

**WUT 2020****10<sup>th</sup> International Conference “Word, Utterance, Text: Cognitive, Pragmatic and Cultural Aspects”****LINGUISTIC MARKERS OF NATIONAL AND CULTURAL IDENTITY IN ENVIRONMENTAL MEDIA DISCOURSE**

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***Abstract***

The present paper aims at investigating the underlying mechanisms of national-cultural identity manifested in German ecological discourse. On the basis of the analysis, the authors reconstruct ontological and axiological categories, revealing their content and structure. National-cultural identity is being viewed as a component of personal identity and is associated with the ethnic identity perceived by a person. The concept of identity is discussed from the standpoint of sociology, psychology, linguistics. Theoretical studies of a linguistic personality from the standpoint of identity theory and cognitive linguistics are supported by practical analysis. The purpose of this study is to highlight linguistic markers of national identity which the representatives of German culture use discussing environmental issues of high significance in the German media. In fact, any personality manifests its many sides in the process of discursive activity. Discussing the role of discourse in the formation of a personal identity, modern researchers conclude that a linguistic personality has an unstable identity which establishes itself in the communication through the process of identification. Given the fact that identity of the person arises in the discourse, any statement of the individual is perceived as an act of establishing his or her own identity. Media discourses of different cultures represent different types of identity. The given research has revealed the linguistic markers of national identity of a person belonging to German culture.

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## 1. Introduction

The modern era is characterized, on the one hand, by an unprecedented scientific and technological progress, primarily in the field of communications, on the other hand, by the accelerating processes of globalization and internationalization of the economy, politics, culture, which are the most important results of a scientific and technological breakthrough. It is the prospect of a global unification of mankind that gives rise to the process of preserving national cultural values, and the awareness of one's national cultural identity. In other words, an individual response to globalization is an increased interest to the issue of national-cultural identity.

Modern linguistics, being in line with the anthropocentric paradigm and actively converging with a number of human sciences, can't but consider the way values of a particular linguistic-cultural community are reflected in linguistic units. The relevance of the study is determined by the undeveloped issue of the mechanisms of explication of the value dominants of the linguocultural community on the basis linguistic analysis.

The relevance of the study of linguistic markers of national-cultural identity is emphasized by the growing interest to the individuality in the era of globalization, to the problem of the formation of personality identity and national-cultural identity, which is viewed as a component of personal identity and associated with the feeling of belonging to a particular ethnic group or nation. The concept of personality identity is considered from various points of view by representatives of philosophy, sociology, psychology, linguistics. Theoretical studies of the linguistic personality and the structure of the linguistic personality from the standpoint of identity theory and cognitive linguistics are supported by practical analysis.

## 2. Problem Statement

The concept of identity is “multifaceted and has a large number of interpretations, nevertheless united by a common semantic component - the ratio (identification) of an individual or group of people with a more significant group of people” (Kuznetsov & Schelin, 2014, p. 31).

Depending on the classification criteria and the features in which the identity manifests itself, various types of identity are distinguished: personal and social, natural (ethnic, racial, territorial, global, species identities) and artificial, constantly in need of organized support (national, professional, contractual, confessional, regional, etc.), gender, conscious and unconscious, partial, direct, etc.

Self-identity (individual / personal / individuated) identity - are those qualities of a person that we see in ourselves and which are our individual features.

National-cultural identity in its turn is a variety of social identity reflecting various elements by which a person belongs to the society and the nation (Golovanov & Golovanova, 2015).

Such parameters as language, ethnic stereotypes of behavior, faith, geographical location, history, traditions and customs, symbols of culture determine the nation a person belong to.

Under the nation we understand the highest ethnic association of people, “which arose on the basis of common historical roots, culture, territory, language, national character and is united by a common national identity” (Kuznetsov & Schelin, 2014, p. 31). The definition makes it clear that national identity

is closely related to a national character, i.e. the historically established set of stable psychological traits of the nation, which determine the usual manner of behavior and the typical way of life of people, their attitude to work, to other nations, to their culture (Aznacheeva & Mamonova, 2017).

The term “marking” emerged in linguistics due to the fact that some grammatical forms in categories seem to have a mark, are marked, while others are deprived of this mark, and are unmarked. In general, labeling is a concept that serves as a description of some kind of prototypical effect, when one of the members of the subcategory is considered as a better one than the others. In the present paper, we view marker as reference points highlighted in the field of cognition, vocabulary, and motivational-pragmatic aspect (Matveeva, 2016; Matveeva & Gordeeva, 2017).

Linguistic-cognitive markers of identity include discursive characteristics marking linguistic identity, as well as lexical-semantic, stylistic features of the lexicon of the representatives of a particular linguistic and cultural community. Ontological and axiological categories can be distinguished in the markers of identity in ecological discourse. Ontological ones include categories of attribute, space, time, possessiveness, etc. Axiological categories are value and evaluative modalities that explicate the interpretive component of human consciousness embodied in features of a national character (Solnyshkina, Shigapova, & Gabdrakhmanova, 2015).

### **3. Research Questions**

The above stated problem asks the answers for the questions:

- 3.1. Which dominant national cultural identities of Germans are represented in ecological discourse?
- 3.2. How is this information verbalized in ecological discourse?

### **4. Purpose of the Study**

The purpose of this study is to highlight linguistic markers of national-cultural identity the representatives of German culture display while communicating on environmental topics.

### **5. Research Methods**

The formation of national-cultural identity is studied at an interdisciplinary level. Scientists argue that despite the fact that language and public communication play an important role in the formation and representation of identity, it rarely becomes the object of a special linguistic study, since linguistic methods to research identity are not developed, and the experience of such studies has not been summarized yet (Gazizov, 2011).

In this paper, to identify linguistic markers of national-cultural identity, we use a cognitive-discursive approach, which determines the use of a complex of general scientific and special methods of cognitive linguistics (linguistic modeling and discursive analysis).

The combination of cognitive and discursive approaches paves the way to a deeper study of the phenomenon, since the cognitive-discursive approach allows to consider both the features of the world

view of the addressee of the message and the way this message affects the picture of the world of the addressee. The cognitive-discursive approach studies the interaction of language and culture establishing the links between the linguistic signs and mental constructs, which refers to the priority areas of modern linguistic science.

## 6. Findings

Identity emerges in the discourse, which not only reflects the objects, phenomena and events, but shapes a specific version of these events. Language organizes social space and, therefore, is an integral part of ethnic and cultural relations (Salamatov, 2018).

In fact, any discursive activity of a personality can be perceived as a manifestation of identity. Considering the role of discourse in the formation of personal identity, modern researches admit that a linguistic personality does not have a stable identity but establishes it in communication through the process of identification. That is, the identity of the person arises in the discourse, and, accordingly, any statement of the observed person is an act to establish his own identity. Media discourses of different cultures represent different types of identity (Salamatov, 2017).

National-cultural identity is represented by ontological and axiological categories in the texts dedicated to environmental issues.

### 6.1. Ontological categories

Ontological categories, primarily of space and time, provide guidance, structuring the diversity of the world in the human mind. At the language level, these categories are represented by symbols of both direct nomination and secondary nomination. Having analyzed the texts of ecological discourse, we found out that spatial nominations contain images of the country and the world, with toponyms being prevalent.

The symbols of geographical realities are verbalized in German language by tokens of direct and figurative nature, for example: *der Rhein (Vater Rhein), das Watt, der Harz, der Schwarzwald u.a.*

The texts of environmental topics present the names of federal lands, mountains, rivers, lakes, landscapes, cities, etc. Here are the brightest examples:

“... *Heuschreckenschwarm von der Größe des Saarlandes zieht über Ostafrika her ...*”  
[<https://www.spiegel.de/wissenschaft/natur/ostafrika-schlimmste-heuschreckenplage-seit-25-jahren-a-8368cf46-2272-4c61-97b5-9f902657c229>].

“*In Brandenburg ist der bundesweit erste bestätigte Fall von Vogelgrippe mit dem Virus H5N8 in dieser Saison aufgetreten.*” [ <https://www.spiegel.de/wissenschaft/natur/vogelgrippe-erster-neuer-fall-in-deutschland-bestaetigt-a-7a1fb6f8-b5e5-4e5e-b26a-9c603048c2f9>].

Examples persuasively demonstrate that the spatial categories, underlying the understanding of the world, are represented lexically in the ecological discourse by toponyms, different parts of speech with a spatial component (*bundesweit*), as well as by morphological and syntactic categories, such as the verb actionality, valency, etc.

## 6.2. Axiological categories

The axiological categories of national-cultural identity make up a system of three components: a common past, shared values and shared responsibility for the future. National-cultural identity is ineffective without maintaining common symbols and myths.

In Germany, identity was formed on the basis of the traditions of the Holy Roman Empire of the German nation, the dominance of Prussia, waging victorious wars, the images of statesmen who have become symbols of the service to the state.

It is known that the national and imperial identities of different states were to a large extent formed under the influence of wars. These tendencies were particularly evident during the wars for independence, freedom, and faith, which gave birth to heroes and strengthened the connection of the people with the "native land". All this reinforced patriotism to a greater extent than other activities. And the war was not supposed to be necessarily victorious:

*"...Der Uno-Ozeanbeauftragte Peter Thomson hat die Gefahr für die Weltmeere mit der Zeit vor dem Zweiten Weltkrieg verglichen. "Jetzt befinden wir uns in einer Art Appeasement-Phase", sagte Thomson der Nachrichtenagentur dpa beim Weltwirtschaftsforum in Davos. "Politiker versuchen, hier und da Deals zu schließen. Aber wir müssen damit anfangen, wie in einem Kriegszustand zu denken." Unter "Appeasement" (Beschwichtigung) versteht man die nachgiebige Haltung gegenüber Nazi-Diktator Adolf Hitler, mit der die Westmächte einen Krieg vermeiden wollten. Geprägt wurde der Begriff von dem britischen Premierminister Arthur Chamberlain. Er wollte den Frieden nach der Machtergreifung der Nazis durch internationale Entspannung stabilisieren und Hitler in ein Sicherheitssystem einbinden. Heute wird "Appeasement" auch in anderen Zusammenhängen als Beschreibung für das ständige Nachgeben gegenüber totalitären Regimen verwendet".*

*"Was passiert, wenn große Städte überflutet werden, wenn die Meeresspiegel steigen?", fragte Thomson. "Man muss sich das so vorstellen, dass man angegriffen wird." Sein Heimatland Fidschi werde von Tropenstürmen attackiert, andere Staaten seien von Wüstenbildung bedroht. "Dies sind Kriegszustände für die Einwohner dort." [https://www.spiegel.de/wissenschaft/mensch/peter-thomson-uno-ozeanbeauftragter-vergleicht-klimarisiko-mit-kriegszustand-a-9d22f870-e1a8-4695-b2fa-23c978569093].*

At the axiological level, identity is represented by both signs of the primary nomination and signs of the secondary nomination with a metaphor being a striking representative of the latter. Metaphor is viewed as one of the linguistic markers of identity in the language and reveals its nature through the functions that it performs in the process of verbalization of national-cultural identity.

"Military metaphor is an integral part of any media discourse including an ecological one. Military metaphors are stored in the memory of generations and are used in fundamentally new conditions, when it comes to tackling environmental threats and planning actions in accordance with the current environmental situation" (Ivanova, 2016, p. 159).

The history of mankind viewed as a reflection of the total sum of human qualities, with aggressiveness being one of the most dominant ones in human species, inevitably leaves its mark on the mindset and, therefore, on speech. In this regard, it seems natural, that regardless of the level of

discussion, conflicting parties willingly use metaphorical means and expressions that directly indicate a military nature of the confrontation.

“Es gibt Befürchtungen, dann stünde ein "ökologischer Bürgerkrieg" bevor.”  
[<https://www.zeit.de/1983/09/hoffen-auf-einen-gewaltfreien-buergerkrieg/komplettansicht?print>].

“Zwischen Städten und Entsorgern tobt ein Müllkrieg.”  
[<http://www.spiegel.de/wirtschaft/unternehmen/gelb-gegen-orange-der-tonnen-wahn-a-754578.html>].

“Als Denkanstöße für das Treffen in Davos formulierte das WEF in dem Risikobericht zehn "Zukunftsschocks" als theoretische Szenarien. Dazu zählen die Autoren unter anderem sogenannte Wetterkriege - also Klimamanipulationen zur Schwächung von Gegnern - und die absichtliche Unterbrechung der Nahrungsversorgung”  
[<http://www.spiegel.de/wirtschaft/soziales/weltwirtschaftsforum-warnt-vor-risiken-und-spaltung-a-1248296.html>].

“Die Biosphären-Bombe: Schon 2060 kapituliert die Erde vor den CO2-Massen”  
[[https://www.focus.de/wissen/klima/biosphaeren-bombe-schon-2060-kapituliert-die-erde-vor-den-co2-massen\\_id\\_10441729.html](https://www.focus.de/wissen/klima/biosphaeren-bombe-schon-2060-kapituliert-die-erde-vor-den-co2-massen_id_10441729.html)].

All kinds of conflicts concerning environmental issues are presented as an armed confrontation in environmental discourse. Such conflicts may be called *cold war*, *information war*, *civil strife*, *civil war*, etc. Thus, metaphors of this category are formed using such lexemes as: *Bürgerkrieg*, *Ökokrieg*, *Informationskrieg*, *Konflikt*.

However, it cannot be said that the metaphor of ecological discourse is limited only to military ones. Morbial, mechanistic, religious and sports metaphors are also widely spread along with personification (Ivanova, 2015, 2017; Ivanova, Krivtsova, & Sannikova, 2018).

The concept “Order” serves as a cognitive reference point of the national character of the representative of German culture. The process of maintaining order guarantees personal freedom and happiness of the individual.

Nechaeva (2016) writes about the concept “Order” in the German culture:

A particular interest to the phenomenon of order in German linguistic culture has been displayed since the 16th century, and is manifested in the works of writers, theologians, teachers, preachers, chroniclers, as well as the representatives of German classical philosophy. Despite the extensive representation of the concepts of order in the writings of German theologians, poets and philosophers, the concept of "Order" is often primarily associated with the name of Immanuel Kant, his concept of morality and the theory of the "categorical imperative" (p. 9-10).

For the Germans “Order” means to bring things and lifestyle into a certain framework established by the norms of the society, laws, rules and regulations. Maintaining an orderly condition helps to live and stay healthy. The order is closely connected with such personal qualities as discipline, obedience to law, and cleanliness.

According to the analysis, the texts of ecological discourse actualize the given dominant with the help of language units with the components of the importance of orderliness, structure, consistency,

accuracy, rationality, compliance with regulations, standards, regulation, legality, security, the opposite of chaos. Here are the brightest examples:

The striving for accuracy and precision:

*“In jedem Liter eingeatmeter Luft stecken 3.432.000.000.000.000.000 CO<sub>2</sub>-Moleküle fossiler Brennstoffe”* [<https://www.spiegel.de/wissenschaft/mensch/klimawandel-woher-die-gewaltige-energie-der-erderhitzung-stammt-a-692ebf01-faf1-4ffe-828a-16493d24715b>].

Awareness of one's responsibility:

*“Uhren aus recycelten Waffen oder Plastikmüll ...*

*... Wer bei den jungen Powershoppern mit Luxusuhren Erfolg haben will, muss zeigen, dass er sich für die Gesellschaft verantwortlich fühlt. Gefragt sind Zeitmesser, die fair produziert wurden ... Die Symbole von Wohlstand und Erfolg sind ohne Sinnhaftigkeit nichts mehr wert. Und so bestimmen heute der Klimawandel und soziale Verantwortung das Business mit.”* [<https://www.spiegel.de/stil/s-magazin/rolex-omega-nomos-luxusuhren-fuer-ein-gutes-gewissen-a-1301483.html>].

Fostering of ecological awareness:

*“Wie eine Schule öko wird: Kann man Schüler zu einer nachhaltigeren Lebensweise erziehen? Ein Hamburger Rektor hat erfahren, wie schwierig das ist.”* [<https://www.spiegel.de/panorama/hamburg-stellungen-wie-eine-schule-oeko-wird-a-66d839d9-d79c-4fda-acc2-c2c759b7023b>].

*“Grundschule wird Energiesparmeister 2019: “Unser Ziel: eine plastikfreie Schule”*

*Eine Grundschule in Mecklenburg-Vorpommern ist “Energiesparmeister 2019”. Im Interview erklärt Lehrerin Birgit Degner-Beilke, wie man Kinder für Umweltschutz begeistern kann - und wie sich dadurch das Bewusstsein der Eltern verändert.”* [<https://www.spiegel.de/lebenundlernen/schule/mecklenburg-vorpommern-grundschule-wird-energiesparmeister-2019-a-1272439.html>].

Nature is no longer viewed as a source for consumerism:

*“Energiewende - und eine Wende im Verbraucherverhalten: Der Wunsch nach mehr Nachhaltigkeit bestimmt laut Euromonitor auch das Verhalten der Verbraucher.*

*Klimaschutz, Wiederverwendung (Recycling) und regionaler Konsum werden nach Einschätzung des Marktforschungsunternehmens Euromonitor International zu den wichtigsten Trends gehören, die das Verhalten, die Werte und die Gewohnheiten von Verbrauchern im Jahr 2020 maßgeblich prägen werden.”* [<https://www.manager-magazin.de/unternehmen/handel/top-10-global-consumer-trends-report-von-euromonitor-international-a-1304088.html>].

Formation of ecological awareness:

*“Das verstärkte Umweltbewusstsein wird in mehreren der “Top Consumer Trends” deutlich: So suchen Verbraucher verstärkt nach Alternativen zu Einwegprodukten, um den ökologischen Fußabdruck sowie Abfall zu reduzieren.”* [<https://www.manager-magazin.de/unternehmen/handel/top-10-global-consumer-trends-report-von-euromonitor-international-a-1304088.html>].

Efficiency (towards the usage of natural resources):

*“Energieverbrauch Deutschlands sinkt kräftig:*

*Der Energieverbrauch Deutschlands ist in diesem Jahr stark zurückgegangen. Sparsamkeit und größere Effizienz sind dafür aber nur am Rande verantwortlich. Eine wichtigere Rolle spielte das*

Wetter.” [https://www.spiegel.de/wissenschaft/natur/statistik-energieverbrauch-deutschlands-sinkt-kraeftig-a-804950.html].

Protective approach to nature and its assets:

“*Alternative Energiequellen:*

*Wieder einmal beweisen deutsche Unternehmen, dass man hierzulande technologisch die Nase weit vorn hat. Während andernorts noch daran geforscht wird, präsentiert der Unterwäscherhersteller Triumph den ersten serienreifen Solarbadeanzug - die Energiequelle der Zukunft?*” [https://www.spiegel.de/fotostrecke/alternative-energiequellen-der-solarbadeanzug-fotostrecke-21173.html].

“*Öl und Gas werden immer teurer - das macht alternative Techniken wie Wärmepumpen attraktiv.*” [https://www.spiegel.de/wirtschaft/alternative-energie-fuers-haus-waerme-pumpen-aber-clever-a-488044.html].

“*Atomkraft raus, Wind und Sonne rein - das ist der Kern der deutschen Energiewende.*” [https://www.spiegel.de/thema/erneuerbare\_energien/].

The examples persuasively demonstrate that the indicated cultural dominant is manifested in the texts of the environmental media discourse as a desire to preserve and recycle natural resources, as a personal civic activity and responsibility for the environment’s condition, as a harmony between man and nature along with the viability of subsequent generations.

## 7. Conclusion

**7.1.** When communicating on environmental topics, the national identity of representatives of German culture is verbalized by ontological and axiological categories.

**7.2.** Ontological categories at the language level are represented by signs of both direct and secondary nomination. The spatial nominations are represented in the ecological discourse by toponyms, different parts of speech with a spatial component, as well as by morphological and syntactic categories, such as the verb actionality, valency, etc. (Ruth, 2019).

**7.3.** The axiological categories of national-cultural identity are a system of three components: a common past, shared values, and shared responsibility for the future. At the axiological level, identity is represented by both signs of the primary nomination and signs of the secondary nomination with a metaphor being a striking representative of the latter. The metaphor of ecological discourse is represented primarily by military metaphors. There is a tendency to present current processes and phenomena that threaten the global environmental situation as a kind of military operations and weapons.

**7.4.** The concept of “Ordnung” serves as a cognitive reference point of the national character of the representative of German culture. It is closely associated with such personal qualities of Germans as the desire to follow the rules (accuracy, diligence, pedantry), discipline, law-abiding, cleanliness, and punctuality. This cultural dominant is manifested in environmental discourse as a desire to save, preserve and recycle natural resources, as personal civic activism, awareness of personal and collective responsibility for the state of the environment, fostering environmental awareness, changing consumer attitudes towards nature (Novikova & Chelpanova, 2019; Stepanov, 2007).



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