,26,27-32,35-38,39,40,42,45- 50	-7-17,19-23,32-33,41,42,44-49,55
9.	Ecology of proverb		
	Answers + "plus" in questions Answers –"minus"in questions	+1,2,3,4,5,15,16,23,24,26,28,29,30,31, 32, 35,36,37,38,41,42,45-50	+ 7-17,19-23,32-33,41,42, 44-49
			-1-6,18,24-31,34-40,44,50,51-55
		- 6-14,22,25,27,34,39,41	

Non-ecological proverbs of the Kazakh and Russian languages include those in which a negative impact on a person is made; negative attitudes are given, for example, humility is preached, the desire for a prosperous life is suppressed (10.11 Kazakh), threats are given (7,8,9,13, 14,17,18,22 Kazakh), (6,38 Rus), there is a manipulation of another's consciousness when he is forced to act in the interests of the interlocutor (51,52,53,54,55), it is said about the consumer attitude to nature (30,31,33), generalized maxims are given that bring up in a person humility, indifference (39,40). At the same time, proverbs warn of the danger of vices, such as flattery, quarrels, and slander. E.R. Saifullina writes, "Slander is considered the worst speech genre, which is especially dangerous since it is always pursued by malicious intent". Slander in Russian proverbs is compared with coal, which gives a hint of black intent (Saifullina, 2008: 986). Such proverbs, which express information that hurts the human condition, are considered non-environmental.

The analysis of the study of ecological and non-ecological proverbs differs from many works that consider the problems of expressing ethical assessment in the proverbs of the modern English language (E. Dorzhieva, 2003), the axiology of proverbs in the focus of the problem of cognitive-discursive modeling (N. Semenenko, 2020), the ethical aspect of the culture of Russian speech is studied (N. Dmitrieva, 2005), the pragmatics of paremias is characterized (Sidorkova, 1999) by the fact that we study paremiological units of different languages in the aspect of ethical lingua-ecology. If in the works of K. Andreeva, O. Klevtsova, N. Dzida (2017), E. Mokrushina (2008), M. Belopasova, E. Krasheninnikova (2017), K. Andreeva (2012), ethical concepts are considered, then in our work the paremiological units of the Kazakh and Russian languages are studied in the aspect of ethical lingua-ecology, when on the one hand, ethical norms and assessments are expressed, on the other hand, their content hurts a person in a given situation, calling

for passivity, humility, the desire to obey the will of the interlocutor under the manipulative influence. Such a study of paremiological units is new. It seems relevant to study proverbs in terms of their positive (norm) and negative impact on a person while maintaining the security of the information environment.

Conclusion

The study of paremiological units in ethical ecolinguistics seems timely and necessary because paremia as a linguistic unit can also act as an influencing information environment that affects a person in a communication situation. Such an influence can be positive when ethical values, such as moral and ethical principles, guide a person's life and aim to improve his spiritual qualities, harmonizing them. However, on the other hand, premiums can also reflect negative attitudes that contribute to the destruction of a person's emotional balance due to the application of communicative pressure on him (imperative), manipulation of consciousness, inducement to passivity, indifference, and committing acts that degrade a person's dignity. Therefore, attention should also be focused on the functions of proverbs that actualize the intentions of threat, pressure, and moralizing, in contrast to the expression of ethical principles. All this requires the determination of the ecological / non-ecological status of paremiological units and the development of criteria for their ecology/non-ecology.

Preservation of security, informational paroemia-textual space is possible if the environment provides conditions for the development of the subject for the manifestation of its valuable qualities. In this case, the communicant becomes the object of protection – the interlocutor is subjected to negative influence. Therefore, it seems possible to preserve human safety by ensuring environmentally friendly conditions for the impact of proverbs (ethical), regulation of acceptable methods of censure, threats, elimination of the degree of communicative pressure, manipulation, avoidance of speech acts of insult (speech action), negative emotions caused by proverbs, etc. It is necessary to take measures to determine the ecological profile of consumers of the Kazakh language, their quantity and quality, and the level of proficiency in oral and written forms of the literary language (Omarbekova, 2022).

Ethical lingua-ecology is an integration science; it closely cooperates with language and emotive ecology; it is aimed at identifying the connection of language as an external factor with the internal psychosphere of a person when the language information environment has both a positive impact on a person (assimilation of ethical principles, norms) and a negative one, contributing to the violation of the emotional state of a person, his harmony in a situation of communication due to the assimilation of not quite ethical attitudes.

The problem of studying paremiological units in the aspect of ethical lingua-ecology, emotive lingua-ecology seems promising, as it assists both in the study of proverbs in terms of value and helps to identify its role in creating ecological/non-ecological conditions of communication, which is important for human security.

References

Aktuganova, S. (2015). The main directions of modern lingua-ecological research. A new word in science: development prospects: materials of the IV Intern. scientific-practical. conf. (Cheboksary, May 29, 2015). Cheboksary: CNS "Interactive Plus". – URL:https://interactive-plus.ru/e-publications/e-publication-136.pdf (date: 15.10.2021).

Andreeva, K. (2012). "A Christmas Carol" by C. Dickens from the Perspective of Ethical Lingua-ecology. Tyumen State University Bulletin, Ser.: Philology, (1). P. 11-15.

Andreeva, K. Literary text in the paradigm of ethical lingua-ecology [Electronic Resource].– URL: http://www.tgspa.ru/info/science/action (Date: 23.12.2021).

Andreeva, K. (2012). Ethical lingua-ecology of a moral person. Tyumen: Vector Book.

Andreeva, K., Klevtsova, O., Dzida, N. (2017). Moral ecology. Lambert Academic Publishing.

Arutyunova, N. (1999). Language and the human world.Moscow, School "Languages of Russian Culture".

Avtaeva, N. (2020). Multimedia media technologies. Textbook of the Department of Journalism of N.Lobachevsky NNSU. Nizhny Novgorod: Publishing house of NNSU.

Baitursynov, A.(1926) Ädebïet tanıtqış [Guide to literature]. Tashkent. (in Kazakh)

Belopasova, M. (2009). The concept of "Good" in ethical lingua-ecology. Cognitive research. Issue. XXVI. Representation of concepts in language and cognitive methods of their research. Tambov.

Danialova, M. (2011). Personal value system. Ideas and ideals. Philosophy, ethics, religious studies. Vol.2. Iss.3(9), 88-93.

Dmitrieva, N. (2005). Ethical Aspect of the Culture of Russian Speech (Linguistic and Cultural Analysis of the Dictionary of Agricultural Students). Chelyabinsk.

Formanovskaya, N. (2007). Speech interaction. Communication and pragmatics. Moscow. Icar.

Horkmaier, M., Adorno, Th. (1996). Problems of moral philosophy. Moscow.

Ilinova, E. (2012). Ecolinguistic mode of eventfulness in the space of mass media discourse. Bulletin of Volgograd State University. P. 2(12). P. 168-175.

Isakova, N. (1989). Culture of the peoples of the North. Philosophical sociological analysis. Novosibirsk. Nauka, Siberian Branch.

Likhachev, D. (1997). Concept sphere of the Russian language. Russian literature. Anthology, ed. V.P. Neroznaka. M.: Academia.

Karadzhev, B. (2009). Communicative and pragmatic potential of Russian proverbs. Abstract diss. philol. Sciences. Moscow.

Karasik, V. (2015). Language spiral: values, signs, motives. Volgograd. Paradigm.

Kononova, T., Makhortova, N.(2011). Formation of personal value orientations as a way and condition for preserving the ecology of the information space. Ecology of language at the crossroads of sciences. International scientific conference materials. Tyumen: Publishing House TSU.

Kozin, V. (2009). Environmental approach in landscape ecology. Bulletin of Tyumen State University. Iss. P. 53-58.

Krashennikova, E. (2017). The concept of "Calmness" in B.Zaitsev's work in the aspect of ethical lingua-ecology. Bulletin of the South Ural State Humanitarian and Pedagogical University. – URl: file:///C:/Users/W2/Downloads/kontsept-spokoystvie-v-tvorchestve-b-k-zaytseva-v-aspekte-eticheskoy-lingvoekologii.pdf (date: 15.10.2021).

Markaryan, E. (1983). Theory of culture and modern science: Logic-methodological analysis. Moscow. Mysyl.

Mokrushina, E. (2008). The concept of "Kind" as an ethical phenomenon of lingua-culture: based on the material of the English language. Moscow.

Molchanova, G. (2006). Synergy as the main type-forming parameter of modern linguistic and intercultural innovations. Bulletin of Moscow State University: Linguistics and Intercultural Communication. Iss. 19(4). P. 9-20.

Omarbekova, G. (2022). Perspectives on Proverb Use among Kazakhs: Ecological Discourse. In: Contemporary Kazakh Proverb Research: Digital, Cognitive, Literary, and Ecological Approaches // Peter Lang International Academic Publishers. New York. 250 p. – URL: https://www.scopus.com/record/display.uri?eid=2-s2.0-85145427563&origin=resultslist&txGid=b78813ef1b75d3d9ad5 65aa99c54e39c DOI: 10.3726/ b19538

Pakhomova, M. (2012). Information reloading as a factor influencing the manifestation of the Yerkes-Dodson law in consumer behavior. Psychological Sciences: Theory and Practice: Materials of international scientific conf. Moscow. P. 84-86.

Pashaeva, I. (2011). Ethical assessment in the paradigm of anthropological linguistics. Bulletin of Irkutsk Technical University. Iss. 7 (54). P. 250-257.

Polikanova, E. (2014). Moral values and their role in modern society. Philosophy and Society. Iss. (3). P. 131-140.

Saifullina, E. (2008). Gossip, quarrel, flattery, etc. as negatively evaluated speech genres (on the example of proverbs about speech behavior). Bulletin of the Bashkir University. 13(4). P. 986-989.

Searl, J. (1986). Indirect speech acts. New in foreign linguistics. Issue. XXII. Theory of speech acts. Moscow.

Shakhovsky, V. (2020). Ecology of language and man in a changing society. Neophilology. P. 6(22). P. 217-225.

Shakhovsky, V. (2018). Accelerated communication is a need of modern society. Linguistic existence of a person and an ethnos. Materials of the 15th Berezinsky Readings. Moscow: Institute of Scientific Information on Social Sciences RAS. Vol. 20. P. 128-293. – file:///C:/Users/W2/Downloads/uskorennaya-kommunikatsiya-kak-potrebnost-sovremennogo-sotsiuma.pdf (date: 15.10.2021).

Sidorkova, G. (1999). Pragmatics of Paremias: Proverbs and Sayings as Speech Actions. Krasnodar.

Steffonsen, S., Fill, A. (2014). Ecolinguistics: the State of the Art and the Future Horizons.Ecolinguistics: The Ecology of Language and Science: special issue of Language Sciences, (Part 41).

Tarasova, O., Skitina, N. (2018). Proverbs with a zoonymic component in the light of the lingua-ecological approach. Philological Sciences. Questions of theory and practice. Tambov: Gramota. Iss. 10 (88). Vol.1. P. 162-169.

Volchansky, M. (2004). General characteristics of experimental and non-experimental methods in psychology. Volgograd. – http://window.edu.ru/resource/223/63223/files/psy008. (date: 15.10.2021).