

Emotive Linguoecology – A Linguistic Paradigm of the XXI Century

Natalia G. Solodovnikova

Abstract—The article discusses the prerequisites for the development of emotive linguoecology – a new branch of Russian science. The article also analyzes the society's demand in a linguoecological approach to emotions. Taking into account the almost ten-year existence of the mentioned scientific area, the concept of ecology is being reconsidered. The examples of ecological and non-ecological texts are given. Integration of emotive and linguoecological competences is also comprehended. Trends in the development of emotive linguoecology are predicted. The article continues a series of previous works by its author. The motivation of the proposed and described approach to emotive linguoecology in this article is epistemological interest, dictated by three factors. Firstly, by the fact that we have witnessed the birth of this science, secondly, by the extremely limited range of its adherents, and thirdly, by the fact that the concepts of emotive linguoecology, which seemed to be self-evident ten years ago, now provoke the need for their systematic reinterpretation due to the vagueness of their semantics. The works on emotive linguoecology known to us are scattered and descriptive. They formulate important questions that remain unanswered and outline prospects for the development of emotive linguoecology. The decline in scientific enthusiasm for emotive linguoecology does not seem entirely justified. Therefore, we would like to introduce our colleagues to this most interesting area of scientific knowledge as one of the possible paradigms for interpreting the place of homo sentiens in the world of ecology of emotions.

Index Terms—Emotions, homo sentiens, emotive linguoecology, ecology of emotions.

I. INTRODUCTION

The desire to understand whether the concept of “emotive linguoecology” is a scientific abstraction or something quite specific stimulated us to write this article. We wanted to make sure that consciousness can be ecocentric, and the general perception of life – eco-oriented. We were inspired to know what's behind the metaphor “ecology of emotions” and what its possible practical meaning was. We were also meaning to trace the history of the origin and functioning of the terms of linguistics of emotions with the prefix “eco”. We tried to focus on a small group of terminological concepts of emotive linguoecology, the semantics of which, in our opinion, would allow us to present the coordinates of this area of scientific search.

II. ABOUT THE RESEARCH

The linguistic theory of emotions strongly influenced our

scientific views. By saying this, we, first of all, mean a deep conviction in the fundamental conceptual correctness of its author, Viktor Ivanovich Shakhovskiy. During the golden years of postgraduate study at the chair of linguistics of Volgograd State Social Pedagogical University, we used to read his works with admiration. Ever since that time his theory has never caused any doubt in its consistency, although we have repeatedly addressed it with “critical eyes”. In many ways, it helped us to determine the model of perception of the world and became a life philosophy. This harmonious and beautiful theory has opened up a universe of emotions in language. It also allowed finding the key to understanding how emotions penetrate the language from the sphere of consciousness, what place they occupy in the semantics of words, how and why a person transmits them to another person through language means of different levels. It embodied the idea of the practical significance of scientific knowledge, suitable for explaining what happens to each person in their own life.

From the very beginning the linguistic theory of emotions [1] seemed to be encyclopedically complete and had a strong explanatory power. Its author was able to organize voluminous theoretical material, and also notice something that would be lying on the surface and waiting for somebody to describe the mechanism of emotions in language, and come to the generalizations of the higher level of abstraction. In our opinion, it was Viktor Ivanovich Shakhovskiy who managed to discover the ways of emotion penetrating the semantics of a word. He noticed and explained the general principle that covers all words of any language. And this is his outstanding achievement, a magnificent product of his intellect and many years of selfless, enthusiastic, meticulous, methodical jewelry work [2].

Now the recognition of the presence of emotions in the language seems to be something self-evident, and even banal. It is noteworthy that this was not always the case, and that for more than thirty years of the existence of the linguistic theory of emotions, there was no official refutation of it. In Russia, this theory has a very high-profile history and several reprints of its original version. These facts prove its viability and vitality. In our opinion, they also show that it is in demand because of its explanatory potential.

In a number of our works, we have described in detail its methodological significance, which we see in the universal nature of the principles of emotive analysis. We would like to continue to promote the essence of the emotive approach to language since it explains what language does to our emotions. No one has ever convinced us of the rightness of its

Manuscript received July 9, 2020; revised September 9, 2020.

The author is with Volgograd State Social Pedagogical University, Russia (e-mail: vspu@vspu.ru).

author, but almost every moment of our life we find confirmation of its validity, although we should note that it is mainly about interpersonal communication. But it makes up a large part of everyone's life. The same applies, although to a slightly different extent, to professional communication and observation of the language of the media, in which everyone is immersed in the information space.

***The reported studies funded by RFBR according to the research project № 20-012-00418 A.**

The main merit of V. I. Shakhovsky is that he described a simple and clear principle of communication of emotions. He drew attention to their scope in word semantics and showed how emotion is related to the concept and the word. In a practical sense, this allows us to see how our own emotions penetrate the language, how we translate them, and how we can capture and exchange emotional meanings in general. This theory also demonstrates what a person wants and can do with their own emotional sphere. Verbal language is not the only system of emotive communication, but it is difficult to underestimate its significance in this sense.

So, V. I. Shakhovsky was able to describe in detail the category of emotiveness and suggested ways of studying it. In short, its essence is to discover different types of emotive vocabulary, as well as the vocabulary of naming, describing, and expressing emotions. Then the method of quantitative calculation is combined with contextual analysis. One of the options for a more detailed study of emotions is defining the correlation of emotive words (emotives) with different types of lexical stylistic devices in a text of any genre, functional-stylistic and temporal reference. The basics of emotive analysis provide expanding emotive competence of a person as part of the general communicative competence. Now numerous lectures and masterclasses on emotional intelligence are very popular. Not all of them take into account the achievements of the linguistics of emotions. But knowing about them implies great operational opportunities, increases the chances of autocorrection, tuning, balancing, and understanding. It's worth emphasizing that knowing about one's own emotions and the emotions of one's communicative partner increases everyone's ability to be the best pilots of their lives and management potential.

It is noteworthy that the linguistics of emotions is not confined to itself.

We were very lucky to get a post-graduate course with Professor V. I. Shakhovsky during the period of his brilliant career when the linguistic theory of emotions was repeatedly tested in his works, as well as in the works of his students and associates. We believe that he was looking for ways of developing this theory.

In the first years of working in the paradigm of emotive linguistics, we found one of the books written by Professor V. I. Shakhovsky in collaboration with Y. A. Sorokin and I. V. Tomasheva [3]. It was published in 1998 and the term "linguoeecology" already appeared in its title. This term did not occur to us in any of his earlier publications. Later on, this term returned to the works of V. I. Shakhovsky. In 2010, we published a joint article [4], where we tried to understand what the object, subject, and methods of linguoeecology at that time were, where its origins were, and how old it was. To a large extent, what helped us a lot was the fundamental work

of Professor A. P. Skovorodnikov [5], who linguistically reinterpreted many terms of biological ecology.

In 2010, we also defended our Ph.D. thesis, in the title of which there was already used the term "ecology" [6].

While working on the issue of ecology, we have participated in several conferences, and regularly read the works of Russian and foreign colleagues.

The beginning of emotive linguoeecology, we believe, can officially be considered a seminar and a collective monograph published on its results [7]. This was 2013. We were lucky enough to take part in them both.

In 2016, which was declared the year of ecology in Russia, V. I. Shakhovsky published a powerful monograph on emotive linguoeecology [8].

In this paper, we do not want to return to the history of linguoeecology, which is repeatedly described in numerous works. In this regard, we would like to mention an article by Professor A. P. Skovorodnikov, in which he describes the philosophical justifications of linguoeecology [9]. In the abstract of this article, the author writes that it discusses the problem of substantiating the subject area of ecolinguistics from the standpoint of a philosophical approach to language and speech. A. P. Skovorodnikov formulates the necessary methodological grounds for this, and on this basis, the question of the validity of a binary definition of the content of ecolinguistics as an interdisciplinary science that studies both negative and positive factors of the existence and functioning of language is considered. The demonstration of the methodological significance of philosophy in the formulation and solution to particular problems of ecolinguistics is carried out on the example of such issues as the correctness / wrongness of names, phraseological and lexical lacunae, the ambivalence of the principle of saving effort and the linguopragmatic postulate of quality. The question is raised about the differentiation of the concepts "ecology of language", "ecology of speech", "culture of speech" [9, p. 140]. We share this understanding of linguoeecology, which is presented on the website of the journal "Ecology of language and communicative practice" [5], which recently celebrated its fifth anniversary. There you can also get acquainted with an impressive bibliography on the topic and the history of the issue.

In order not to retell the general passages, we refer our readers to the monograph we have already mentioned above [8], which has received many laudatory reviews from leading Russian scientists. These are specialists from different scientific fields who are known for their critical thinking, and they all recognize the validity of emotive linguoeecology.

However, even though we called emotive linguoeecology the subject area of our own scientific interest, along with semiotics, text linguistics, and linguistics of emotions, and use such terms as "ecology of language and human", "ecological function of emotions", "ecological intelligence", and consider emotiology to be the scientific and methodological basis of emotive linguoeecology, we noticed that these and some other terms seem diffuse, no longer appear transparent, self-evident, this is why in this article we would like to critically rethink the paradigm of emotive linguoeecology.

III. THE MATERIAL AND ANALYSIS

In one of the first publications co-authored with V. I. Shakhovskiy [4], we proposed several parameters for ecological communication. There were more than ten of them, and we symmetrically divided them into two groups. We noticed that they were largely related to the ancient concept of “good speech” [10].

At that time, we tried to formulate our understanding of ecology. We can't say that we fully succeeded, and now we see its blurring. This is probably why we wrote, rather metaphorically, about the ecology of communication and the ecology of emotions [7].

We lacked data on linguistics. We quite agreed, as has been mentioned just above in this article, with the approach of A. P. Skovorodnikov to the subject area of linguistic ecology. However, intuitively, we were still more interested in the person with their emotions, translated through language, because of the V. I. Shakhovskiy school of science, where we studied [11]. Analysis of various texts made it clear that people accept their emotionality, but are desperate to learn how to handle it better. Part of the answer to the question of what a person can do with their emotions was given by D. Goleman about emotional intelligence [12]. Now we can see that a clear understanding of the reactive nature of one's emotions and knowledge of techniques for managing one's mood allows everyone to understand this issue. We are sure that the same role is played by V. I. Shakhovskiy's linguistic theory of emotions [2].

The works of P. Bragg [13], F. de Vaal [14], and G. Selye [15] helped us in many ways. Then and now, the following ideas of antiquity and modernity were relevant and science-intensive for us: in a healthy body, a healthy spirit; the central nervous system of man, especially the brain is much better developed than in all other animals, and this allowed him to solve many problems of survival with the help of logic and intelligence, but in interpersonal relations, we are guided more by emotions than by reliable logical solutions; it is the emotion that makes a person sacrifice his life for the sake of the Motherland, marry for love, commit sadistic crimes, or join a spiritual order; if he uses logic at all, it is only in retrospect to give a reasonable justification for purely emotional aspirations and more effectively implement them; instincts and emotions determine the course of life and logic, guided by reason – is the only way to make sure that you use the best means and do not go astray; dispassionate logic is used only to better achieve an emotionally chosen goal [15]; CIT. by: [16]. We have repeatedly quoted these ideas, because we believe their base is not yet developed to the level of the emotive theory of linguistic ecology – preventive and therapeutic science of human behavior, and even, perhaps, a scientific philosophy of conduct. We fully share the idea of G. Selye that we are all part of nature and therefore must accept its rules. This code is compatible with any religion, political system or philosophy and at the same time independent from them. We are all children of nature and we will not be mistaken if we follow its general laws in combination with our personal ideals and beliefs. As long as a person does not harm others, he has the right to lead the most natural life for himself [15]; CIT. by: [16].

As you can see from the above quotes, a person has long

been recognized as homo sapiens, and therefore the value of emotions in his life and communication is not in doubt. All his communication is emotional, and the texts he produces are emotive. Emotions are still interesting to science, which is constantly developing new aspects and approaches to their study, including interdisciplinary ones, as in the paradigm of emotive linguoecology [16].

As an independent field of scientific research, emotive linguoecology is currently only finding its coordinates and therefore refers to information from other paradigms. The term “ecology” in humanitarian reinterpretation increasingly means caring for someone or something, as well as health [16].

This approach explains that a person's emotions are the motivational basis for all their activities, including speech [1]. We consider it justified to develop not only linguoecology as a branch of linguistics, the subject of which is the “semiotic health” of language [6], but also emotive linguoecology as the science of “healthy emotions transmitted by a healthy language”.

We consider sincerity, goodwill, and ethics to be the main parameters of ecological, i.e. healthy communication [17]. The latter parameter also allows us to distinguish between ecological and positive communication.

So, in our work, we did not follow the path of linguoecologists, whose names are known to everyone, and their thoughts have already become a commonplace in linguistics, but we focused more on what can be considered healthy emotions and healthy language of their expression.

And here the categorization of emotions in the lexical and semantic system of the language, described in the works of V. I. Shakhovskiy again proved its effectiveness. It is his approach to emotives and emotive analysis as such that allows us to talk about the mode of ecology / non-ecology.

The thing is that in linguistics emotion is equivalent to the evaluation. The simple and obvious idea of the evaluation sign of emotions suggests that positive and negative emotions are such because they relate to the zones of pleasure / displeasure for the person experiencing and transmitting them. The next logical step in this approach is to understand what emotions are destructive or useful for a person. Accordingly, which of them he wants to experience, broadcast, and cause others.

And since a person translates many emotions with language, the question arises about the evaluation sign of emotives.

And the understanding of the creative or destructive potential of emotions is particularly important in the sense that words are the second signal system of a person. We respond to words. And, as convincingly shown in the works of the cited physiologist G. Selye, our own positive or negative feelings benefit or harm us most directly, just as we benefit or harm ourselves by arousing these feelings in other people [15].

Knowledge of the mechanism of emotion penetrating the semantics of the word, understanding that these words can harm others and ourselves, understanding the resources of emotional intelligence allow us to say that each person can expand their emotional competence and even make it more ecological, which implies an ecocentricity of consciousness,

where a person is recognized as the same value as the rest of the world in its dynamics and diversity.

Only two illustrations can show the powerful potential of emotions: for example, “I couldn't cope with emotions” – about an athlete, or “emotions interfere with thinking”.

All of the above makes, in our opinion, a well-founded metaphor “ecology = health”.

In the literal sense, if we correctly understand modern psychologists [18], neurotic (=unhealthy) behavior is an unreasonably disturbing, extremely harmful state for a person in which he produces neurotic texts. But everything is in his hands if he is ready to admit the existence of such a problem and wants to find techniques for overcoming the neurosis.

Previously, we gave examples of both ecological and non-ecological texts by evaluating them with the help of emotive analysis, i.e., selecting and counting different types of emotives and determining their rating sign, which allowed us to talk about the mode of ecology / non-ecology. The first ones were illustrated by a series of advertising texts that fully met at least three of the ecological parameters proposed by us (let us recall – sincerity, goodwill, and ethics). These were advertising texts of the Russian company SPLAT, the very fact of their appearance is an example of an ecological approach to people and language for us [19].

The second was illustrated by the texts of the last word of those sentenced to death. Heavy and gloomy, by definition, they are very specific and, unfortunately, the very fact of their publication is not ecological, but we are not talking about the site that is specifically designed to fulfill the last will of people sentenced to death, but about a magazine that for some reason broadcast them [20].

All ethical violations in the public space are clear examples of non-ecology. For example, Russian-language Internet portal *mail.ru* recently published an article about 9 posts in social networks, for which you will be fired [21]. It notes that immoral statements (gloating over the death of a famous artist), bad reviews of the company in which the author of the post later intended to work, reducing the distance in communication between teachers and students (the teacher's invectives in their correspondence in social networks), insults and ridicule of some social groups, disclosure of confidential information and violation of corporate rules increase reputational losses for companies that dismiss employees who have allowed themselves such ethical violations, “caught in the act”.

Unfortunately, examples of ecological texts have to be specifically searched for.

We would like to note that currently, we are more focused on what healthy and unhealthy emotions are. We are studying them via emotive analysis and are interested in the factor of bringing and getting pleasure in communication which is achieved through using ethical means.

We are also convinced that there's a need for teaching people the basics of dealing with their own emotions, that is, to expand their emotional competence, so that all of us are aware that the area of our linguistic and ecological responsibility begins with the expression of emotions – their ethics and style. If we want to be ecological, it is useful to remind ourselves of the rules of ecological behavior – taking

care of ourselves and our communicative partner, the effect of presence, self-compassion, emotional intelligence, understanding that we and our language are part of nature, which can and should be taken care of. We believe that this is ecocentric consciousness and thinking, and emotive linguoecology has a huge practical meaning and potential.

It is known that from the point of view of evolution, we currently live in the most secure and comfortable world. Perhaps this is a good time to be more meaningful and ecologically friendly, both in terms of emotions and in terms of the language of their expression.

IV. CONCLUSION

Almost two years ago, we were lucky enough to take part in the international forum on language ecology in Bulgaria. Many of the ideas presented at the meeting were familiar to us before, and, of course, we least expected that some of our colleagues might be familiar with the concept of emotive linguoecology. But we were extremely pleased with the fact that such an event was held, which united scientists from different countries with its scientific problems.

A collection of articles based on the forum materials was later published. And we would like to conclude with an extensive quote from the very first article by S. Dimitrova [22].

As the author critically notes, “the very concept of ecology has expanded enormously and has become the name of a certain integrative science. Any new science, especially if it claims to be integrative is always particularly attractive and its representatives sometimes tend to exaggerate its importance to some extent. To avoid unnecessary words of delight, I prefer to take the following position: to tell about some of my beliefs that have developed outside the framework of ecolinguistics, but are related to what it is now doing” [22], p. 9.

E. Haugen's idea of what language ecology is, as S. Dimitrova emphasizes, “is often cited as a minimum program for research in the field of language ecology. It is clear to an expert in linguistic theory that there is nothing new in these words. But at the same time, it is also absolutely clear that such an approach to language material can be an incentive to new research, to create new hypotheses and theoretical constructions, and to expand the linguistic theme or, as is now commonly said, to update linguistic plots. This is what happened. It all started with the creation of new terminology. In 1985, the French orientalist Claude Hagège [23] introduced the concept of ecolinguistics. Behind him appeared and quickly spread the terms “linguistic ecology”, “the ecology of language personality”, “emotive linguoecology”, and more. etc.

All these areas still have to defend and prove their right to exist in the linguistic-theoretical space” [22], p. 10.

It is difficult to disagree with the ideas expressed. And emotive linguoecology, as one of the new paradigms, will certainly have to defend its significance. And we do not deny the danger of exaggerating its significance in our works since it is the main system of our scientific coordinates and our central research interest. We believe that it will pass the test

of time and defend its right to interpret the ecology of homo sapiens in this world.

In our opinion, the prerequisites for the emergence and development of a new branch of linguistics in Russia – emotive linguoecology – consist in the fact that a person is aware of global environmental changes with unpredictable consequences that occur not only in nature but also in society. In the ecocentric approach, the harmonious existence of a person is recognized as a value as the conservation of nature. The ecocentric turn of the linguistics of emotions allows us to speak about the self-worth of human emotions, on the balance of which depends his pleasure or displeasure with life, which is expressed in language. Speaking in this sense about the ecology of emotive language, we mean, first of all, the proportion of positive (bringing pleasure) and negative (causing displeasure) emotions that penetrate the semantics of words. Their simple quantitative calculation in a variety of texts allows us to identify the trend of ecology / non-ecology. The latter would not be possible without emotive analysis, which we consider quite accessible to everyone who wants to learn it as a means of ecological (self-) monitoring, (auto-) tuning, balancing, and ecological intelligence. The above-mentioned circumstances can explain the need for this area of scientific knowledge in Russian and foreign linguistics. The need of society for a linguo-ecological view of emotions is also obvious. This can be confirmed by the interest in articles, for example, only on the previously cited mail.ru portal (in the category “Health”). To some extent, this information resource serves as a popularizer of ecological awareness and thinking, regularly publishing materials that allow everyone to gain knowledge about themselves in an accessible form. The fact that this platform is actively functioning and uses as fully developed concepts of ecology in psychological and linguistic reinterpretation, indicates that they are gradually taking root in Russia and meet the request of a fairly impressive audience. This means that the concept of ecology is not unreasonable and even useful. The need for integrating the emotive and linguo-ecological competencies of any native speaker is also quite noticeable. A person can and should be taught ecocentricity of consciousness and thinking so that he gradually focuses on a careful attitude to the world and himself in this world.

CONFLICT OF INTEREST

The author declares no conflict of interest.

AUTHOR CONTRIBUTIONS

The author conducted the research and wrote the paper, and has approved the final version.

REFERENCES

- [1] V. I. Shakhovsky, *Linguistic Theory of Emotions*, Moscow: Gnosis, 2008.
- [2] V. I. Shakhovsky, *Categorization of Emotions in the Lexical and Semantic System of Language*, Moscow: URSS, 2019.
- [3] V. I. Shakhovsky, Y. A. Sorokin, and I. V. Tomasheva, *Text and Its Cognitive-Emotive Metamorphoses: Intercultural Understanding and Linguoecology*, Volgograd: Peremena, 1998.

- [4] V. I. Shakhovsky, N. G. Kolosova (Solodovnikova), “Linguoecology: object, subject and tasks,” *Russian Language, Literature, Culture in School and University*, vol. 1, no. 31, pp. 22-29, 2010.
- [5] Ecology of language and communicative practice. [Online]. Available: http://ecoling.sfu-kras.ru/?page_id=6&lang=ru
- [6] N. G. Solodovnikova, “Ecology of emotional communication (based on pre-election creolized newspaper texts),” Ph.D. dissertation, Volgograd, 2010.
- [7] V. I. Shakhovsky, *Emotive Linguoecology in the Modern Communicative Space*, Volgograd: VSSPU “Peremena”, 2013.
- [8] V. I. Shakhovsky, *Dissonance in the Ecology of the Communicative Circle: People, Language, Emotions*, Volgograd: Publishing House of I. L. Polikarpov, 2016.
- [9] A. P. Skovorodnikov, “On the philosophical foundations of the subject area of ecolinguistics,” *Ecology of Language and Communicative Practice*, vol. 2, pp. 140-161, 2014.
- [10] M. L. Kormilitsyna and O. B. Sirotnina, *Good Speech*, Moscow: Librokombok House, 2009.
- [11] N. G. Solodovnikova, “From emotive linguistics to emotive linguoecology: A dynamic aspect,” *Izvestiya VSPU. Philological Science*, vol. 2, pp. 237-240, 2019.
- [12] Daniel Goleman introduces emotional intelligence. [Online]. Available: <https://www.youtube.com/watch?v=Y7m9eNoB3NU>
- [13] P. Bragg, *Building a Powerful Nervous Force: A Cure for These Dull, Drawn-Out, Hopeless, Helpless Feelings*, Health Science, 2014.
- [14] F. de Waal, *Origins of morality: In search of the human in primates*. [Online]. Available: <https://esquire.ru/letters/4347-fransiscus-de-waal/>
- [15] G. Selye, *Stress without Distress*, Moscow: Progress, 1979.
- [16] N. G. Solodovnikova, “Words as protective masks of emotions,” *Ecology of Language and Communicative Practice*, vol. 4, no. 2, pp. 8-17, 2019.
- [17] N. G. Solodovnikova, “Linguoecology: A course on emotional intelligence or the role of emotions in ecological constructivism,” in *Proc. the International Scientific Symposium Ecology of Language and Modern Communication, April 26-29, 2018 (Shumen-SOK Kamchia), Dedicated to the 45th Anniversary of Russian Studies at Shumen University of Bishop Konstantin Preslavsky (Shumen, Bulgaria)*, E. Stoyanova, Ed. Shumen: Chimera Publishing house, 2018, pp. 186-190.
- [18] M. Labkovsky, *I Want and Will: Accept Myself, Love Life and Become Happy*, Moscow: Alpina publisher, 2017.
- [19] N. G. Kolosova (Solodovnikova), “Ecology of the communicative style of Homo Sapiens (based on the texts of the advertising company ‘Splat’),” *Izvestiya VSPU. Philological Science*, vol. 1, pp. 153-158, 2016.
- [20] V. I. Shakhovsky and N. G. Kolosova (Solodovnikova), “Stylistics of the last word of those sentenced to death,” *Izvestiya VSPU. Philological Science*, vol. 1, pp. 153-158, 2016.
- [21] 9 social media posts that will get you fired. [Online]. Available: <https://hi-tech.mail.ru/review/Budte-ostorozhny/>
- [22] S. Dimitrova, “Linguistics and common sense” in *Proc. the International Scientific Symposium “Ecology of Language and Modern Communication” on April 26-29, 2018 (Shumen-SOK Kamchia), Dedicated to the 45th Anniversary of Russian studies at Shumen University of Bishop Konstantin Preslavsky (Shumen, Bulgaria)*, E. Stoyanova, Ed. Shumen: Chimera Publishing house, 2018, pp. 9-16.
- [23] C. Hagege, *The Man Who Speaks: The Contribution of Linguistics to the Humanities*, Moscow: URSS: Editorial, 2008.

Copyright © 2020 by the authors. This is an open access article distributed under the Creative Commons Attribution License which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited ([CC BY 4.0](https://creativecommons.org/licenses/by/4.0/)).



Natalia G. Solodovnikova was born in Volgograd, Russia on October, 12th 1984. She was a student of Institute of Foreign Languages at Volgograd State Social Pedagogical University from 2001 to 2006. She is a candidate of philology from this university for the thesis “Ecology of emotive communication (on the material of pre-election creolized newspaper texts)” in 2010. Currently she holds the position of an associate professor and lecturer of chair of linguistics at the mentioned university. Her fields of research interest are emotive and ecological linguistics. She has published 35 articles (in coauthorship included).