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**“Linguistic and Rhetorical Picture of the World”
of Collective Linguistic Personality as the Basic Discourse-universe
of Ethnocultural and Educational Space ***

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Abstract.

The article substantiates and discloses the category of "Linguistic and rhetorical (LR) picture of the world", which is postulated as a universal of discursive level. Its principles of rhetorical hierarchization of value judgments, generated from linguistic units at different levels, forms the basic discourse-universe of ethnocultural and educational space in which a collective linguistic identity of a particular ethnic group operates and develops. In the process of intercultural communication the overlap of LR pictures of the world of all languages' representatives occurs; the understanding takes place on the basis of integrated essential features, universal core of value hierarchy (achieving of communicative effect), distinctive features are becoming the determinants of different types of barriers (private manifestations of communication failure).

Keywords: linguistic and rhetorical (LR) paradigm; linguistic and rhetorical pictures of the world; universal of discursive level; collective linguistic personality of ethnic group; ethnocultural and educational space.

Introduction.

Within the framework of linguistic and rhetorical (LR) paradigm [1, 2], the category of linguistic and rhetorical pictures of the world along with the concept of integrated LR competence of linguistic personality occupies the central space. LR pictures of the world serves a philological correlate of outlook as a core of individual and social consciousness, that spiritual prism through

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which linguistic personality perceives objective reality. If the linguistic pictures of the world can be similar to the glass through which we see the world – to what we see, then the LR picture of the world fixes and largely determines the way of vision, the state of "mental view's organs". Under totalitarian deformations of LR pictures of the world an invisible glass of linguistic world becomes cloudy and just distorting reality as it is convincingly shown by several researchers, in particular, N.A. Kupina [3].

Sources and methods.

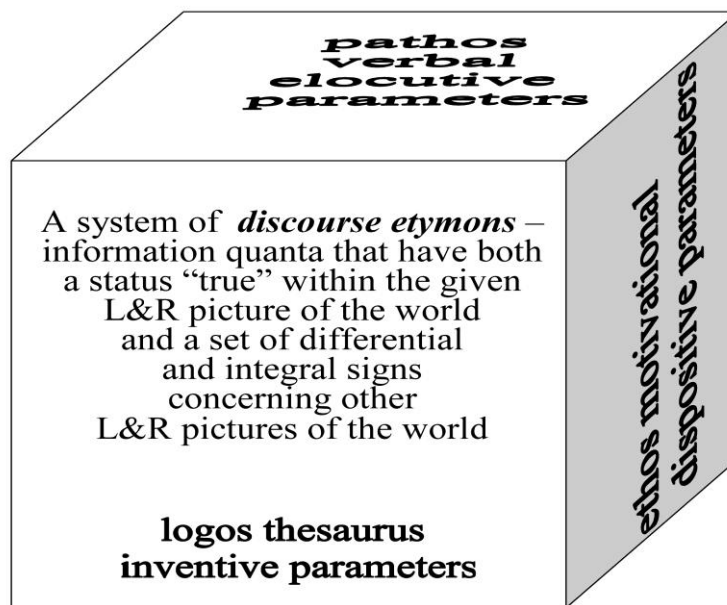
The theoretical sources serve as a material; generalizations were made on the analysis of political discourse and ethnocultural specificity of lacunae arising in terms of intercultural communication. From the position of L & R paradigm research methods of systematic analysis, concept categorization, modeling and synergetics were used.

Discussion.

LR pictures of the world in our conception is defined as a discourse-universe, the global scope of descriptions in which a total linguistic personality of ethnic society exists at a given cultural and historical period. Linguistic and rhetorical continuum sets standards of specific discourse-practices and developing on their basis discourse-ensembles (comp. the expressions "style (spirit) of epoch," "man of his time"). Linguistic and rhetorical picture of the world acts as the general horizon of perusals' totality generated by the texts that constitute "semiotic body" of the given discourse-universe. Collective language ability of ethnos turns out to be programmed in three dimensions: the first side of LR pictures of the world corresponds to the way of thinking, characteristic of the epoch; the second one – to the hierarchy of spiritual values created by mankind and refracted in the national ideo-sphere of language and culture; the third side reflects the actual, for ethnic society in the socio-political situation, interpretation of total value hierarchy, organizing its vital functions on the basis of the declared goals and ideals (Figure 1).

Figure 1

**L&R PICTURE OF THE WORLD
AS MENTAL SPACE**



LR pictures of the world is a conceptual synarchy (from Greek "together", "control") of logos, ethos and pathos as ideal anthropocosmic entities forming any productive and receptive processes. LR pictures of the world can be schematically represented as a pyramid of three related "epistemes" (logos, ethos and pathos) embedded in the language pictures of the world that grew on its basis and at the same time providing an active reverse effect. Logos episteme corresponds to the

"historical priori" [4] by analogy ethos and pathos epistemes are defined as "ethical priori" and "political priori." Their interconnectivity, overlaps and synergy stem the uniqueness of the cultural situation in the society of a certain period.

Logos episteme ("historical a priori") – the way to implement logos in the word that distinguishes this epoch. Using the data of cognitive science linguistic and rhetorical picture of the world at this level of consideration appears in the form of typical structures of knowledge representation in the thesaurus of linguistic personality and methods of conceptual organization, i.e. leading strategies of semantic output defined by this episteme. They provide the work of inventive-paradigmatic mechanism for implementing linguistic and rhetorical competence of comprehensive linguistic personality of ethno-society (in the global discursive text-forming process) and individual linguistic personality (in particular discourse-practice). The logos facet of LR represents a common type of manipulation with mental representations of such types as frames, plans, scripts, models and other knowledge structures, implemented within the "intermediate language" [5]. As "impersonal subject of discourse" (Foucault) the collective linguistic personality connects discursive elements already on the preconceptual level – by crossing, substitution, displacement, removal, compatibility-incompatibility, and other metabolic unconscious operations. At the same time the choice of those or other mental operations is made on the common logos basis, statements are constructed, the objects of science are formed by certain rules, because all the facts of culture (as well as totalitarian anticulture) eventually fit into the context of discourse-practices and discourse-ensembles as their sets.

Ethos episteme ("ethical priori") is an achieved value content of ideosphere of language by comprehensive linguistic personality of ethno-society at a given historical period. Ideology in the wide sense is a certain complex of hierarchically organized cognitive-speech culture, which obviously can be reconstructed from the discourse-universe of epoch with a single methodological apparatus of philosophy (content) and the linguistic rhetoric (form).

Pathos episteme, the core of which in the socio-cultural aspect serves "political priori", is ideology in the narrow sense, i.e. interpretation of cultural concepts in the interests of a particular social force (classes, community groups, individuals, one nation to the detriment of other people, etc.). In society that tends to harmonize social processes toward genuine democracy, "political priori" is maximally moving closer (ideally – coincides) to the ideological episteme, building upon humanistic and religious valuable hierarchies.

The structure of LR pictures of the world is formed with cultural concepts acting as external toposes of value judgments, and the relationships between them, i.e. the internal toposes (rhetorical "common places"). They are universal cumulates of culture throughout the spiritual history of mankind. This or that concept exists for each vocabulary meaning of a word, which is the result of a "clash" of this meaning with personal experience, cultural individuality of a concept-bearer [6]. As a mediator of cognitive, communicative, emotional and expressive language functions, synthesized in its transcendent rhetorical function, the concept appears in the structure of the linguistic personality as a triune thought-verbal formation: by one party it is "based" on verbal associative network, the other – on the thesaurus; both faces, connotationally soldered by subjective significance of the concept, "go out" on the motivational level of linguistic personality. Hierarchy of toposes – value judgments, being ontologically rooted and historically developed in society, forms the core of cultural tradition. Depending on the nature of instances the following composition of hierarchy is defined: 1) religion, 2) science, 3) art, 4) right, 5) normative history, 6) public morals, 7) public organization, 8) personal authority, 9) political system, 10) public opinion [7].

Internal toposes serve as structural elements, ways of relationships between concepts. Such "places" are grouped into four categories: 1) "to the subject" (from the causes, the place, time, the way of action, the means, etc.), 2) "in the subject" (from the whole, the part, the sort, the type, the features, etc.) 3) "around the subject" (from the similarity, differences, the opposition, the adjacency, etc.), 4) "after the subject" (from the consequences, regulations, etc.) [8].

The evolution of the general LR pictures of the world in its "logos" dimension can be taken, in particular, in the phenomenon of growth and cumulation of internal topos' composition. In classical rhetoric quantitative and qualitative comparisons do not differ, the category of joint representation does not stand out, it is fused to the topos of place. There is no separate topos of probability while modern argumentation systematically operates with these and other relations just as toposes [9].

It is fundamentally important for the concept of LR picture of the world that discharges of internal toposes correspond to the "cross of reality", acting as a model of specifically humanitarian space. [10]. It is organized according to the four speech orientations of linguistic personality – in relation to the future and the past in time, in relation to the internal and external world in space. Thus, LR picture of the world is the mental space that forms the collective linguistic personality of ethno-society. Linguistic and cognitive level of linguistic personality's structure as a carrier of individual linguistic consciousness (thesaurus) refracts ethno-specific LR picture of the world in its ideological shell; on the same basis a verbal associative network is developing, and in many respects – the motivational level.

Language in the process of its practical implementation is inseparable from its ideological or life content; language as a system of normatively identical forms is not a valid mode of language existence for the consciousness of its speakers [11]. In this connection "rhetorical ordering" is topical – regarding the system and structure of topos, "cross reality" – fragments of linguistic world, the study of which is now recognized as the most important task of semantics and lexicography. (It is significant that the "drift" of linguistic meanings occurs toward the explication of the archetypal features of our consciousness [12]). The description of cultural concepts in the discourse-universe of ethnic society in a certain historical period is designed to give a "static snapshot" of ideo-system of linguistic and rhetorical pictures of the world; analysis of their subject-predicate relations, hierarchical organization identifies an ideo-structure, which provides a dynamic life of concepts as spiritual and philosophical orientations of a collective linguistic personality of ethno-society, penetrating all of its levels. Logical analysis of the language could be the method of structuring linguistic-rhetorical pictures of the world in order to describe it adequately at which philosophical concepts are studied as semantic dominants of relevant conceptualized areas, i.e. with conceptual and structural importance. Further study of cultural concepts, perspectives of which linguists see in their inventory, distribution by category (or fields), the assessment of classification principles and separation of the primary concepts from derivatives [13] obviously can be fruitfully focused within the concept of linguistic and rhetorical picture of the world. Both synchronous and historical aspects of the semantic model's definition of major philosophical concepts, realized in their "language", get new emphasis when considering the concepts in the role of external toposes of values' hierarchy within the conceptual synarchy of logos, ethos, pathos in a cultural-historical period.

Conceptual analysis, according to E.S.Kubryakova, unlike the semantic one (aimed at the explication of the semantic structure of the word, clarifying of realizing its denotative, connotative and significative values), is to find those general concepts that are subsumed under one sign and determine its existence as a cognitive structure [14]. Landmarks identified under the logical analysis of language can serve as steps in describing the "discursive text-forming" functions of cultural concepts within the linguistic and rhetorical pictures of the world (a set of attributes that indicate belonging to a particular conceptual field; definitions due to place in the system of values; indications of functions in human life [15]); procedures of content analysis are also updated. If the language content of the conceptual material of "naive pictures of the world" is closely studied by lexicographers [16], so its life dynamics in the continuum of text, the specificity of implementation in the academic, artistic, publicistic, propagandistic discourses attract close attention of philologists of different profile.

"Linguistic rhetoric of conceptual sphere" appears transparent to most studies in journalism, which explicitly and variously in elocutive relation (from "naked propaganda" to high humanistic pathos of a true artist of the word) embodies valuable hierarchy meaningful for ethnic society. The study of linguistic picture of the world, reduced in the "state of social readiness" (in the discursive process, provided by all mechanisms of implementation of linguistic personality's LR competence, in the text as its semiotic result; in joint work as a spiritual product of two concept- carriers – the author and the reader), turns it into LR picture of the world which, incidentally, is constantly fulfilled at the level of elementary everyday reflection.

Investigation techniques for LR pictures of the world on the material of representative texts involve the following steps:

- 1) Identification of concepts relevant to the ethno-society at a given historical period, and fixation of contextually conditioned variants of their semantic radius;

2) Forming philosophical and rhetorical hierarchy of concepts (external topos of value judgments), the analysis of the relationships between them (internal topos);

3) Schematic reconstruction of sections of language's ideo-sphere as fragments of total linguistic personality's LR picture of the world of ethno-society (based on generalizations of statistically significant results of the analysis of concrete LR picture of the world);

4) A study of dialectics of national-cultural and ideological-political components of LR picture of the world;

5) Analysis of individual specificity in discourse-practice of a separate linguistic personality on the background of the base, invariant part of LR picture of the world;

6) Construction of group, class and other "sub-socium" variants of general LR picture of the world, etc.

Enumerated destinations can be specified in terms of both content and mutual implication. Different research tactics are possible:

- deductive method of research: from the general "contemplative" idea about the conceptual synarchy of epoch, about global substructures of LR picture of the world (so, along with the conceptual sphere of socialist realism in Russian literature of the XX century 'ethical priori' continued to be approved on the basis of religious and human values) to concrete discourse-practices and individual texts;

- inductive method: from the concrete text to discourse-practice of the given linguistic personality (comp. the traditional "study of language/style of the writer"), to discourse-ensembles of different types (comp. literary trend, direction, etc.), to discourse-universe as a whole.

The category "LR picture of the world", developed as the term-conception, specifies "discourse" of the late Foucault in elected perspective as "the median area between the general laws and individual phenomena", "the area of conditions of language and cognition's possibility". The category "LR picture of the world" enables comprehension of discourse in the form of logos-ethos-pathos thought-speech continuum, unfolding itself in general discursive text-forming process of production of culture and the language itself, fulfilled by collective linguistic personality of ethnos (undergoing of societies, but preserving national invariant of its structure on the background of substitution of variative ideological-political and socio-psychological stratifications [17]. The author of "Words and Things" was criticized for preferential attention to the analysis of discontinuities in the transitions from one episteme to another at the expense of continuity of the relationships between them, for restriction of the search of the general forms' structuring of super structural content – outside the broader context of social relations of each epoch, which could strengthen justification of separating epistemes [18]. The proposed approach, in our view, contributes to organic inclusion of these important moments in the epistemic space. Foucault does not use the concept of the episteme in subsequent studies, improving its methodology in relation to discourse [19]. Meanwhile, its high cognitive value is obvious (confirmed by the active functioning in a modern national philology), because episteme of Foucault is "a humanitarian correlate" of Kantian a priori cognitive structures, derived for the natural sciences, and Marxian "objective forms of thinking", developed in relation to the political economy. The multidimensionality of LR picture of the world theoretically explains the phenomenon of coexistence of discourse practices (ensembles) within one "historical a priori" as a global culturological generalization, promotes revealing of patterns of their relations within the cultural polylogue of era.

Phenomenon of LR picture of the world can be classified as linguistic universal of discursive level. Common to all languages relations between subject and predicate are formed in the proposal-utterance – the unit of discourse, the opposition of which exists in every language, it is objective and universal (Stepanov Y.S.); also common to all languages topos pairs of cultural concepts are formed at the level of discourse on the subject-predicate principle, the hierarchy of value judgments are organized. The concepts – 'good', 'evil', 'truth', 'creativity', 'debt', 'knowledge', 'value', etc., definable by linguistic philosophy with reliance on the context of related words' usage in everyday speech and ethical writings [20], act as keywords of meta-language of culture, available in any language that are relevant to each person [21]. The phenomenon of LR picture of the world of the world reflects a general structuring principle of macro-discourse of a natural language and also discourse-universe, crystallizing within it (e.g., the Soviet language-discourse was formed in 'the bosom' of the Russian language as the national macro-discourse), that occurs on the basis of discourse-etymon (from Gr. etymon – «truth») – quanta of information, true within this mental

space. Disengagement occurs at the same thought-speech base within the macro-discourse of a national language of discourse-universes, the conceptual frameworks of which serve different LR pictures of the worlds, including sharply oppositional, alternative ones, generating antonymous contexts. Universal laws of historical change of language semantics as otherness of social semantics are implemented at the level of discourse-universes [22]. Within the general typology of universals LR picture of the world appears as: a) complicated universal (asserting certain dependence between different phenomena); б) diachronic universal (associated with changing the world picture of native speakers).

We can speak about LR picture of the world as a difficult speech universal, the source of diachronic language universal. Revealing regularities of its formation, the most intensive operation and fading allows predicting the disappearance of some language phenomena and the occurrence of others on a discursive level. For example, a call of a group of word-associates' data on the level of collective associative verbal network by a stimulus word (see experimental data of Karaulov Y.N.) is due to LR picture of the world that is relevant to the collective linguistic personality of ethnic socium. The current value hierarchy formed through the natural historical (or violent revolutionary) way as an ideological field penetrates the verbal-semantic level of national macro-discourse, organizing (or reconstructing) at a certain angle semantic spheres of political, philosophical, religious, ethical, artistic, legal as the main components of national mentality.

Conclusion.

The category of linguistic and rhetorical (LR) picture of the world is postulated as a universal of discursive level. Its principle of rhetorical hierarchization of value judgments is generated from linguistic units at different levels. It is of fundamental importance that the latter units form the discourse-universe of ethnocultural and educational space not in their pure form, but as parts of rhetorical structures. LR picture of the world forms a speech-thought frame of ethnocultural deterministic discourse-universe in which a collective linguistic personality of a particular ethnic group operates and develops.

From the foregoing, it follows logically that a sort of "overlaps" of LR picture of the world of its subjects – native speakers occurs in the process of intercultural communication. Communicative fields of integral and differential features of two (or more, in the situation of polylogue of different linguocultures' representatives) LR world pictures of communication subjects are formed, but represented by means of a language – the one on which communication is currently implemented. Adequate perception, understanding, analysis and interpretation of foreign culture discourse occur on the basis of integrated essential features, universal core of value hierarchy of LR structures; understanding is provided, communicative effect is achieved. Differential features of LR pictures of the world dictate global misunderstanding of interlocutors or communication barriers of different types, by means of which these or those particular manifestations of communication failure are caused within a given speech event.

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