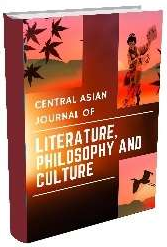

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Dichotomy of Linguistic Personality and Language under the Influence of Socio-Communicative and Lingua - Cultural Factors

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Abstract: *The article talks about the manifestation of the translator's linguistic thinking in the socio-communicative and linguocultural aspects. In modern linguistics, an interest in the study of language remains in close connection with the world outlook and attitude of a person, with his practical and mental activities. At the current stage of the development of linguistic science, it is recognized that without the so-called "human factor", language cognition in full is impossible. This position, based on the principles of the anthropocentric scientific paradigm, explains the popularity of interdisciplinary and applied linguistic research on the material of various languages.*

Keywords: paradigm, interdisciplinary research, linguistic personality, socio-ideological phenomenon, determinism, intercultural communication.

Introduction

Two factors occupy a special place in the circle of human and social dimensions: language and ethnicity. Any changes in social, cultural and spiritual life are reflected in the language, creating new concepts and linguistic units, transforming existing ones and returning forgotten ones. The increased interest in studying the relationship between language and culture is an attempt to neutralize the danger of uniformity and unification of social life associated with the processes of globalization. Linguistic consciousness reflects the image of the world and is inextricably linked with the specifics of the professional activity of an individual.

Concrete linguistic consciousness is socially determined. Consciousness, as MM Bakhtin writes, “is formed and realized in the symbolic material created in the process of social communication of an organized collective” (Bakhtin (Voloshinov), 1998, p. 17). “An individual as the owner of the contents of his consciousness, as the author of his thoughts, as a person responsible for his thoughts and desires, such an individual is a pure social and ideological phenomenon” (Ibid, 40). Consciousness depends on external influences, and the functioning of the brain correlates with the brain activity and object-related activity of a person (Tarasov, 2001, p. 306-307). External influence on human consciousness, according to M.R. Zheltukhina, causes certain transformations of his psyche (Zheltukhina, 2014, p. 28), the properties of the human psyche are mediated in a specific way by the cultural and social experience of the subject of consciousness.

The Main Part

A linguistic personality is "a multicomponent, structured formation, which represents various degrees of an individual's readiness for speech activity, for the production and perception of speech works" (Pshenkina, 2005, p. 193). The uniqueness of

the linguistic personality of a particular individual lies in the uniqueness of the combinations of individual and socio-psychological characteristics of her speech behavior. Analyzing the specifics of an individual's speech behavior, T. G. Vinokur points to its determinism by the internal and external laws of social and socio-psychological conditions of communication, due to which "speech behavior appears as a person's visiting card in society, reflecting the real interaction of linguistic and extralinguistic factors" (Vinokur , 1993, p. 29). Speech activity is a way of self-expression of a linguistic personality, manifestation of its uniqueness. When communicating, a certain image is formed in the minds of the communicants, a certain opinion is formed about the communication partner as an individual linguistic personality.

Entering into the act of intercultural communication, each of its participants perceives himself as a unique person, and a communication partner, often unconsciously, as a kind of collective subject with a collective identity. That is, the actions of a communication partner are interpreted, in the words of L. I. Grishaeva, as the actions of a "typical representative of a certain culture," while the actual perceived information is interpreted through the prism of stereotypes of consciousness that are relevant to "their" culture (Grishaeva, 2009, p. 28). Stereotypes are generalizations of the social experience of representatives of a certain linguistic culture, cognitive models for categorizing the world, simplified schemes that help to navigate the world and society (Grishaeva, 2002, p. 153). The content of stereotypes cannot but be culturally specific, despite the fact that the degree of manifestation of such specificity, according to L.I. Grishaeva, varies depending on the characteristics of the subject of cognition and communication, its parameters and the nature of the conditions (Grishaeva, 2009, p. 28).

The knowledge of a certain culture is represented in the linguistic consciousness, the ethnosocial and cultural features of the reality surrounding people are reflected. The linguistic consciousness of the speaking individual reflects the socio-psychological impressions accumulated throughout a person's life (Sedov, 1999, p.

Studying the influence of extralinguistic factors - sociocultural and partly the natural environment - on the processes of perception and understanding of the world in the course of the communicative practice of an individual as a model linguistic personality, a representative of a certain community and a bearer of a national language and culture, T. Yu. Ma represents a linguistic personality not only as a static mental a model, but also as "a methodological construct for studying the linguistic picture of the world, in which fragments of the cognitive experience of the nation's assimilation of its cultural and historical space are recorded" (Ma, 2012, p. 4).

With this approach, language is understood by T. Yu. Ma "not only as the most important means of human communication, but also as a vital, often the only source of information about the world around, indirectly forming people's ideas about the structure and patterns of its existence and development, conceptually significant fragments, receiving constant linguistic objectification in the process of cognitive- discursive activity of the individual and society "(Ibid., p. 3). One cannot but agree with T. Yu. Ma's assertion that the choice of cognitive models of behavior and speech is regulated by the social, ethnic and psychological characteristics of the individual as the bearer of the national language and culture. Interpersonal communication is built in accordance with such models, a mental image of a reference linguistic personality is created, which is perceived by communication participants as a reference point.The standard of a linguistic personality is formed by a number of verbal and non-verbal characteristics that are most typical for most representatives of the nation, "which are manifested in the speech activity of the individual as a fact of preference for the national system of values existing in the conceptual space of culture" (Ibid .: 9). In this regard, the statement of V.A.Mityagina that the processes of globalization with renewed vigor unite

the communicative programs of societies, but, realizing them, language as a "fabric", as a "code" of culture, allows integrating processes to occur only to the extent that for which this ethnocultural community is ready and in need (Mityagina, 2012, p. 18). Globalization has made fundamental changes in the life of modern society and effective intercultural communication in the context of deepening integration processes is one of the key factors for achieving success in various areas of human professional activity.

The ability of a person to communicate at the intercultural level is considered in the works of I. And Khaleeva, according to which, a linguistic person can acquire the ability to "penetrate" into the spirit of the language she is studying, into the "flesh" of the culture of the people with whom intercultural communication "(Khaleeva, 1989). In her work "Fundamentals of the Theory of Teaching the Understanding of a Foreign Language Speech (Training of Translators)" (1989) I. I. Khaleeva introduces the concept of a secondary linguistic personality, which she regards as a "system-forming factor in language cognition" (Khaleeva, 1989, p. 23). Taking the three-level structure of the linguistic personality, developed by Yu. N. Karaulov, I. I.Khaleeva, nevertheless, conditionally divides the thesaurus sphere into two independent, but interrelated components: thesaurus-I and thesaurus-II. The first, associated with the associative-verbal network of language, forms linguistic consciousness and goes back to the linguistic picture of the world, the second forms cognitive consciousness and the general picture of the world at the level of the conceptual system. The formation of thesaurus-II of a linguistic personality seems to be much more difficult, since the linguistic personality is faced with the task of “recognizing the motives and attitudes of the personality, the formation of which took place (is taking place) in the conditions of a different community”, where a different system of values and preferences operates (Khaleeva, 1989, p. . 77). Cognitive consciousness “is formed as a result of the subject's cognition (reflection) of the surrounding reality, and the content of consciousness is knowledge about the world obtained as a result of the subject's cognitive activity (cognition)” (Sternin, 2004, p. 142). In this case, the linguistic consciousness of “a reasonable person, a person speaking, a person communicating, a person as a social being, as a person” (Zimnyaya, 1991, p. 51) is one of the forms of cognitive consciousness.

The interdependence of both thesauruses is due to the fact that the formation of a personal linguistic picture of the world is mediated by knowledge about the world on the part of the linguistic personality, that is, thesaurus-I is formed under the influence of thesaurus-II, which in turn “relies on the thesaurus-I objectified in the word” (Khaleeva, 1989, p. 77).

Focusing on the existence of two forms of consciousness, AN Kryukov explores the difference between linguistic and background knowledge, between the methods of their storage in individual consciousness. The author also speaks about the “diffused layer of consciousness”, which is formed on the border of background and proper linguistic knowledge, and suggests that there are phenomena that characterize both cognitive and linguistic consciousness, which “to a large extent explain the specifics of speech communication and patterns translation ”(Kryukov, 1988, p. 34).

Developing the idea of I. I. Khaleeva that the introduction of a linguistic personality through a new means of social communication for her to recognize and understand the semantic and pragmatic features of a "foreign language" personality should also mean an introduction to new pictures of the world (Khaleeva, 1989 , p. 55), V. N. Bazylev points out that the secondary linguistic personality is formed at least from the approximation "to the basic invariant of the thesaurus of the foreign cultural linguistic personality", the interconnection in the consciousness of the individual of the verbal and cognitive levels, mediated through the "other sociocultural community, synthesizing in the mind a

different system of interconnected information ” (Bazylev, 1998, pp. 93-116). Knowledge and ideas, common to almost all members of the linguocultural community, form a cognitive base, which, on the one hand, is the result of the action of models of perception and processing of information specific to each linguistic community, and on the other hand, it preserves, stereotypes and sets these models, creates opportunities for their intergenerational transmission, which, in turn, determines the linguistic and cultural unity of the members of this community ”(Gudkov, 1997, p. 116). For successful intercultural communication, therefore, it is necessary to master the sociocultural code of the community in the language of which communication is conducted, knowledge and ideas that are stored in the cognitive base of this linguocultural community (Ibid .: 118).

The ability to “cognize, describe, evaluate the surrounding reality” and carry out communicative actions “by means of a foreign language in a foreign language speech activity” (Plekhov, 2007, p. 3) is a mandatory characteristic of a secondary linguistic personality, a communicatively active subject. The result of the formation of a secondary linguistic personality, according to ND Galskova, should be its interconnected communicative, sociocultural and cognitive development, the ability to “recognize the motives and attitudes of a person belonging to a different community”, in which “a different system of values, norms and assessments operates” (Galskova, 2008, p. 69). In this regard, ND Galskova pays special attention to the formation of thesaurus-II, which forms a conceptual picture of the world. Investigating the subject of communication V.V.Red, defines the person speaking as "a person, one of the activities of which is speech activity (covering both the generation and perception of speech works)." At every moment of speech activity, a person acts simultaneously in three hypostases: as a linguistic personality, a speech personality and a communicative personality. Accordingly, the linguistic personality possesses "a certain set of knowledge and ideas and manifests itself in speech activity." The speech personality realizes itself in communication, chooses and implements a certain strategy and tactics of communication, chooses and uses a certain repertoire of means (both linguistic and extralinguistic); a communicative person is a participant in a specific communicative act, actually acting in real communication (Krasnykh, 2003, pp. 49-52).

A similar separation of the linguistic personality and the speech personality can be traced in the works of L.P. taking into account the main types of speech activity, with the third- taking into account those topics, spheres and situations within which speech communication takes place " (Klobukova, 1997, p. 70) thus, a person within certain spheres and situations of speech communication is a person not linguistic, but speech.

The totality of different-level characteristics of the communicative behavior of an individual communicant or type of communicants V. B. Kashkin defines as a communicative personality, which is "the center and unity of communicative acts" aimed at other communicative individuals (Kashkin, 2007, pp. 184-188). A communicative personality is "a set of individual communicative strategies and tactics, cognitive, semiotic, motivational preferences, formed in communication processes as the communicative competence of an individual" (Ibid .: 175-176). VB Kashkin gives a special status to the pragmatic-motivational level of the communicative personality, by which he understands the communicant's intentions, his communicative attitudes, and communicative abilities. On the basis of communicative needs, communicative attitudes are formed, pursued by a communicative person during a certain segment of communicative activity. The cognitive parameter includes characteristics that form the inner world of an individual in the process of accumulating cognitive experience: knowledge of communication codes, the ability to carry out introspection and self-reflection, metacommunication skills, the ability to

adequately assess the cognitive and communication horizon of a communication partner.

For successful implementation the role of a mediator in intercultural communication, a translator needs to know the paradigm of typical scenarios for various kinds of international contacts, which require the translator to be ready to carry out a wide range of types of translation (Usacheva, 2013, pp. 110-111). In unexpectedly emerging communicative situations, as A. N. Usacheva rightly points out, a number of cognitive abilities are required: "situational orientation, making strategic and tactical decisions, problem solving, metacognition, pattern recognition, critical thinking." At this stage, adaptive strategies are activated, which provide for the transformation of knowledge and allow making translation decisions based on an analysis of the real situation of intercultural communication (Usacheva, 2013, p. 111). To achieve mutual understanding of communicants, L. A. Dolbunova draws attention to the fact that it is necessary for the latter to have a common cognitive base formed by "invariant images of consciousness regarding certain phenomena that allow a linguistic personality to navigate in the space of a particular national culture" (Dolbunova, 2002, pp. 116-118). The presence of a common cognitive base of communicators, representatives of different linguistic cultures, is often impossible due to objective reasons, and the translator, knowing this, must be able to compensate for this in order to remove national-specific barriers and to facilitate understanding of a particular fragment of a foreign culture.

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