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The problem of forming a linguistic personality in the context of European cross cultural communication

Проблема формування мовної особистості в умовах європейської міжкультурної комунікації

Summary. *The purpose of the article is to analyze the problem of linguistic personality as an interdisciplinary object of research and to consider the personality-oriented approach as the most perspective one in the process of organizing cross-cultural communication. The whole set of "personal" phenomena, systemically correlated with language and speech has been brought in into the system according to which a) a person who speaks is regarded as an individual whose one of the types of activity is a speech activity (including both the process of speech generation and the process of perception of speech works); b) a linguistic personality is a person who manifests oneself in the speech activity and possesses a certain set of knowledge and ideas; c) a speech personality is a person who realizes oneself in communication, chooses a particular strategy and tactics of communication, as well as a particular repertoire of means (both linguistic and extra-linguistic ones); d) a communicative personality is a specific participant in a specific communicative act, actually acting in real communication. Theoretical readiness for cross-cultural communication is the ability to understand and produce a large number of linguistically and culturally correct monological and dialogical utterances with the help of consciously acquired language signs, the rules of their connection with the cultural, speech and ethnic characteristics of the country of the language being studied. The important component of cross-cultural communication is practical readiness including cross-cultural communicative orientation and cross-cultural communicative competence. The cross-cultural communicative orientation is a system of motives, beliefs, and the basis of the value orientation of a student personality in foreign socio-cultural communicative behaviour. The cross-cultural communicative competence includes a set of knowledge, behavioural skills, mental, personal qualities ac-*

quired in the process of mastering the system of cultural values associated with linguistic, pragmatic and cultural competence and regulating the process of tolerant communication.

Key words: linguistic personality, speech personality, communicative personality, student personality, cross-cultural communication, cross-cultural communicative orientation, cross-cultural communicative competence.

Анотація. Метою статті є аналіз проблеми визначення феномену мовної особистості, яка виступає міждисциплінарним об'єкт дослідження і актуалізація особистісно-орієнтованого підходу як найбільш перспективного у процесі організації міжкультурної комунікації. Вся сукупність "особистісних" феноменів, системно співвіднесених з мовою і мовленням, була приведена в систему, згідно з якою мовець розглядається як індивід, одним з видів діяльності якого є мовленнєва діяльність, що включає як процес породження мовлення, так і процес сприйняття мовленнєвих творів; мовна особистість тлумачиться як людина, що проявляє себе в мовленнєвій діяльності і володіє певною сукупністю знань і уявлень; мовленнєва особистість експлікує людину, яка реалізує себе в спілкуванні, вибирає певну стратегію і тактику спілкування, а також певний репертуар засобів (як мовних, так і екстралінгвістичних); комунікативна особистість – це учасник конкретного комунікативного акту, який фактично проявляє власну дієвість у реальному спілкуванні. Теоретична готовність до міжкультурної комунікації визначається здатністю розуміти і продукувати велику кількість релевантних в лінгвістичному і культурологічному відношеннях монологічних і діалогічних висловлювань за допомогою свідомо засвоєних мовних знаків, правил їх зв'язку з культурно-мовленнєвими та етнічними особливостями країни мови, що вивчається. Важливим компонентом міжкультурного спілкування є практична готовність, що вміщує міжкультурну комунікативну орієнтацію і міжкультурну комунікативну компетенцію. Міжкультурна комунікативна орієнтація – це система мотивів, переконань і основа ціннісної орієнтації особистості студента в іншокультурній комунікативній поведінці. Міжкультурна комунікативна компетенція складається із сукупності знань, поведінкових навичок, ментальних, особистісних якостей, набутих в процесі оволодіння системою культурних цінностей, пов'язаних з лінгвістичною, прагматичною та культурологічною компетенціями і регулюючих процес толерантного спілкування.

Ключові слова: мовна особистість, мовленнєва особистість, комунікативна особистість, особистість студента, міжкультурна комунікація, міжкультурна комунікативна орієнтація, міжкультурна комунікативна компетентність.

Introduction. The concept of "linguistic personality" (further – LP) still remains an active component of the modern linguistic paradigm, although there is still no single, accepted and universally-recognized interpretation. The scope of the concept is extremely wide – from a subject, an individual, a native speaker, the author of texts and even just an informant (passive or active) to a linguistic picture of the world and

language consciousness, (national) self-consciousness and mentality of people. LP is understood as a set of a person's abilities and characteristics determining the creation and perception of speech works (texts), which differ in a) the degree of structural and linguistic complexity, b) the depth and accuracy of reflection of reality, c) a certain target orientation.

Methodology. And although the doctrine of LP has recently become increasingly popular in linguistics (F.S. Batsevych, O.Y. Blynova, V.V. Vorobiov, S.V. Ivanova, M.I. Onyshchuk, O.O. Selivanova, C. James, H.W. Kirkwood, G. Nickel, A. Wierzbicka), it should be remembered that the concept was based on the concept of personality in general, acting as a set of social and individual psychological properties. Therefore, it is quite natural that LP becomes the object of research in a number of fields of knowledge related to linguistics. In the works of modern linguists, several approaches can be identified to the problem of the formation and development of communicative culture in general and cross-cultural communication in particular: normative and stylistic; communicative-activity; personality-oriented [4, p. 199]. From our point of view, the personality-oriented approach is the most promising in the formation of LP in the process of organizing cross-cultural communication, since it allows to concretize the mentioned approach in relation to the three-level structure of LP which is differentiated a) by the degree of proficiency at one or another language level; b) by types of speech activity; c) by speech situations, in which cross-cultural communication takes place [5, p. 37].

The purpose of the article is to analyze the problem of LP as an interdisciplinary object of research and to consider the personality-oriented approach as the most perspective one in the process of organizing cross-cultural communication.

Results and Discussion. Since psycholinguistics deals with the correlation of language categories with psychological ones, LP considered in an individual psychological aspect, becomes the direct object of psycholinguistics study. However, the social component is significantly represented in the structure of LP. A personality is formed in society, bears the distinctive features of the society in which its formation takes place, and can, in turn, influence it. The interests of sociolinguistics lie in the field of determining the features of the relationship between consciousness and human social activity, social being and LPs' life. The analysis of empirical material allows us to identify more than twenty classifications of LP based on various complementary reasons. Thus, only from the standpoint of sociocultural linguistics, the types of LP are distinguished by objective status characteristics – age, gender, level of education, lifestyle, etc. [1, p. 11]. Since the national language plays an important role in the formation of any social characteristics, each LP is a carrier of a set of

features of a particular linguistic community, a particular culture. In other words, a LP is a full – fledged object of linguo-culturology research.

It is deeply specific that the representation of the features of LP is carried out primarily in the text, which makes it an object of interest in the linguistics of the text and hermeneutics. The personality of an author, which manifests itself in the text, primarily in the fiction one, can be represented as structurally consisting of an author's image and one's LP. The narrowing of the scope of the concept of LP leads to the concept of "speech personality" (further – SP).

A fiction text as a complete speech work is permeated with anthropocentric aspirations, which are not least of all expressed in characters speech and in the subjective-modal component. In this regard, intentionality is manifested in the text for the implementation of a subjective-evaluative modality. The individuality of a fiction text is formed not only by the author's image and one's point of view, but also by the expression of intentional emotive meanings that contribute to a more complete disclosure of the author's image. Many researchers of the textual subjective modality pay attention to the presence in the text of explicit and implicit ways of expressing the "author's self", which includes the parameters of the linguistic or speech (often the concepts are not differentiated) author's personality.

In connection with the development of the problem, LP turned out to be relevant again, which has been identified since the time of F. de Saussure the question of the relationship between language and speech. In modern linguistics, this problem is considered through the prism of LP. The logical result of such studies was the thought about the representation of not only the phenomenon of LP, but also the phenomenon of speech personality (SP). At the same time any LP can be regarded as a multi-layered and multicomponent paradigm of SPs. In other words, if a LP is a paradigm of SPs, then, on the contrary, a SP is a LP in the paradigm of real communication [3, p. 237]. Both a LP and a SP are paradigmatic phenomena, and if a LP is the paradigm by itself, then a SP is an element of such a paradigm.

However, as it is known, the system manifests itself in functioning, therefore, in addition to the system aspect, it is necessary to take into account the functional aspect. The completeness of the functions of a LP corresponds not to the concepts of a LP and a SP, but to a personality involved in communication, and not in a simulated and predictable process, but in a real one, that is, in the individual's versatile communicative activity which is represented by various types reflected, for example, in the proportion: listening – 50%, speaking – 30%, reading – 15%, writing – 5% [9, p. 34]. This means that the concept of a communicative personality (CP) in a certain sense expands the boundaries of the concept of

a LP, since it assumes characteristics associated not only with the analysis of various types of speech activity, but also with the choice of verbal and non-verbal communication codes, with usage of artificial and mixed communication codes.

The CP, according to N.V. Huivaniuk [2], is understood as one of the aspects of personality manifestation due to the totality of its individual properties and characteristics, which are determined by the degree of its communicative abilities, cognitive range and proper communicative competence – the ability to choose a communicative code providing adequate perception and purposeful transmission of information in a specific situation.

The defining characteristics for CP are based on three parameters – motivational, cognitive and functional. The central place in the CP structure is occupied by the motivational parameter. The cognitive parameter includes many aspects forming an individual's inner world in intellectual and emotional terms in the process of cognitive experience. At the same time, it is essential to know the communicative systems (codes) guaranteeing adequate perception of semantic and evaluative information, and influence the partner in accordance with the communicative attitude. An extremely important characteristic of CP is the ability to observe one's "language consciousness" (introspection), as well as reflection – awareness not only of this ability, but also an assessment of the very fact of such awareness.

Understanding the relationship between linguistic consciousness and linguistic personality is variable. There is a tendency to consider these phenomena in relation to the competence sphere of LP. In accordance with this approach, language consciousness, which is a reflection of all the systemic connections of linguistic units, is a component of the speech communicative competence possessed by LP. As a result of the interaction of language consciousness with communicative competence, understood as a complex of adequate behaviour in a certain situation, speech communicative competence is formed [1, p. 27]. Considering the characteristics of LP, researchers distinguish language, speech and communicative consciousness. Language consciousness is understood as an expression and representation of logical consciousness, speech consciousness as a reflection and representation of language consciousness through subjective awareness of personal experience [3, p. 127]. Communicative consciousness is defined as a set of communicative knowledge and communicative mechanisms that provide the whole complex of human communicative activity [8, p. 67]. As a result of the functioning of all types of consciousness, a LP is formed and developed as a carrier of cultural-linguistic and communicative-activity values, knowledge,

attitudes and behavioural reactions [9, p. 65]. In a different perspective, the linguistic personality appears as a result of the functioning of language ability and communicative competence. Language ability is understood as a multicomponent functional system, which is a consequence of reflecting elements of the native language system. The language ability includes specific prescriptive type rules, according to which the selection of means necessary for solving communicative tasks is carried out. The functional parameter includes three characteristics that define such a personality property as a communicative (linguistic) competence: a) practical possession of an individual stock of verbal and non-verbal means for updating information; b) the ability to vary communicative means in the process of communication due to changes in communication conditions; c) the construction of statements and discourses in accordance with the norms of the communicative code and the rules of speech etiquette. Over time, each individual develops own "communicative style": dominant, dramatic, argumentative, calm, attentive, open, etc.

In the structure of cross-cultural communication proper, theoretical and practical readiness of an individual are distinguished as two organically-connected integrative components.

Theoretical readiness for cross-cultural communicative activity includes: a) linguistic (language) competence as knowledge of the language system, the ability to construct and analyze formally correct sentences that meet the norms of a given language, as proficiency in language means, i.e. language units and grammatical rules, as proficiency in the rules of speech formation and in linguistic terminology; b) discursive competence as the ability to build a coherent text of a dialogical or monological nature of a culturological orientation using appropriate means of language communication; c) pragmatic competence as the ability to correctly formalize speech acts that meet the norms of modern language, communicative intentions and communication situations; d) linguocultural competence as the ability to understand culture and be able to "connect" through the text to a different linguistic picture of the world [6, p. 74].

Based on the above, theoretical readiness for cross-cultural communication can be represented not only as the ability to use language in the process of communication, but also the ability to recognize the studied cultural phenomena, to analyze them in accordance with the phenomena in the studied language and culture. This can be achieved on the basis of conscious assimilation of knowledge about language and culture expressed in culturological texts. Recent psychologists' researches of cognitive activity in the educational process has shown that if any circle of knowledge is clearly differentiated and fixed in consciousness during practical activity, this knowledge, entering into new systems at subsequent

stages of learning, "is not lost", but reveals a tendency to develop. This position is especially important for those who have a predominant verbal-logical thinking based on analytically-synthesizing activity, on the logical understanding of the material [9, p. 200].

In order for the introduction of theoretical material to optimally meet the requirements of students' theoretical readiness, it is necessary to comply with certain conditions, namely: completeness of the description of the studied linguistic phenomenon; relevance, when it becomes essential to highlight the characteristic features of the linguistic phenomenon in question, taking into account its function in speech; the minimum number of positions for memorization and the maximum number of positions aimed at active speech-thinking activity; the degree of accessibility of the descriptive apparatus by students at a certain stage of the formation of the LP, its correlation with the level of theoretical and linguistic students' erudition, taking into account the type and stage of learning; the degree of correlation of the description of the language system of the studied language with the language system that students themselves create in the process of mastering a foreign language. When forming a LP in the process of teaching cross-cultural communication, the following phases in the formation and development of theoretical readiness should be taken into account: 1) the first phase is the observation phase, during which a kind of accumulation of the studied material occurs; 2) the second phase is the phase of comprehension of the accumulated information; 3) the third phase is the phase of processing the received information in short-term memory and "storing" the spent material in long-term memory; 4) the fourth phase is the phase of realization of the received and processed information in a communicative situation. These phases should be taken into account when compiling a system of exercises and tasks aimed at the formation of cross-cultural communication. Each phase corresponds to a certain type of exercise. For example, the observation phase – language exercises of an analytical nature; the comprehension phase – language structurally-semantic exercises; the processing phase – educational and speech exercises for constructing and reconstructing as well as transformational, reconstructive-situational and reconstructive-predictive ones; the implementation phase – speech exercises [7, p. 230].

The next important component of cross-cultural communication is practical readiness, including: 1) cross-cultural communicative orientation as the need of a student personality (SP) in communicative activity with others, interest stability and the desire for it. The communicative orientation determines the attitude of SP to communicative activity and leaves a kind of imprint on one's communicative behaviour; 2) cross-cultural

communicative competence as ensuring the effectiveness and efficiency of cross-cultural communication of the personality of a philologist student [9, p. 191].

Cross-cultural communicative orientation means: a) an hierarchy of needs and interests; b) the system of dominant motives of behavior; c) the prevailing tendency of behavior that determines a person's attitude to others, to oneself, to the future; d) the system of individual's value orientations. On using a level-based approach to the formation of the cross-cultural communicative orientation of the personality of a philologist student, it is possible to differentiate the degree of its formation and development: passive cross-cultural communicative orientation – a low level; sufficiently active cross-cultural communicative orientation – a medium level; creative cross-cultural communicative orientation – a high level. The criterion of cross-cultural communicative orientation of a student's LP can be defined as a value-semantic sphere of personality (an internal component of quality) that characterizes a person's value orientations in the field of a foreign language and a foreign cultural communication.

At the same time, cross-cultural communicative orientation, in our opinion, includes: a) motivation of the need to teach cross-cultural communication in order to learn the cultural and speech specifics of native speakers of the language and culture; b) strategic ability to effectively participate in communicative activities, to choose the right strategy of communicative tolerant behaviour with representatives of a foreign culture; c) expressive ability to indicate SP in the process of cross-cultural communicative activity; d) the interactive ability to adequately influence the partner in the process of cross-cultural communication.

Cross-cultural competence includes the following components: linguoculturological knowledge – a set of knowledge related to the generalized experience of a certain national community, reflected in the consciousness in a linguistic form (knowledge of the traditions and customs of the people; knowledge of the peculiarities of the mentality of a particular national community); linguoculturological skills – the ability of a student to consciously, quickly and accurately reflect certain situations related to the communicative process with representatives of a particular culture; linguoculturological proficiency – the ability of a student to correctly use the theoretical knowledge and skills acquired to express one's thoughts in the process of a communicative act with representatives of a foreign cultural community [5, p. 38]. Since the theoretical and practical readiness of the LP is manifested in the process of speech activity, it is possible to concretize the definition of cross-cultural communication of the "secondary" LP as follows: cross-cultural tolerant communication is an integral quality of the LP, including the structures of theoretical and

practical readiness that determine the linguistic, discursive, illocutionary, communicative position of the "secondary" LP.

Conclusions. Consequently, practical readiness for cross-cultural communication is regarded to be a combination of cross-cultural communicative orientation and cross-cultural competence of SP, ensuring the effectiveness and efficiency of the communicative activity of philology students, the included form of education in a different linguistic and cultural society. Thus, comprehending the national and cultural specifics of speech communication of native speakers, philology students move to a new, higher level of intercultural communication, where language and culture interact, which is aimed at forming theoretical and practical readiness for cross-cultural communication with native speakers of the studied language and culture.The realized review of the dynamics of the problem space of the study of LP suggests that the emergence of new aspects of the representation of speech and communicative personality is also in a state of continuous expansion, defining new research perspectives.

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