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LANGUAGE PERSONALITY IN THE CONTEXT OF INTERACTION OF LANGUAGE AND CULTURE

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This article discusses the linguistic personality – the phenomenon that is undoubtedly social, but it also has an individual aspect. The linguistic personality is a concrete person with his own consciousness, free will, his complex inner world and individual attitude to the environment. Culture identity allows the ethnos to preserve and carry through its centuries its ethnic identity and originality, cultural codes that, through the millennia, rediscover the spiritual secrets and treasures of distant ancestors for the descendants fill them with new meanings and ideas consistent with time. The universality of culture allows people to find a common language of communication and cultural interaction with other nations, primarily neighboring ones, and their place in the cultural spectrum of a multinational state. The cultural isolation of a people leads to the degeneration of its culture, the loss of identity – to cultural assimilation. Today, a linguistic person is understood as a specific speaker of a language capable of understanding, creating and reproducing texts, it is a person who is able, based on the analysis of the texts produced by her, to reflect the vision of the surrounding reality. The doctrine of the linguistic personality is developed by means of the scientific paradigm, which is accompanied by the use of various methods, techniques, methods of research of language material. In each case, their choice is determined by goals and objectives. It is established that each such personality is formed on the basis of the acquisition by a particular person of all the linguistic wealth created by predecessors. The language of a particular person still consists of general and individual language features.

Key words: language, personality, people, cultural studies, vocabulary, language means, national language.

[*Р.С. Ильясова Языковая личность в контексте взаимодействия языка и культуры*]

В данной статье рассматривается языковая личность – явление безусловно социальное, но в ней есть и индивидуальный аспект. Языковая личность – это конкретный человек со своим сознанием, свободой воли, своим сложным внутренним миром и индивидуальным отношением к окружающему. Самобытность культуры позволяет этносу сохранить и пронести через века свою этническую идентичность и своеобразие, культурные коды, которые через тысячелетия открывают потомкам заново духовные тайны и сокровища далеких предков, наполняют их новым смыслом и идеями, сообразными времени. Универсальность культуры позволяет народу найти единый язык общения и культурного взаимодействия с другими народами, прежде всего соседними, свое место в культурном спектре многонационального государства. Культурная изоляция народа ведет к вырождению его культуры, утрате самобытности – к культурной ассимиляции. На сегодняшний день языковую личность понимают, как конкретного носителя языка, способного понимать, создавать и воспроизводить тексты, это личность, способная на основе анализа произведенных ею текстов отражать видения окружающей действительности. Учение о языковой личности разрабатывается средствами научной парадигмы, которое сопровождается использованием разных методов, приемов, способов исследования языкового материала. В каждом конкретном случае их выбор определяется целями и задачами. Устанавливается, что каждая такая личность формируется на основе приобретения конкретным человеком всего языкового богатства, созданного предшественниками. Язык конкретной личности все-таки состоит из общего и индивидуальных языковых особенностей.

Ключевые слова: язык, личность, народ, культурология, лексика, языковые средства, национальный язык.

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The problem of linguistic persona is currently acquiring particular urgency, since there are many addressees who create their own texts. However, not everything that people create in speech is worthy of imitation and is intended for storage; most of the products of speech activity are consumed, wear out and lose value.

Linguistic cultural science (Translator's note: Russian term Linguoculturology) is the youngest science in world linguistics. It originated at the junction of linguistics and cultural studies at the end of the 20th century. Its rapid development occurred primarily due to the research of Russian scientists such as N. D. Arutyunova, V.V. Vorobyova, V.A. Maslova, Y.S. Stepanova, V.N. Telia, which, in fact, are the founders of modern linguistic cultural studies.

At the beginning of the XXI century linguoculturological schools formed under the direction of N. D. Arutyunova, V. V. Vorobiev, V. I. Karasik, V. V. Krasnykh, Y. S. Stepanova, V. N. Telia, and others. According to Vorobyov, cultural studies are a scientific discipline that studies the connection between culture and language, reflecting the unity of their linguistic and extra-linguistic (cultural) content" [2, p. 57]. Thus, Linguoculturology studies the relationship of language and culture in their both synchronous and diachronic interaction.

Cultural studies as a science for a long time engaged in a deep study of the person. It is interested in nature, inner world, appearance, the mentality of the individual person and human groups and communities, etc. The connection of cultural studies with linguistics made it possible to comprehend human nature through the natural languages used by people.

The linguistic individual is a complex phenomenon that requires in-depth analysis and comprehensive observation. The linguistic persona is a concrete person with his own consciousness, free will, his complex inner world and individual attitude to the environment. A person is a social being by his very nature and therefore acts as a subject of sociocultural life.

The concept of linguistic persona was first developed by G.I. Bogin; he created a type of linguistic persona, in which a person was considered from the point of view of his willingness to produce speech, to create and to accept works of speech. The considered concept was introduced into wide scientific use by Y.N. Karaulov who believed that the linguistic persona is a person who has the ability to create and perceive texts.

Over the past decades, a base has been accumulated for the study of language persona. Its description is outlined in articles, as well as in research papers. Modern linguoculturological studies include the following components in the content of a language personality:

1) *value, worldview component* of the content of education, that is, the system of values, or life meanings, laid down in every person from the very beginning of its formation as a society, a process in which language occupies the most important place. It is the language that provides the initial and deep view of the emerging and formed personality of a person at the world, forms the linguistic image of the world and the hierarchy of spiritual concepts that underlie the formation of a national character and are realized in the process of linguistic dialogue communication;

2) *cultural component* is a level of cultural development as an effective means of increasing interest in the language. Involving in the formation of the linguistic personality of the facts of the culture of his native (or studied) language related to the rules of verbal and non-verbal behavior contributes to the formation of skills of adequate use and effective impact on the communication partner;

3) *personal component*, that is, the individual, deep, what exists in each person as an individual, but not limited to the first two components.

Studying the linguistic personality in this direction, the researchers found that the parameters of each linguistic personality are characterized by a certain vocabulary, which, in turn, have one or another rank of frequency of use. These words, combined according to the rules adopted in this language, fill in abstract syntactic models. If such models are typical enough for a representative of a given language group (Russian, Tatar, Bashkir, etc.), then the lexicon and manner of speaking may indicate that a person belongs to a particular society, suggest his level of education, type of character, even show gender, age etc. The linguistic "repertoire" of such a linguistic person, whose activity is connected with the fulfillment of certain social roles, must be mastered taking into account the speech etiquette adopted in this society.

The linguistic persona exists in the space of culture, reflected in a natural language, in the forms of social consciousness at different levels (scientific, everyday), in behavioral stereotypes and norms, in objects of material culture. The decisive role in culture belongs to the values of the nation, which owns the language and culture, and these values are concepts of meanings.

The culture of the Chechen people is original and unique. Its roots feed on the life-giving water of the people's spiritual self-awareness; it exists and develops in diverse connections with the cultures of other Caucasian peoples, primarily living in the same landscape-geographical zone. The main thing, we can say, is the interaction in the last century with a rich Russian culture, literature and the language of the Russian people. Through these connections, there is mutual enrichment and interaction of cultures of different peoples, the formation of certain cultural archetypes, and in the case of the intensity and duration of cultural interaction, the formation of cultural communities that have supranational and supra-confessional nature. The originality of culture allows the Chechen people to preserve and carry through their centuries their ethnic identity and originality, cultural codes that through millennia open to spiritual generations for their descendants the distant ancestors' treasures, fill them with new meaning and ideas consistent with time. The universality of culture allows people to find a common language of communication and cultural interaction with other nations, primarily neighboring ones, their place in the cultural spectrum of a multi-ethnic state. The cultural isolation of a people leads to the degeneration of its culture, the loss of identity - to cultural assimilation.

Today, the linguistic persona is understood as a particular native speaker who is able to understand, create and reproduce texts, it is a person who is able, based on the analysis of the texts produced by him, to reflect the vision of the surrounding reality.

The basis for characterizing a linguistic persona is considered the three-level structure proposed by Y.N. Karaulov:

1) verbal-semantic (or semantic-building, invariant) level, which reflects the degree of proficiency of the language persona in simple language;

2) cognitive level at which the actualization and identification of relevant knowledge and ideas of the linguistic persona, creating a collective and // or individual cognitive space takes places. This level assumes a reflection of the language model of the world of the individual, its thesaurus, culture;

3) pragmatic – the highest – level, which includes the identification and characterization of the motives and goals driving the development of the linguistic persona.

Later, the structuring of the linguistic personality of Y.N. Karaulov was rethought, supplemented and clarified in the works of other scientists. So, V.A. Maslova identifies three components that study the linguistic personality:

- 1) value (ideological) is a system of values, or life meanings, which are built in every person from the very beginning of its formation as an individual
- 2) culturological is the level of the development of culture as a means of increasing interest in the language.
- 3) personal that exists in each person as an individual, connected with the first two components, but not limited to this.

Modern linguistic culturology invests these components in the content of the linguistic persona.

Studying the linguistic persona in this direction, the scientists came to the conclusion that the parameters of each linguistic persona are characterized by a certain vocabulary, which, in turn, has a certain degree of frequency of use. These words, combined according to the rules adopted in this language, fill in abstract syntactic models. If such models are sufficiently typical for a representative of a given language group (Russian, Tatar, Bashkir, etc.), then the lexicon and manner of speaking may indicate that a person belongs to a particular society, helps to know his level of education, type of character, even indicate gender, age etc.

The linguistic persona exists in the field of culture, reflected in natural language, also in forms of social consciousness at different levels (scientific, everyday), in norms of behavior, in objects of material culture. In culture, the decisive role belongs to the values of the nation, which owns the language and culture, and these values are concepts of meanings.

The doctrine of the linguistic persona is developed by means of the scientific paradigm, which is accompanied by the use of various methods, techniques, methods of studying language material. In each case, their choice is determined by goals and objectives.

The culture of the Chechen people is original and unique. It exists and develops due to the diverse interrelations of cultures of other Caucasian peoples. The main thing, one can say, is the interaction that has taken place for many decades with the rich Russian culture, literature and language of the Russian people. Thanks to these connections, mutual enrichment and interdependence of cultures of different nations take place. The comprehensiveness of culture allows people to find a common language of communication and cultural interaction with neighboring nations and their place in the cultural spectrum of a multinational state. The cultural isolation of the people leads to the degradation of their culture, loss of identity, i.e. to cultural likeness.

The interaction of Russian and Chechen literatures, the interaction of Chechen and Russian languages and the development of Chechen-Russian bilingualism as a result of this interaction has been noted in a number of studies: [3], [7], [8], and others.

In Chechen culture, all kinds and genres characteristic of the cultures of other nations are represented. At the same time, it has its own peculiarity, which is determined by geographic location, confessional peculiarities and ethno-cultural environment.

So, a linguocultural persona is a fixed national-cultural pattern of a particular native speaker of a specific language, which is a timeless and indecomposable part of the personality structure.

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