

CULTUROLOGICAL ASPECT OF THE LINGUISTIC PERSONALITY STUDY*R.S. Ilyasova**Chechen state university, Grozny, Russia*science-almanac@mail.ru

The article reveals the content of the concept "language person", which is becoming more widespread in linguistics, psycholinguistics, sociolinguistics and culture. The focus is accentuated on the analysis of alternative theories, including the theory of language personality, communication models and discourse. Since antiquity, the problem of "language and identity" evoked interest of linguists. The European linguistics arose when considering social nature of language, the relation of language and speech, language and the individual. The decisive role in the culture belongs to the values of the nation, which belongs to language and culture, and these values are the concepts of meaning. Chechen people culture is distinctive and unique. The main thing we can say on the interaction in the last century prevails with a rich Russian culture, Russian language and literature of the peoples. Through these connections occur mutual enrichment and mutual culture of different nations, the formation of specific cultural archetypes, and in the case of the intensity and duration of cultural interaction – the formation of cultural communities that have a supra-national and denominational character. It is stated that cultural identity enables the Chechen people to keep and carry through the centuries their ethnic identity and originality, cultural codes, which are open through spiritual mysteries and treasures of distant ancestors, fill them with new meaning and ideas, according to the time. The article emphasizes that in the language of the individual it is prevailing philosophic, sociological and psychological views on socially significant set of physical and intellectual property rights. The author concludes that the study of language at the intersection of different fields determines the complexity and ambiguity of approaches to the definition, structure, criteria and description of this concept.

Key words: communication, language personality, national character, identity, the Chechen people, linguaculture.

Linguistic culturology (linguaculturology) is a part of the most "young" discipline in Russian and world linguistics. Linguoculturology appeared at the turn of linguistics and culturology in the 1990s. Theoretically, first of all its rapid development happened thanks to the researches of Russian scientists (N.D. Arutyunova, V.V. Vorobyov, V.A. Maslov, Y.S. Stepanov, V.H. Telia and others), though for the first time it was considered as an object of both linguistics and culturology by German scientist L. Weisgerber. Other sciences such as lingua regional geography and ethnolinguistics appeared on the basis of linguoculturology. These disciplines often intercross and intersect with linguoculturology by their objects and subject matters. That is why we need clear understanding of the very linguoculturology. According to one of the founders of modern national linguistic culturology, whose name is V.V. Vorobyov, linguoculturology is "a complex branch of science which studies interconnection and interaction of culture and a language according to its functioning, and reflects this process as an overall structure of parts in unity of their linguistic and non-linguistic (cultural) meaning [2, p. 57]. Linguoculturology studies the link between language and culture in synchronous and historical interaction.

Culturology has deeply been studying humans since becoming a science. It is interested in nature, appearance, inner life, mentality of every person and a group of people and societies etc. Combination of culturology and linguistics gave an opportunity to comprehend human nature via human languages. In linguoculturology a language is not only means of communication, thought transference and expression but is represented as a system which contains a conceptual image of the world.

A linguistic personality is a specific person with his consciousness, free will, complex inner life and individual attitude toward social surroundings including humans. It allows not only spending the time on the earth but constantly engaging in different dialogues, being an active participant of communication. A human is a social creature by its nature that is why he or she can be considered as a sociocultural subject. According to A.A. Leontiev "human features in a human are formed by his or her life under conditions of the society and culture made by a human" [5, c. 112].

Today there are different approaches to linguistic personality study. These approaches are included in works of different authors: a polylectal (polyhuman) and idiolectal (monohuman) personality is marked by V.P. Neroznak, S.G.Vorkachev says about an ethnosemantic personality, A.G. Baranov considers a semiological personality, Y.N. Karaulov writes about a Russian linguistic personality, T.N. Snitko differentiates a linguistic personality of western and eastern cultures finding essential differences etc.

The very notion of a linguistic personality was developed by G.I. Bogin. He is a creator of a linguistic personality model in which a human is considered from the point of view of his or her "readiness to reproduce speeches, create and receive reproduction of speech" [1, p. 88]. In science it became popular thanks to Y.N. Karaulov who considered that a linguistic personality is a human who has an ability to create and perceive texts which differ in a) a degree of structural-linguistic complexity; b) depth and accuracy of reality reflection; c) specific goal [4, p. 74].

Y.N. Karaulov has developed a level model of a linguistic personality which is based on literary text. According to him linguistic personality has three structural levels:

1) *the verbal semantic level* (or semantic structural, invariant) which reflects a degree of ability to speak ordinary language by a linguistic personality;

2) *the cognitive level* which shows actualization and identification of relevant knowledge and notions of a linguistic personality which create collective and // or individual cognitive area: this level supposes reflection of a linguistic model of the personality life, thesaurus, and culture;

3) *the pragmatic level* (the highest one) contains revelation and characteristics of motives and goals which move by linguistic personality development.

Thus coding and decoding of the information with the help of a language are organized in the interaction of three levels of "communicative personality area". They are the verbal semantic level, the cognitive level, and the pragmatic level.

This concept of the three-level system of a linguistic personality, created by Y.N. Karaulov, correlate with three type of communicative needs which are distinguished in the science: 1) phatic, 2) informational, 3) effecting. We noticed the same correlation also with three sides of communication process such as 1) communicative, 2) interactive, 3) perceptive.

This level model is a generalized personality type without taking individual and specific features into account which every person (a native speaker) possesses. But we must always remember that there can be a lot of specific linguistic personalities and all of them differ from each other in variations significance of every level composed of a specific personality. It shows that a linguistic personality is a multilayer and multicomponent paradigm of a speech personality which has its individual features together with common ones. At the same time every linguistic (speech) personality is a linguistic personality in a paradigm of real communication with people while speaking which has connection with many factors. In particular at the level of a linguistic personality there is a national cultural peculiarity of a linguistic personality and national cultural peculiarity of the very communication with other personalities.

Modern linguistic culturology puts the following components in the matter of a linguistic personality:

1) *the value, world outlook* component of up-bringing, that is a system of value or life meaning, which sticks in human's head from the very beginning of his forming as a part of the society; the process when a language is very important. It is a language that provides the initial and deep view of forming personality, forms that linguistic image of the world and hierarchy of spiritual conceptions that underlie forming national character and realize during the process of conversation;

2) *the culturological* component is a level of cultural adaptation as an effective method to raise interest to a language. Attraction of cultural facts of its native (or studying) language while forming a linguistic personality, which are concerned with the rules of language and non-language behavior, facilitates forming of skills of correct and effective influence on a communication partner;

3) *the personal component* that is something individual and internal that every person has if he or she is considered as an individual. It is connected with those two components but not only them.

When the researchers had been studying a linguistic person in this direction they noticed that the features of every linguistic personality were characterized by particular vocabulary, which has this or that rank frequency of usage. These words are joined according to the rules accepted in this language and fill abstract syntactic models. If such models are typical enough for a representative of such a linguistic group (Russian, Bashkir, Tatar etc.), the vocabulary and a way of speaking can indicate personality belonging to a specific society. It can also show its educational level, character type and even gender, age etc. The linguistic set of features of such linguistic personality, whose activity is connected with playing some particular parts, must be adopted remembering speech etiquette accepted in this society.

A linguistic personality exists in cultural area that is reflected in a natural language in the form of social consciousness at different levels (scientific, everyday), in behavior stereotypes and norms, subjects of material culture. A role-defining category of culture belongs to nation value, which has a language and culture, and these values are the concepts of the meaning.

Culture of Chechen nation is original and unique. The roots are fed by life-living water of nation spiritual self-consciousness. It exists and develops in many other Caucasian nations which live in the same landscape-geographical area. One of the most important things is that last century it interacts with rich Russian culture, literature and the Russian language. Thanks to these links cultures enrich and influence other cultures of different nations, forming particular cultural archetypes. In case of intensify and duration of cultural interaction we can see forming of cultural communities that have national and non-denominational character. Originality of the culture allows Chechen people to maintain their ethnic identity and originality, cultural codes which reveal spiritual mysteries and treasure of remote ancestors to their descendants in a thousand years, and fill them with new notions and ideas conformable to the time. Cultural universality allows people to find a universal language for communication and cultural interaction with other nations mainly neighboring ones, their place in the cultural spectrum of the multinational state. Cultural isolation of the nation leads to culture extinction and loss of originality that is cultural assimilation.

The interaction of Russian and Chechen literatures and also Chechen and Russian languages, development of Chechen-Russian bilingualism as a result of this interaction are mentioned in some researches: [3, 6, 7, 8] etc.

The Chechen culture has all types and genres of civilized nations' cultures. At the same time it has its own originality that is determined by geographical position, confessional peculiarities and ethnocultural surrounding. Thus "it is quite appropriate to consider that Chechen literature, published in the Chechen language and also in the Russian language and created under strong influence of rich Russian literature, shows linguistic and literature interaction and mainly is considered as reflection of the process of wider and more global interaction between our nations" [7, p. 145].

A linguistic personality is undoubtedly a social phenomenon but it has an individual aspect. This individual aspect of a linguistic personality is formed by internal attitude to a language and through forming individual linguistic meanings. At the same time it should be mentioned that a linguistic personality influences on formation of linguistic traditions. Every personality is formed on the basis of gaining all linguistic richness (created by a predecessor) by a specific human. A language of a particular person consists more of general and less individual linguistic features.

Thus a linguocultural personality is a basic national cultural prototype fixed in a language of a native speaker which forms an undated and invariant part of the personality structure.

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