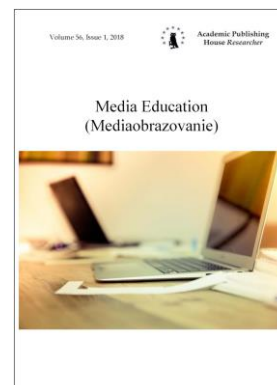


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Modern media: influence on communicative behavior and pedagogical projection of the legal problem in the light of ethical and speech standard

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Abstract

Democratization in speech have not only broadened the ways of language expression, manifestations of linguistic individuality, but have led to many negative phenomena. This is typical not only for marginal communication, but also for political discourse, especially – for the media, which has a huge impact on the speech behavior of society. Nowadays, the concept of ethical and linguistic standard have been actualized, it is developed not only in the framework of ecological linguistics, but also in legal linguistics. In the context of ethical and speech norms, it is important to note the words usage is inseparable from the categories of ethics. These new phenomena are due to the combination of all the circumstances of socio-political and cultural life. It is impossible to give any recommendations in the field of regulation in general and ethical and linguistic norms in particular without taking them into account. The methodology of the work is based on a combination of panchronic and diachronic approaches to the language. The leading method is extrapolation of language theories, which arose in the same historical conditions, to the conditions of different historical reality, synthesis of interpretative and comparative approaches to the material, component-semantic and contextual analysis, composite analysis.

Keywords: media communication, legal linguistics, media linguistics, ethic-linguistic standard, deviation.

1. Introduction

Democratization and freedom in speech behavior not only widespread the possibilities of language expression, manifestations of linguistic individuality, but also resulted in many negative phenomena, the main of which is the disregard for the norms of the literary language.

And this is typical not only for marginal communication or for the specific speech of teenagers, but also partly for political discourse, and especially for the media, which has a huge impact on the speech behavior of society as a whole.

The current language situation is often regarded as a crisis, and this crisis is connected with dangerous changes in the Russian language picture of the world. It is true that modern processes are manifested in the deformation of the stylistic system of the literary language, in the reduction of the aesthetic possibilities of the language of literary texts.

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It is well-known fact that standard speech is a system object with a complex organization, which means that the criterion of correctness is not only the ideal "example". Violation of norms is often estimated as a factor of speech creativity. It is important that "common parlance becomes prestigious" (Gnusina, 2006: 4), and more than half of the glossary of the first and only of its kind, "the Dictionary of Fashionable Words" (Novikov, 2005) is made of the words that cannot be attributed to the strict literary norm.

The Russian speech is rapidly losing synonymous wealth; for example the almost widespread designation of the different emotional states through the expression *to be in shock*. Intentional violation of spelling which recently seemed to be something immutable is typical now. In recent decades, the concept of ethical and linguistic norm actively developed not only in ecological linguistics, but also in such new syncretic area as legal linguistics has been actualized. It is the concept of ethical and speech (or ethicolinguistic) norm that underlies linguistic and legal expertise and linguistic conflictology. The multi-ethnic nature of the Russian state, manifestations of interethnic and inter-confessional antagonism, violation of human rights, manifestation of xenophobia – all these problems require to cultivate tolerance, communicative correctness and language tactfulness in the Russian society. In this connection it is an interesting linguistic commentary to the word *norm* by V. Novikov ("Romantic relationship with Language"), which drew attention to the fact that the Latin root is the category of "false interpreter's friends": in the West, *norm* means something ordinary, standard, average (no wonder Western Europeans learning our language make a mistake: I normally don't go to Church, I normally don't drink strong drinks, that is they use *normally* instead *usually*).

We have the same rule – it is either a knowingly unattainable (and, moreover, often meaningless) purpose like *Norm is soberness of life*, or an enviable rarity, good luck. Not by chance in the youth slang in the sixties word *normal* meant 'great, excellent'. If the norm in the Western mentality is the living horizontal, the middle line, against this background vertically elevated people and destinies (the rich people, governors, celebrities) and vertically omitted (unemployed, criminals, immigrants) slightly stand out. In our West-East (Eurasian etc.) form the *norm* is the upper part of the vertical. G.G. Khazagerov about "near pragmatics", that is, the momentary communicative interests of the speech sender, the author of a definite statement, and "distant pragmatics", which means the cultivation of the communicative space as a whole (Khazagerov, 2000: 32-36).

The difference between "near pragmatics" and "distant pragmatics" is clearly manifested in advertising discourse. Some advertising ideas based on slang, including criminal one, can be perceived by a some audience as good ("cool"), can successfully fulfill the main function of commercial advertising – to increase sales, but they can hardly increase the cultural and rhetorical level of society: *It's time to take cash* (in Russian this statement means *plunder cash registers* advertising cash registers) (example from: Garan, 2009). Since social groups within a language group are in the process of constant interaction and mutual influence, the normative changes that have arisen in one of them may affect the entire language group, if the social boundaries of the linguistic phenomenon functioning are expanded. Thus, norm is in constant development and it is varied in the specific conditions of communication. A special type of norm, connected with ethics of communication, is more and more actual now. It is ethical and speech norms. The purpose of ethics is to organize harmonious, fruitful cooperation, this explains the importance of ethical prescriptions in people's lives. Ethical norms include concepts such as benevolence, charity, honesty, unselfishness, care for others, respect for people, etc. In communication, these properties are manifested as courtesy, tolerance, tactfulness, sensitivity, correctness, delicacy, courtesy, modesty, sincerity. They exclude rude, aggressive behavior that makes the communication process ineffective, leads to interpersonal conflicts and has a negative impact on the emotional and psychological state of the communicants.

2. Materials and methods

The methodology of the work is based on a combination of panchronic (involving the use of speculative, logistic, scholastic methods) and diachronic (involving reference to empirical data with the widest possible involvement of non-linguistic reality) approaches to the language. As a result, the leading method is extrapolation of language theories, which arose in the same historical conditions, to the conditions of different historical reality.

Synthesis of interpretative and comparative approaches to the material allows to apply a complex of techniques, among which the leading ones are component-semantic and contextual analysis, composite analysis

3. Discussion

Since different actors and social groups can perceive different algorithms as norms, so far there are many equal and coexisting (or fighting) with each other options. There are many factors that influence the subconscious or conscious choice of a social option by speaker. D. Hymes (Hymes, 1974) identifies a series of such factors, symbolically denoting them as an abbreviation of SPEAKING, where S – setting (environment), P – participants (participants of the communicative process), E – ends (goals and objectives), A – act sequence (sequence of actions), K – key (tone, manner of conversation), I – instrumentalities (means of speech transmission), N – norms of interaction (norms of behavior) and G – genres. All these factors influence the choice of language forms by any speaker, and the vast majority of competent native speakers have a certain degree of control over their speech. The set of both lexical and grammatical means of any language is limited (Sperber, Wilson, 2015; Wierzbicka, 2018), but these means have a huge functional potential, systematically determined, implemented and developing in the text. In modern communication based on ideas of tolerance, both normative and deviative forms are effectively used as normative ones, which do not contradict the idea of harmonious communication (Goddard, 2014). The contradiction with ethical and speech norm can be evident, direct, even rough, and not evident, when irrelevance (unethical nature) of language unit is felt not by all communicants.

Thus, N.O. Svetlichnaya (Svetlichnaya, 2009) writes about the inadequacy of some abbreviations, which is associated with ethical ideas. Abbreviation of the Great Patriotic War (GPW) or Russian Orthodox Church (ROC) are unethical, after all, we do not use abbreviated notation for the names of historical events such Great French Revolution (GFR), Kulikov Battle (KB), while the abbreviated names of institutions, organizations are quite relevant to all types of literary standards. Serious doubts, until recently, caused an abbreviation of the Russian Orthodox Church. About three decades ago, Patriarch of Moscow and All Russia Alexiy II wrote about the appearing abbreviation ROC – The Russian Orthodox Church: "Neither the spirit of the Russian people nor the rules of piety allow such substitution. This familiarity with the Church results in a serious spiritual loss. The name of the ROC turns into an empty sign that does not affect the spiritual strings of a person. I hope that the strained abbreviation like ROC, or abbreviation existed before "P.Great" and even "I. Christ" will not be met in the Church speech" (Literature Newspaper, 5 June 1991). Abbreviations such as Great Patriotic War (GPW) or Russian Orthodox Church (ROC) are named as "barbarian" in the investigations of N.O. Svetlichnaya. However, according to our observation, the abbreviation ROC is becoming more usual, and even in the speech of the Church leaders themselves.

Interview with V. Kipshidze – Deputy Chairman of the Synodal Department for Church mediarelations:

– Correspondent of newspaper "Culture" (2017, No 1): *What trends in relations between the ROC and the state can you note? What cultural projects are supported by ROC?*

– V. Kipshidze: *On the whole space of the canonical responsibility of the Russian Orthodox Church believers with enthusiasm and love are expecting the arrival of the Primate to share with him the joy of common prayer.*

As we can see, both the correspondent of the "Culture" and the Church representative easily use this abbreviation. In two meanings 'Russian Orthodox Church' and 'Russia's Orthodox Church' this abbreviation is included into the latest «Dictionary of Abbreviations of the Russian Language» by G.N. Sklarevskaya (Sklarevskaya, 2006), coordinates in the feminine gender "ROC congratulated orthodoxies of the whole world with Merry Christmas" and this abbreviation does not have any stylistic marks. Obviously, for almost 30 years this abbreviation became usual and ceased to look unethical or offensive for believers. For example: *The ROC turned a blind eye to political lies* (Interlocutor, 2017, No 10)

Priests will be banned from singing and healing. In the Russian Orthodox Church there was made a list of professions that were incompatible with divine service (Version, January 23-29, 2017).

As for abbreviations in general, their irrelevance is often associated with difficulties in deciphering. This was written by L.V. Shcherba: "In those cases where the interpretation is difficult, and the word is uncommon, the compound words are decisively harmful, since it is not clear", and "one of the highest measures of the language dignity is its common understandability" (Shcherba, 1957: 137). Sometimes intentions of the speech sender meet obstacles in the form of lexical or grammatical lacunas. For example, the notes that there is no female variants to the words of the *ass*, *authoritative (person)*, *virtuoso*, *genius*, *universal*, *laureate*, *diplomat*, *grandmaster*, *master of sports*, *hero*, *animalist*, *documentalist*, *director*, *leader*, *politician* in the Russian language. G.V. Bortnik (Bortnik, 2001: 52) writes that the title of the ensemble "*VirtuosKI of Moscow*" even with the most star cast rather would laugh, scare than attract. Now there are some cases in the jurisprudence when the women-deputies appealed to the courts with claims, when they were called *deputatka* or people's *izbrunnitsa* in newspaper articles (Bortnik, 2001: 52-53). Ethicolinguistic norms are often violated in comparisons (for example a fragment of the electoral roll: the Government should be changed regularly like socks, as required by the Constitution (NTV, Saltykov-Shchedrin Show, September, 11, 2016).

A poor comparison may be due to the fact that equalization may discredit one of the objects: The young defender represented in court the case of a farmer who sued the railway company for the fact that the train belonging to it crushed 24 pigs. Trying to impress the jury with the size of the caused damage, the young lawyer said: *24 pigs, gentlemen, 24! Twice more than you!* When in 1989 A. Kashpirovskiy in one of TV programs said: "I am strong as the devil, "he was condemned by the Church for this expression. He was deprived the opportunity to hold his sessions on TV. He could not prove that it was only an artistic technique to enhance the impression (Kulikova, Brusenskaya, 2017). Ethical limitations are imposed on the use of irony. The ironic sense is a situational implicature (Akimoto et al., 2014) – the conclusion that the recipient comes to during a pragmatic interpretation of a pragmatic statement in communication. When interpreting irony, it is inevitable to rely on the data of a number of Humanities – Aesthetics, Psychology, Philosophy, Logic, according to which this phenomenon has not linguistic, but philosophical, ideological character (Sperber, Wilson, 2015). In this sense, irony does not necessarily relate to the field of comic meaning: irony, with its acquisition of existential quality, can be included "into the field of tragic", can become a position of the person, fundamentally distancing from any object. Irony, even in the most trivial cases, is not obvious (and its traditional definition points to it: irony is "hidden ridicule"). That is why irony is unacceptable in ritualized situations, the gross violation of ethical standards is irony about the physical shortcomings of a person. Thus irony must be entirely imbued with ethics and morality. It is noticed that in the trial speeches the irony is almost never used where we are talking about the murder, but very often used when we are discussing such crimes as perjury, forgery, counterfeiting. Baisheva investigates it in speeches A.F. Kony (Baisheva, 2014).

Violation of the ethic-linguistic norm is often associated with the fact that the communicants do not consider pragmatic co-meaning of the word (Sánchez-Moya, Cruz-Moya, 2015). Pragmatics is primarily interested in the cultural component of lexical semantics. The view that semantic (cognitive) and pragmatic meaning can be separated in general meaning of the word is well-known, and even in textbooks and dictionaries addressed to students there are definitions of pragmatic meaning. Pragmatics is primarily associated with the connotative component of lexical semantics, these nonverbal (not clearly expressed) meanings (connotations) makes the word "extensible for new revelations of thought". Many pragmatic functions are sustainable and subordinate to themselves a significant number of lexical units.

The study of the history of such functions, which changed in centuries or decades, gives information about the worldview of the era. Today many pragmemas are described in detail (words with clearly expressed pragmatic meaning) of the Soviet era, which until recently were in the field of social attention, in any case – of the official one (their deideologization, going to the periphery, the development of their new connotations, etc.). The "connotative revolution" touched on many words: pragmatic sound of the word such as *business*, *career*, *profit*, *barysh* was changed twice in memory of one or two generations. Pragmatic co-meanings are more dynamic than the actual semantics. Thus, in accordance with the mentality of the Soviet person, the nomination *careerist* is an insult, while the modern young man will perceive this word rather as a praise. The word *ment* in the modern spoken Russian language has lost its offensive connotation and has become

synonymous with American jargon *COP*– policemen. For example: *We are real ments* (A. Konstantinov *Gangster Petersburg*).

The dynamics of the pragmatic meaning of the word and violations of ethical and speech norms associated with it are clearly manifested by the example of the usage of the words *success*, *successful*. Our time is characterized by the cultivation of personal *success* (for example, the positioning of the TV channel RBC: RBC is the channel of *successful people*). New shades of words *success*, *successful* is imported phenomenon in the Russian language. For example: "Even the native Russian word *successful* sounded with an English accent. At first it was combined only with the names of cases, events: a *successful* action, a *successful* match. By analogy with the English "*successful*" now we have *successful people*, especially *businessmen* and *showmen*" (V. Novikov "Romantic relationship with Language"). See, for example, Dictionary of Linguistic Terms (Brusenskaya et al., 2005).

E.I. Khan-Pira considers that innovations associated with the extension of syntagmatics of the words *successful* are result of semantic copying (Khan-Pira, 2001: 345). In English, it is quite usual to say, for example, *successful writer*, and usage of the word *success* is different from the usage of the Russian equivalent: for example, in English literally *He is success* – 'he is a success', that is, *he achieved success*.

In the book by S.I. Hosiyeva "Russian Writers and Poets" (from the series "Brief Biographical Dictionaries") in the article dedicated to Nikolai Ostrovsky, we read: *Blind, immobile, feeling terrible pain, he creates the book "How the Steel Was Tempered" (1932-1934), which had great success* (Hosiyeva, 1999).

This dictionary was created under the influence of the ideas of "perestroika", that is reflected in the selection of personalities ("literary generals" of the Soviet era – V. Kozhevnikov, A. Ivanov, A. Sofronov, A. Surkov, G. Markov are not included into it, but the immigrants of the last wave – V. Aksenov, Y. Aleshkovsky, V. Voinovich, A. Galich, V. Maximov are widely represented) and authors such as Y. Semenov, A. Rybakov, E. Radzinsky. A. Rybakov's talent is hardly higher than the talent of those "generals", and it was political conjuncture influenced the choice. The style of this dictionary generally is not perfect, and the shift, which can be described as a violation of ethical and linguistic norms, is not accidental. Only absolutely indifferent to Ostrovsky's feat person could use the word *success* to the destiny of his book. In the article devoted to G. Gazdanov we read: After the war, the book "the Return of Buddha" *was published, which was a great success, which brought fame and money*". Convergence of success, fame and money is typical. Actually, in such proximity the concept of "*success*" exists in Russian linguoculture.

And only highly callous to the verbal expression of thought person could characterize the role, influence of the novel "How steel was hardened" on the Soviet people in the 30-s to with this word. "It (the concept "success") is very important in the life of Russian society on the modern stage of development *as feature of modern life* (emphasized by us) (Andreenko, 2010: 3).

And further, "The Concept of SUCCESS is a complex and historically determined mental unit, which has axiological and philosophical nature and involves several interdependent structural components with universal and national-specific features" (Andreenko, 2010: 3-4).

In the cited paper the author compares the content of the concept "SUCCESS" in Russian and American linguistic cultures, and notes that "the value component of the concept ... historically bears the opposite attitude to success as value in Russian and American linguistic cultures", despite the fact that "in the modern Russian discourse positive evaluative component dominates" (Andreenko, 2010: 6). Many authors investigated the phenomenon of American culture, note the fact that the desire for success in this culture acquires the status of national philosophy, and these ideas about success become dominating at the present stage of the development of the global community. While in American culture success has always been understood as a life motive, even moral duty, in Russian linguoculture historically there was rather negative attitude to success: success can be valuable in the national rather than in personal sense. There is a very significant moment in the documentary film *Tatiana Lioznova. To Live up to a Streak of Light in Life* characterized by the producer's monologue about her teacher – S.A. Gerasimov. T. Lioznova worked as a producer assistant of *Young Guard* and she described the animation reigned there (the war had been just ended, the story about young fighters of Krasnodon had shocked everyone) and, in particular, she pronounced a phrase:

In mass scenes Gerasimov had been remarkably successful, no, that's not a word, it was a inspiration...that she qualified in such a way the word *success is not the word*, is extremely revealing. A pragmatic assessment can be contained not only in the nominative part of speech – in the noun, but even in verbs. Even using a particle can make a phrase offensive (Yus, 2017). For example, a fragment from an interview with E. Ryazanov on the eve of his 80-th anniversary:

E. Ryazanov: *I, like the majority of the population of our country, do not understand why the producer, whose films beat attendance records, should go to the bankers and bow to them in the belt? I am not asking money for myself, but to make the next picture!*

Corr.: *So you still have the plans?*

E. Ryazanov: *the Question is very offensive. Do you still have ideas in life? I still have. I have a good appetite. I can have a drink. And I can love a girl. But you said: " It's time for you to die, dear" (Arguments and Facts, 2007, No. 46).*

Thus, ethical and speech mistakes are made when the addressee ignores the ethical and aesthetic component of speech culture, which in the Russian speech tradition implies a special role of categories of sensitivity, delicacy, peacefulness, mercy. Pragmatic postulates of speech communication (e.g. known as maxims by P. Grice, G. Leach) also have an ethical nature.

These are the maxima of tactfulness (Arévalo, 2018; Marlangeon, 2018). (Keep the interests of another! Don't break the boundaries of his/her personal space!); the Maxim of nobility (do not cause problems to others!); Maxima of endorsement (do not scold others!); maxima of modesty (remove praise from themselves!); maxima consent (Avoid objections!); the maxim of sympathy (express benevolence!) Noncompliance of these maxims also leads to violation of ethical and speech norms. It is a mistake that negative evaluation in public communication not always results in violation of ethical and speech norms.

The nomination "Babas' battalion "about the "associates" of the former defense Minister A. Serdyukov was quite exact. But the estimates, which hurt the moral feelings of the people, is completely unacceptable. "It is very ugly when a young journalist, speaking about the famous "old men", calls them "mastodons" (Alexandrova, Slavkin, 2016: 23-24). Or, for example, offensive nomination, offending many readers simultaneously:

Most of Russians – and authoritative experts (political scientists, economists), and the creative elite, and ordinary workers today agree: finally Russia entered an era of stability (Arguments and Facts, 2008, No 5: 3)

Often violations of ethical and linguistic norms arise in translated texts (due to insufficient attention to pragmatic components of language units). For example, Cindy Crawford's appeal (actresses and model, famous for widely replicated complexes of physical exercises called "How to achieve perfection") to the audience includes (by the will of the interpreter!) such a phrase:

After the first program, many people wrote to me how they felt better working on my program, how they gained self-confidence...

Two similar expressions – *confidence in herself* and *self-confidence* – have a completely different pragmatics in the Russian language: positive pragmatics in the first case and pejorative in the second one (Belyaeva, 2010: 34), so the praise to the complex, thanks to which users became self-confident, sounds at least strange.

Investigators in the field of ecological linguistics note that communicative discomfort occurs when using foreign language material, especially in cases when borrowing can be replaced by native units not damaging semantics and pragmatics in the statement. However, the question about the equivalence of such a replacement is far from unambiguous. In our opinion, it is connected with the ways of introducing borrowing, which can either confirm the necessity of "introduced" language material, or, on the contrary, demonstrate its inadequacy. A good way to introduce anglicism (which in isolated usage is likely to cause rejection) is found in the article by A. Okolelova (*Evening Rostov*, March 14, 2017). Title – *Who do Rostov birdwatchers take care?* Lead: *Menacing-sounding foreign term means only enthusiast to watch after the birds – and there are a lot of them in the Southern capital!*

The article gives a few comments to a foreign language word:

The author used an explanation why just Anglicism is entrenched:

The first observers organized Union of Bird Protection of Russia. But the foreign term has remained in usage – people have tried to create a Russified version of the nomination, but it was ridiculous ...

The reader is not made to use unfamiliar borrowing, but there is an explanation to prefer anglicisms: its international status (in our city the movement is not as widespread as abroad; in Belarus, the cost for studying at school of birdwatching reaches four thousand rubles in our rate, etc.), "handicap" of options – indeed, will hardly survive.

A.B. Bushev (Bushev, 2007: 73-75; 2004: 354-355) noted a special function of the latest borrowings, mainly of Anglo-American origin – euphemistic: *fayeed-reising* instead of *going around the world*, *security* instead of *service*, *racket* instead of *extortion*, *sequestration* instead of *reduction*. Replacement of the original words, the *extortion*, *embezzlement*, *bribery* by foreign words *corruption* or expression *stealing children for ransom or sale into slavery* by the anglicism *kidnapping* is a euphemisms.

Compliance or, on the contrary, noncompliance of the ethic-linguistic norm emerges at the level of the whole text or important fragment of the text that the same unit of language (doubtful, from the point of view of compliance to the ethic-linguistic norm, such as borrowings or substandard) can have quite different connotations under the influence of the general speech strategies.

4. Results

In the context of ethical and speech norms, only linguistic understanding is important itself, since the usage of the words is inseparable from the categories of ethics. A.P. Skovorodnikov (Skovorodnikov, 2013) mentions even the discipline of linguoethics. Of course, many ethical and linguistic norms are observed by people intuitively, without special study of these norms. It is impossible to greet with the words *Good morning* the person who had a misfortune that day.

A.P. Romanenko expresses the idea that the media "constantly cultivate festive, elated mood", the most popular words are "having entertaining and silly semantics" (Romanenko, 2007: 515). The traditional teaching of the Russian language at all levels for many years has led to the fact that Russian speakers have completely lost the idea of what should be the Russian language ideal. Ethico-linguistic norm is also mobile and dynamic.

It was traditionally believed that normative usage was more status. In modern communicative conditions, it is appropriate to clarify: the more status usage is the more normative usage. People will forgive to the person with high social status the language liberty, unforgivable for others and will find it quite acceptable, even good and expressive. O.M. Holomeyenko (Holomeyenko, 2014) gave examples about famous Soviet writers. The threshold of permissibility in the usage of invective had been decreased in the post-perestroika period. Some famous writers in recent times in lyrics easily include unprintable before words, without using any hone or other means of euphemization.

Today, more than ever before, the problem of a special kind of human rights – linguistic right – is relevant. This type of human right *can* form and *should* form international human rights standards and evidence. This right includes several components, which also include the right to a linguistic ecology: according to this right, a person should not live in a language environment alien to him or her and suffer communicative damage. The violation of linguistic rights may be the humiliation and stress that people usually suffers from obscene language, thus, society and law are obliged to protect his or her "linguistic ecologic right". The right to a linguistic ecology is closely linked to the human right to defend person's honour and dignity. The insult of honour and dignity, and their frequency determine the strong professional cooperation between philologists and lawyers.

The difficulties associated with the legal regulation of invective language (Alba-Juez, Larina, 2018), because many native speakers think the invective function as natural function, even a useful one (the invective not only demonstrates the aggressiveness of the society, but may also reduce aggression from business into the sphere of the word).

Pragmatic co-meaning of the word is more dynamic than semantics itself (Mackenzie, 2018). The problem with the offensive sound of the word, at the present time is becoming increasingly important in the legal continuum (Galvis, 2004: 9).

In the context of linguistic ecology and ethical and speech norms, the pedagogical projection of this problem is extremely important. In this respect, the work of I.A. Sternin (Sternin, 2011) is indicative, where "recipes for salvation" are offered in the full sense. The author considers:

1. it is necessary to develop speech of children;

2. it is necessary to explain that profanity is unacceptable not at all, but only in a public place;
3. it is necessary to make up own swearing;
4. it is necessary not to prohibit, but to allow and limit.

Pedagogical struggle with foul language was always "undermined" with examples of the usage of obscenism in texts by authoritative authors.

The effective nature (and even the aesthetic role) of such words is not questioned, but it is necessary to observe the formal (absolutely legitimate!) prohibitions. I.A. Sternin draws an analogy with the ancient theater. Death, murder were often the subject of tragedies, but there was a ban: killing was not supposed to be on stage.

5. Conclusion

There are a lot of "pain" points in modern communication: incorrect advertising, unmotivated borrowings, unmotivated borrowings in ergonyms and urbannonyms, manipulative strategies and tactics in political discourse, the extremely high level of aggressiveness in the speech behavior of people (starting with everyday conversations and ending with parliamentary debates). It is clear that verbal aggression reflects a deeper aggressiveness caused by prolonged suppression with its external forces, as well as fear of the outside world and sharp change in the circumstances of life. The normative space of the modern Russian language is being transformed under the influence of new information technologies and means of communication. Computer communication is developed in accordance with the laws of mass culture and globalization processes, it is a catalyst for the manifestation of expressive potencies in the language, leads to the formation of new genres, including invective (such as trolling and flaming), grossly violating ethical and linguistic norms and ecological law on "communicative comfort".

G.G. Khazagerov was absolutely right, when he wrote that "the question of the norm requires much deeper development than we see today. Those who study language professionally, must agree with special scientific honesty that the problem is connected not with the influx of jargon, borrowings, etc., for which we have recipes and assurances in the ordinariness of occurring, but with entirely new phenomena..." (Khazagerov, 2003: 64). These new phenomena are determined with the totality of all the circumstances of sociopolitical and cultural life, it is impossible to give any recommendations in the field of regulation in general and ethical and linguistic norms in particular without taking them into account.

Today, it is urgently necessary to make active dictionaries aimed specifically at ethical and speech norms of modern communication, seriously contribute to the strengthening and approval of the normativity. V.G. Gak wrote that "the dictionary of the active type should talk" to the reader; the lexicographer should make detailed explanations" (Gak, 1995: 56).

In modern conditions, explanations relating to compliance of the ethic-linguistic norm is very important.

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