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THE PROBLEM OF ENVIRONMENTAL DISCOURSE IN THE WORKS OF CHINGIZ AITMATOV

The article is devoted to the urgent problem of understanding the impending environmental crisis by modern society, which was the result of ill-considered policy of the states of the world in the field of protecting natural resources. In this regard, in many countries, work is being carried out aimed at urgently correcting environmental problems, carrying out the necessary environmental measures, as well as broadly informing the public about them. The mass media and publicists are entrusted with the task of large-scale broadcasting of environmental discourse, which is not limited only to coverage of environmental problems, but also expands the scope of human awareness of his role in saving the planet from an environmental catastrophe. The purpose of the article is to consider the problems and main directions of environmental discourse in the artistic and philosophical understanding of the great writer and publicist Ch. T. Aitmatov. The scientific significance of the article is determined by the actualization of the definition of ecological discourse from the point of view of philosophical, artistic and persuasive intentions, which is being undertaken for the first time. The research methodology provides for a systematic approach, a method of selection, analysis. The result of the research is to systematize the typological characteristics of environmental discourse. Modern media terminology requires a historical and humanitarian basis, which determines the scientific value of this article. The practical significance lies in the possibility of introducing the research results into the learning process at the faculties of journalism in specialized and elective disciplines.

Key words: ecology, ecological discourse, media discourse, environmental discourse, journalism, ecological journalism, Chingiz Aitmatov.

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Шыңғыс Айтматов шығармашылығындағы экологиялық дискурстың мәселелері

Мақала әлем мемлекеттерінің табиғи ресурстарды қорғау саласындағы ойластырылмаған саясатының нәтижесі болған қазіргі қоғамның жақындап келе жатқан экологиялық дағдарысты түсінудің өзекті мәселесіне арналған. Осыған байланысты көптеген елдерде экологиялық проблемаларды шұғыл түрде түзетуге, қоршаған ортаны қорғаудың қажетті шараларын жүргізуге, сонымен қатар олар туралы халықты кеңінен ақпараттандыруға бағытталған жұмыстар жүргізілуде. Бұқаралық ақпарат құралдарына және публицистерге экологиялық дискурсты кеңінен тарату міндеті жүктелген, ол тек экологиялық проблемаларды жариялаумен ғана шектеліп қана қоймай, сонымен бірге оның планетаны экологиялық апаттан құтқарудағы рөлі туралы адамзаттың хабардар болу аясын кеңейтеді. Мақаланың мақсаты – ұлы жазушы және публицист Ш.Т. Айтматовтың көркемдік-философиялық түсінігіндегі экологиялық дискурстың мәселелері мен негізгі бағыттарын қарастыру. Мақаланың ғылыми маңыздылығы экологиялық дискурс анықтамасын бірінші рет қолға алынып отырған философиялық, көркемдік және нанымдылық тұрғысынан өзектілендірумен анықталады. Зерттеу әдістемесі жүйелі тәсіл, таңдау, талдау әдісін қарастырады. Зерттеудің нәтижесі экологиялық дискурстың типологиялық сипаттамаларын жүйелеу болып табылады. Қазіргі медиа терминологиясы осы мақаланың ғылыми құндылығын анықтайтын тарихи-гуманитарлық негізді қажет етеді. Практикалық маңыздылығы зерттеу нәтижелерін арнайы және элективті пәндер бойынша журналистика факультеттерінде оқу процесіне енгізу мүмкіндігінде.

Түйін сөздер: экология, экологиялық дискурс, медиа дискурс, экологиялық дискурс, журналистика, экологиялық журналистика, Шыңғыс Айтматов.

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Проблематика экологического дискурса в произведениях Чингиза Айтматова

Статья посвящена актуальной проблеме осмысления современным обществом надвигающегося экологического кризиса, который стал следствием непродуманной политики государств мира в области охраны природных ресурсов. В этой связи во многих странах проводится работа, направленная на срочную коррекцию проблем экологии, проведение необходимых природоохранных мероприятий, а также широкое информирование общественности о них. На средства массовой информации и публицистов возлагается задача масштабной трансляции экологического дискурса, который не ограничивается только освещением проблем окружающей среды, но и расширяет рамки осознания человеком своей роли в спасении планеты от экологической катастрофы. Цель статьи – рассмотрение проблематики и основных направлений инвайронментального дискурса в художественно-философском осмыслении великого писателя и публициста Ч. Т. Айтматова. Научная значимость статьи определяется актуализацией дефиниции экологического дискурса с точки зрения философской, художественной и убеждающей интенций, что предпринимается впервые. Методология исследования предусматривает системный подход, метод отбора, анализа. Результат исследования заключается в систематизации типологических характеристик экологического дискурса. Современная терминология СМИ требует исторической и гуманитарной базы, что определяет научную ценность данной статьи. Практическое значение заключается в возможности внедрения результатов исследования в процесс обучения на факультетах журналистики по профильным и элективным дисциплинам.

Ключевые слова: экология, экологический дискурс, медиадискурс, дискурс окружающей среды, публицистика, экологическая публицистика, Чингиз Айтматов.

Introduction

The relevance of the study is due to the fact that the modern translation of environmental discourse involves highly diverse approach to its verbal implementation. This is an absolute lexical diversity, an emotional-expressive aspect, and intertextuality. The subject of the research is the modern ecological discourse, which has a pronounced axiological basis and is not just a channel of information about environmental problems for the mass addressee, but the dominant form of public consciousness, socio-cultural realization, and even national self-identification in the aspect of environmental issues. The thesis of the article is that ecological discourse synthesizes philosophical, political, socio-cultural, journalistic, and media intentions, expanding its scope to a multicultural phenomenon in the modern period. At the same time, most often environmental discourse is considered in relation to mass media texts and journalistic works. In this regard, the texts of the works of the great writer and publicist Chingiz Aitmatov are relevant for the research.

Material and Methods

A researcher of the theory of media discourse and media texts S.I. Smetanina rightly notes that ‘media theorists, understanding the nature of innovations in the world and the press, increasingly shift the

emphasis on understanding the role of the press as a social institution’ to the study of media discourse (the media text taken in the event aspect, in combination with extralinguistic, pragmatic, socio-cultural factors) (Smetanina, 2002). Thereby, the study of environmental discourse from the point of view of the media component appears to be greatly relevant, since nowadays any event in the field of the environment is actively mediatized, taking into account the impact on a wide range of recipients. Suffice to say that the problems such as global warming, the shortage of freshwater resources, the greenhouse effect, the production of genetically modified products, etc are actively covered in the media.

Scientific methodology. Simultaneously, it seems relevant to trace the transformation of environmental discourse in the modern period not only from socio-cultural and educational intentions perspective, but also in the aspect of the image and ideological component. Thus, the geopolitical situation of recent years dictates the need to comprehend environmental discourse as a component of political communication. Nowadays media coverage of speeches of environmental activists such as those delivered by Swedish schoolgirl Greta Thunberg, can not be excluded from the information and political context. Politicians in a variety of countries have proposed developing a strategy of global responsibility for the negative consequences associated with environmental problems. It is note-

worthy that the emphasis has been shifted from the national to the global level. For instance, during the general political debate at the 75th session of the United Nations General Assembly the President of Kazakhstan Kassym-Jomart Tokayev described environmental issues as «an existential crisis of our civilization» and urged Kazakhstan and other countries to place environmental protection issue at the top of the international agenda. (Tokayev, 2021).

Literature review

The problem of typology of environmental discourse and its various aspects were considered in the works of Levashina A.N., Ivanova E.V., Basinski M.V., V.A. Sozinova, Kurochkin N.A., Klenovoy E.V., Kurilova N.In., Dudinova E.I., (Levosin A. K., 2009, Ivanova E.V., 2010, Basinska M.V., 2014, Sozinov A.V., 2014, Kurochkin N.A., 2015, Kalenova E.V., 2015, Kurilova N. In., 2019, Dudinova E.I., 2020). Researchers Biryulin V., Arkhangelskaya N.A., Abbas M., Akmatyaliyev A.Ch., Gachev G. addressed the originality of Ch. Aitmatov's creativity in the aspect of the ecological paradigm. (Biryulin V., 1982, Arkhangelsk N.A., 1974, Abbas M., 1986, Akmatyaliyev A.Ch., 1994, Gachev G., 1995). In scientific usage, the concept of «ecolinguistics» was introduced by such researchers as Polukhin A.A., Ionova S.V., Ivanova E.V., Doynikova M.I., [Polukhin A.A., 2009, Ionova S.V., 2010, Ivanova E.V., 2012, Doynikova M.I., 2015). Scientists of Kazakhstan consider media ecological discourse (Skripnikova A.I., 2013 Karimova B.Zh). The author analyzes the ways of forming ecological culture in the information space (Karimova B.Zh., 2017), but little attention is paid to the issues of studying the peculiarities of ecological discourse in the national and mental aspects. At the same time, modern journalists feel the need to systematize their knowledge about the compilation of texts and longreads on environmental topics in accordance with the current issues of our time.

In the scientific work of V.Z. Demyankov, a definition of discourse is given as follows: A discourse is a text in the process of being created in front of the interpreter's mental eye. The discourse is made up of sentences or their fragments, and the content of the discourse is frequently, but not always, concentrated around some «reference» term known as «topic of discourse» or «discourse topic». The logical content of individual sentences-components of a discourse is called propositions. These propositions connect logical relations: conjunctions «and», disjunctions «or», implications «if-then», etc. The

interpreter assembles elementary propositions into a general context by comprehending the discourse and putting the new knowledge found in the next interpreted sentence within the scope of the previously obtained intermediate or preliminary interpretation». (Demyankov V. 3, 2003).

Ecological discourse is described in a broad sense as any speech formation whose subject, addressee, or content is related to the field of ecology. T.A. Filippova discusses ecological discourse (also known as environmental discourse) from two perspectives: as a discourse focused exclusively on environmental problems, and as a discourse about the world in which modern man lives (T.A. Filippova, 2018). This approach is quite consistent with modern scientific and even political trends, because every state today is concerned about preserving its natural resources for future generations. In modern conditions, the solution of environmental problems is associated not only with the material base, but also with the reform of the old ecological thinking, which is limited to a simple statement of facts, and its transformation into a «new environmental paradigm» with a characteristic ecological consciousness. The topic of so-called. environmental education as a framework of a new perception of the environment by man and his role in it as a creator, not a destroyer, comes up in this context.

It should be noted that one of the most critical functions of ecological discourse, which distinguishes it from the general language context, is considered to be the function of persuasion. Modern aspects of the implementation of verbal freedom in the media, which also affect environmental texts, allow us to speak about their relative emancipation, the richness of lexical embodiment, as well as about the huge potential language opportunities. In other words, today's ecological discourse is a variable language formation with a diverse variety of expressive means. The use of expressive means of language actualizes the impact on the audience in order to maximize the effective impact and beliefs, attitudes, goals, and the success of communication (Solganik G.V., 2001).

The personality of the great writer, publicist, public figure Chingiz Aitmatov has always attracted the attention of researchers in various branches of literary studies, as well as journalistic science. His works have been translated into 150 languages of the world, and the scientific direction «Aitmatov studies» has been formed. The spiritual and moral quest of the heroes of Aitmatov's works and his philosophical perception of the world still attract domestic and European literary critics. We believe, this is due

to an increasing interest in understanding the rich heritage of Russian media, which are especially visible in this age of globalization.

Chingiz Aitmatov described the world's biggest challenge in the 1960s: the disharmony of man and the environment. A civilization can perish at any moment if each person does not grasp the fundamental concept: he is responsible for the systems of the whole organism. All life on Earth is linked not only to the Earth's energy, but also to one another. This philosophical and ethical direction – cosmism – received a large-scale embodiment in the works of Chingiz Aitmatov and became its main conceptual component. For example, the relation of the wolf family, Boston, and Obadiah in the «The Block» novel, synthesis of the destinies of people and animals in the «Buranny Polustanok» novel, the «White Steamship» tale and «Goodbye, Gulsary!» Furthermore, Aitmatov's works include ideological constructions, belief systems and values, as well as representing the cultural heritage of society in the realm of human-nature relation. The author draws the reader's attention to the fact that the environment must be handled with caution so as not to disturb natural equilibrium and the rules of the universe. Otherwise, nature will exact a cruel retaliation. According to researchers of Aitmatov's works, the bright national identity of the characters of the writer's works is organically projected on a multicultural space, where everyone, regardless of ethnicity, must conform with the rules of world peace.

In his novel «The Brand of Cassandra» Aitmatov warns the world about the crisis of human spirituality, which threatens to turn into an anthropological and ecological catastrophe. The story of wolves in the novel «The Block» is explored by the writer in inseparable unity with the current long-suffering fate of the places where these animals have lived freely since ancient times. Aitmatov enlightened the reader of his native land's new plight condition, appealed to the blessed face of the sacred wolf. The wolf has been a totem animal for Turks since ancient times, and it was worshipped as an assistant and protector. The portrayal of the wolf has a stable history in Turkic-Mongolian tribes' ancient traditions, folklore, and epics. «The Block» is a novel in which an effort is made to create a national model of a society under assault by expansionist forces, on the brink of ecological and moral-spiritual tragedy. This, in our view, is a kind of call for man to pursue a rational, spiritual attitude toward nature, other beings, and himself. There is a concept in the novel «The Block» that a human should become a genuinely rational being

and revisit their relationship with nature. However, the rethinking should take place in the light of both nature protection and human security. To protect a person from himself, from blind faith in his own head, which does not protect against miscalculations, errors that have negative repercussions. Through the created images Aitmatov demonstrates how much a human can not validate his purpose in the universe when he does not live up to it. In many instances, it appears to be an irrational being not only in relation to nature, but also in relation to itself.

Results and discussion

The concept of ecological discourse in Aitmatov's works manifests itself in the dichotomy «national – universal». The author tackles the global threats that face an individual who lives in both a lost semi-station in the Kyrgyz steppe and a pretentious quarter of New York. Typologically, the ecological discourse in Aitmatov's works can be divided into the following categories: 1. The relationship between Man and Nature as philosophical and ethical concepts that synthesize a common understanding of the problems of the surrounding world. 2. The inevitability of retribution for breaking nature's laws, which act as the cornerstone of human life. 3. The attitude to nature as a projection on the phenomena of social life that define, most often negatively, the motivations of human actions. 4. The dialectical evolution of a civilization in which animals embody nature's wisdom and intelligence.

Aitmatov, in our view, constructs the structure of relationships between the characters, as well as between them and nature, in the sense of the confrontation and the action it creates, in which identities, characters with their own values and ideological and moral convictions are dynamically exposed. Full-fledged representations of Man and Nature enter into a certain relationship that is both harmonious and antagonistic. Modern ecological discourse is typically seen solely through the lens of publications on nature conservation, environmental preservation, and so on, while Chingiz Aitmatov invites the reader to understand the global conflict between the earth and man.

One of Chingiz Aitmatov's key facets and aspects of humanism is his creative and philosophical interpretation of the bond between man and nature. In his works, the philosophy of man's union with nature grows from the most fundamental circumstances to the planetary scale, advancing the principle of sustaining nature, its sole moral and aesthetic meaning for the subject. In such creations as «The

White Steamboat», «And the day lasts longer than a century», «The Block», «The Brand of Cassandra», etc., through the individual style and evolution of the writer's work, it is possible to see the peculiarities of the work of Aitmatov – a constant search for ideas about the infinite variety of connections between man and nature, about the unity of their destinies. The writer seeks the essence of human being, and each time discovers it in accordance with the criteria by which a person relates to nature, tracing the moral, aesthetic, and social conditionality of his actions. Nature serves as a particular criterion for judging people's lives, and understanding of its laws is a necessary state of human existence, the foundation of logical existence. Aitmatov's novel «The White Steamship» contains ideas about the co-evolution of human and nature, their unity and disharmony in the past, present, and future. The established natural, social, and moral links between nature and the story's characters are breaking in front of the reader's eyes. Aitmatov's works seek to expose the roots of social phenomena that resulted in man's barbaric attitude toward nature.

Images of Orozkul («White Steamboat») and Bazarbai («Block») depict traits such as selfishness, evil, unbridled greed, and disregard for the desires of others. This is an eloquent example of the widening chasm between morality and rationality, which has resulted in good and reason defining themselves as opposing poles of human existence. According to the author, the source of the evil, whose name is an ecological disaster, is not so much in people's denial of the imminent danger as it is in humanity's moral deterioration. Scientist and aitmatologist A.Ch. Akmataliyev correctly observes that the writer's key duty is to demonstrate man's everlasting duty to nature and the vow not to disrupt the bond between centuries.

Who is stronger: man or death? This is the philosophical dominant of the story «The Mother Field». The philosophical nature of the content determines the conditional form of the relationship between man and nature, Mother Earth and Mother Man. Tolgonai, the old lady, strikes up a dialogue with the Earth, sharing with it what is deep in her mind, and the Earth listens to her. The writer's choice of conversation between Mother and the Earth is not accidental. After all, the mother has long been likened to the earth, and the earth to the mother. Both give birth, both endure the horrors of war for centuries. A mother splits up with the sons she nursed and raised; the land engulfed in the flames of war, is parting with precious crops, with orchards full of fruit, with beautiful vegetable gardens. But

Tolgonai is not only a mother, exhausted under the burden of personal grief. She speaks not only to share this grief; she thinks about the consequences left by the war in the souls and hearts of people. She thinks about the future of the boy, the son of the daughter-in-law: «After all, what you know, my native field, what everyone knows, only he does not know. And when he finds out, what will he think, how will he look at the past, will his mind and heart reach the truth? He's still a boy. So I think about what to do, how to make sure that he does not turn his back on life, but always looks directly into her eyes. Oh, if only you could just, in a nutshell, take it and tell it like a fairy tale» (Akmataliyev A, 1994).

The whole semantic essence of the story is united by the image of Tolgonai, her fate, her thoughts, her conversation with the Earth. Moreover, the image of the mother is not limited to the character of the Kyrgyz woman, it goes beyond the national character and becomes close and understandable to a representative of any culture. All stages of the country's development pass through the heart of Tolgonai. Having lost their loved ones, they continue to live and work together with their daughter-in-law Aliman. They experienced everything, endured everything. This is what Tolgonai is talking about to Earth – a mother like her, who bravely endured difficult times and kept hope alive.

V. Kurilova rightly notes that «modern ecological discourse is a kind of marker of our time and situation, which carries an assessment of human existence» (N.V. Kurilova, 2013). In this regard, Chingiz Aitmatov already in the 1970s marked the social life of man through the attitude to the world of animals, which Aitmatov always personifies wisdom, reason and expediency of being. For example, the images of wolves in the novel «The Block» – Akbara and Tashchaynar demonstrate more morality and mercy than a person. Even the fact that Aitmatov names wolves is a manifestation of anthropomorphism, which is also part of the ecological discourse. The scene of hunting wolves from a helicopter is described with extraordinary force. «...it seemed that the whole world was deaf and dumb, that the sun itself ... burning overhead, was rushing and seeking salvation... The helicopter pilots can see everything from above. As on the steppe, on the white snow powder, the black river of wild horror rolled ...» (Aitmatov Ch., 1998). The metaphorical comparison of a pack of wolves with a river demonstrates an expressive and evaluative intention that should emotionally affect the reader and make him think about the barbaric attitude to nature.

Conclusion. Inference

Thus, we can distinguish the following features of ecological discourse in the works of Aitmatov:

- the relationship between the world and man;
- demonstration of awareness in historical analogies, appeal to national symbols, moral priorities;
- foreseeing an environmental disaster, provoked or deserved by immoral behavior of people;
- symbolic imagery and motives of ancestral memory of a person.

Based on the considered features of the discourse in the works of Aitmatov, the authors of the article propose a definition of ecological discourse: ‘Ecological discourse is a text in literature or mass media that contains environmental issues, transmitted through the prism of the ecological consciousness of the individual in combination with a philosophical and artistic understanding of the connection between man and nature’.

Modern ecological discourse not only communicates facts, but also shapes an acceptable attitude toward what is published. Furthermore, we are addressing an effective and emotionally articulate influence on the audience as a whole and a particular receiver today. The majority of modern texts on environmental topics, including those in the mass media, are interpretative in nature. Therefore, the use of various concepts of environmental discourse actualizes the emotional and evaluative impact on the audience.

The use of the creative experience of outstanding writers and publicists, such as Chingiz Aitmatov, can ensure the perception of environmental discourse at the cultural and mental level. Further research into modern ecological discourse is important because of its polycode and multicultural nature, as well as the element of shaping public opinion on environmental issues.

This research helps journalism department teachers to teach students how to write texts and long-form papers on environmental issues by taking into account the typological features of environmental discourse systematized in Chingiz Aitmatov’s works.

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