

PROBLEM OF MULTICULTURAL LINGUISTIC PERSONALITY*

О ПРОБЛЕМЕ ПОЛИКУЛЬТУРНОЙ ЯЗЫКОВОЙ ЛИЧНОСТИ

ÇOKKÜLTÜRLÜ DİL KİŞİLİĞİNİN SORUNLARI

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ABSTRACT

The article focuses on the definition of "multicultural linguistic personality". Conceptual content of the term is revealed through its constituent concepts "linguistic personality" and "secondary linguistic personality". Formed linguistic personality is the result of any language education, and the result of foreign languages education is secondary linguistic personality. It can be argued that multicultural linguistic personality, which is formed in the process of learning a foreign language, is expanding of qualities of linguistic personality, i.e. linguistic personality in the framework of native language, and developing of secondary linguistic personality's qualities in the framework of foreign language.

Keywords: Multicultural Linguistic Personality, Linguistic Personality, Secondary Linguistic Personality, Intercultural Communication, Language Education, Foreign Languages Learning, Linguodidactics.

АННОТАЦИЯ

Статья посвящена вопросу определения понятия «поликультурная языковая личность». Понятийное содержание термина раскрывается посредством составляющих его понятий: «языковая личность» и «вторичная языковая личность». Сформированная языковая личность является результатом любого языкового образования, а результатом образования в области иностранных языков является вторичная языковая личность. Можно утверждать, что поликультурная языковая личность, формируемая в процессе обучения иностранному языку, – это расширение качеств языковой личности, то есть языковой личности в рамках родного языка, и развитие качеств вторичной языковой личности в рамках иностранного языка.

Ключевые слова: Поликультурная Языковая Личность, Языковая Личность, Вторичная Языковая Личность, Межкультурная Коммуникация, Языковое Образование, Обучение Иностранному Языкам, Лингводидактика

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ÖZET

Makale, “çokkültürlü dil kişiliği” kavramına odaklanmıştır. Bu terimin kavramsal içeriği “dil kişiliği” ve “ikinci dil kişiliği” alt bileşenleri bağlamında irdelenmiştir. Oluşmuş dil kişiliği herhangi bir dil eğitiminin sonucu iken ikinci dil kişiliği yabancı dil eğitiminin bir sonucu olarak ortaya çıkar. Yabancı bir dil öğrenme sürecinde oluşan çokkültürlü dil kişiliğinin dilsel kişiliğin özelliklerinin gelişimine bağlı olduğu söylenebilir. Bu özellikler ana dil bağlamındaki dil kişiliği ve yabancı dil çerçevesinde ikinci dil niteliklerinin gelişmesinden kaynaklanır.

Anahtar Kelimeler: Çokkültürlü Dil Kişiliği, Dil Kişiliği, İkinci Dil Kişiliği, Kültürlerarası İletişim, Dil öğretimi, Yabancı Dil Öğrenimi

It is known that one of the main goals of language education today is formation of multicultural linguistic personality capable of creative evolution, ethno-cultural and civil self-determination on the basis of national traditions and values of Russian and world culture.

Hence the importance of clear definition of this category. Before we reveal the conceptual content of the term "multicultural linguistic personality" let us consider its constituent concepts "linguistic personality" and "secondary linguistic personality".

In modern science "linguistic personality" is seen as a phenomenon integrating results of interdisciplinary linguistic research. The term was first introduced by V.V. Vinogradov who determined the means of description of author's and character's linguistic personality on the material of fiction literature (Anikin, 2004). S.G. Vorkachev identified three main approaches to the understanding of linguistic personality. He noted that "linguistic personality" means "person as a native speaker," taken from his ability of speech activity, i.e. complex of psychological and physical qualities of an individual, allowing him to make and perceive speech works - speech person.

The term "linguistic personality" he also understood as a set of features of the verbal behavior of a person using a language as a means of communication - communicative personality. Finally, "linguistic personality" was understood as a base national cultural prototype of a speaker fixed in a lexical system and compiled on the basis of worldviews, values, priorities, and behavioral responses, reflected in a dictionary - ethno-semantic, dictionary personality (Vorkachev, 2001). The concept of "linguistic personality" is based on the notion of an individual as a subject of relations and conscious activity, determined by the given system of social relations, and culture. Personality is both a product and a subject of history and culture, its creator and creation. A person becomes a creator of culture due to his/her ability to be a subject of activity, creating and improving new environment. Intellectual characteristics are seen as the most important as intelligence manifests itself most intensively in a language.

The necessity of addressing a person, namely linguistic personality during the study of a language, was proved by Yu.N. Karaulov. He noted that "as it is impossible to study one of the aspects of scientific and linguistic paradigm of a language, one should refer the human factor and put into a linguistic paradigm linguistic personality as an equal object of study, as conceptual position allowing to integrate disparate and relatively independent properties of a language" (Karaulov, 1987: 22). Yu.N. Karaulov has developed a technique

of reconstruction of linguistic personality and defined it as "a set of abilities and characteristics of a person causing creation and reproduction of speech products (texts), which differ by: a) the degree of structural- linguistic complexity; b) the depth and accuracy of reality's reflection; c) concrete target..." (Karaulov, 1987:3).

According to the theory of Yu.N. Karaulov "linguistic personality - a person, expressed in a language (in texts) and through a language, a person, reconstructed in his/her main features on the basis of linguistic means. It is development and additional content of the concept of personality at all" (Karaulov, 1987: 38). Yu.N. Karaulov defined linguistic personality as "multi-layered and multi-component set of language abilities, skills, readiness for speech acts of different degrees of difficulty, and acts classified, on the one hand, by the kinds of speech activity (speaking, listening, reading and writing) and, on the other, by levels of language, i.e. phonetics, grammar and lexis" (Karaulov, 1987: 29).

Consequently, the result of any language education should be formed primary linguistic personality, and the result of foreign languages education - secondary linguistic personality as an indicator of a person's ability to participate fully in cross-cultural communication (Galskova, 2004: 65). The concept of "secondary linguistic personality" is put forward as a central category in modern lingual didactics. Linguodidactical interpretation of the concept was proposed by I.I. Khaleeva who considers the formation of secondary linguistic personality as one of the main goals of learning a foreign language. I.I. Khaleeva believes that the description of the model of secondary linguistic personality must take into account the processes occurring in an individual in the course of mastering a non-native language. In her opinion, the result of mastering a language is acquiring by linguistic personality the features of secondary linguistic personality, able to get into the essence of a studied language and culture of the people - subjects of intercultural communication (Khaleeva, 1989).

Implementing different approaches to language education, scientists transform the concept of secondary linguistic personality, adding to it different qualities and characteristics: personality realizing herself/himself as a cultural and historical subject, with planetary thinking (development of socio-cultural approach to learning a language); interpreter with secondary socialization, prepared for cross-cultural communication through formation of minimum of cultural knowledge appropriate to specific cultural norms of foreign society (study of the problem of formation of intercultural competence) , personality, able to carry out cross-cultural communication (development of linguistic-cultural approach in teaching foreign languages).

On the whole, secondary linguistic personality is defined as a person's ability to communicate in an intercultural level. This ability is a result of mastering of verbal and semantic code of a studied language, i.e. "language view of the world" of native speakers (formation of secondary language consciousness) and "global (conceptual) view of the world" (Galskova, 2004: 68).

The secondary linguistic personality is characterized by the ability to create and perceive foreign-language texts that differ by the degree of structural-linguistic complexity, depth and accuracy of reality's reflection, and certain target areas.

With the above concepts researchers closely link the category of "multicultural linguistic personality". For example, G.V. Elizarova and L.P. Khalyapina take into account the existence of the invariant part in the structure of each linguistic personality, which

determines the national language type and determines belonging of an individual to a particular lingual-cultural community. It is the invariant part of the structure of linguistic personality that enables mutual understanding of representatives of different social, national and cultural codes (Elizarova, 2005). N.D. Galskova describes secondary linguistic personality as a person capable of foreign language communication on an intercultural level, which is defined as "... adequate interaction with other cultures' representatives" (Galskova, 2003: 35).

It is known that the problem of multicultural education is focused on the socialization of an individual in multinational environment. Social purpose of multicultural education is preventing disrespectful, intolerant attitude towards national and religious feelings, traditions and customs of different nations and forming of multicultural personality and special multicultural linguistic personality.

The concept of "multicultural personality" is differently interpreted by scientists. Interest to the problem of multicultural personality, inter-ethnic communication, formation of personality and her/his adaptation in the multicultural and multiethnic educational environment showed many researchers. Each of the existing definitions claims to be complete disclosure of its essence, highlighting various aspects of this phenomenon. For example, G.D. Dmitriev believes that the main quality of multicultural personality is "the ability to work with culturally different people, properly understand human difference, be tolerant, be able to prove cultural pluralism in society" (Dmitriev, 1999). The theories of some researchers of multicultural education are based on ethno-cultural component. They believe that the most important characteristics of multicultural personality are: respect of cultures and traditions of different peoples, need for her/his national culture and language, understanding of cultural dialogue as the highest form of communication. L.V. Kolobova, studying the process of formation of personality in multicultural education, highlights these special features: intercultural communication, integration of an individual into culture, her/his identity, possibility of self-realization while preserving relationship with a mother tongue and culture (Kolobova, 2006).

As to the term "multi-cultural linguistic personality" it is necessary to say that there are a number of definitions as well. According to V.V. Makaev multicultural linguistic personality is a subject of interpersonal and social relations that can make a dialogue with representatives of different cultures and offers opportunities for co-operation and mutual understanding (Makaev, 1999).

G.V. Elizarova defines multicultural linguistic personality as extension of primary linguistic personality formed through a mother tongue in native lingual cultural community. Essential feature of multicultural linguistic personality is her/his readiness to function at all levels of intercultural communication: global, with potential of global language community; interethnic (international), with readiness to accept ethno-cultural concepts of representatives of different lingual cultures; inter-personal, with ability to understand individual aspects of conceptual sphere of personality. Such kind of personality is formed by extending of primary linguistic personality formed through mastering a mother tongue in natural conditions, i.e. in native lingual-cultural community. Multicultural personality is a person who realized her/his own cultural identity (Elizarova, 2005: 10).

Understanding of the essence of multicultural linguistic personality by L.P. Khalyapina is based on combination of cognitive and culture approaches. Such a person, according to the researcher, has a set of skills that allows her/him to orientate in the conceptual spheres

of different types (universal, ethno-cultural, socio-cultural, individual-cultural) that ensures willingness and ability to take an active positive interaction with representatives of the multi-cultural world (Khalyapina, 2006).

The concept of "multicultural linguistic personality" is the result of rethinking the category of "secondary linguistic personality". According to P.V. Sysoev, artificial division of personality into secondary and tertiary, suggesting transition from one way of thinking to another, is contrary to psychological characteristics of a human being. One should speak of "formation of multicultural personality by means of native and studied languages, a distinctive feature of which is self-determination in the spectrum of cultures of modern multicultural societies" (Sysoev, 2003: 166).

On this basis, an innovative component of modernization of foreign language education is formation of multicultural linguistic personality, i.e. a person able to understand similarities and differences in the conceptual system of representatives of various lingual cultures and communicate interculturally in a foreign language on the basis of common view of the world and the language view of the world that provide mutual understanding during inter-cultural communication (Khalyapina, 2006).

The main feature of the formed multicultural (secondary) linguistic personality is her/his willingness to communicate at all levels of intercultural communication: global, ethnic, interpersonal. Thus, the formation of multi-cultural linguistic personality in the process of learning the English language should be associated with the development of qualities of linguistic personality in Russian and secondary linguistic personality in English.

The study of other languages and cultures while preserving cultural identity of a person, formation of multicultural linguistic personality - requirement of a new global situation. The solution of this problem, according to G.V. Elizarova, - the development and implementation of special lingual methodical training model aimed at formation of secondary (or multicultural) linguistic personality in the process of learning foreign languages, the personality, ready for multicultural activity (Elizarova, 2005).

This type of multicultural (secondary) linguistic personality is formed by extending primary linguistic personality aware of her/his cultural identity. Cultural diversity, cultural pluralism is perceived by such personality as manifestation of the underlying foundations of creative potential and self-determination of a person in time and space. It is important to note that in the process of learning a foreign language "cultural competence, complex of cultures available for an individual (national, regional, social) actively interact to form integrated multicultural competence, part of which is multilingual competence interacting with other competences" (European competences of language proficiency, 2005: 7). In our understanding multicultural linguistic personality - a person seeing herself/himself as a subject of dialogue of cultures, as a creative, humanistic, multilingual, and tolerant individual, having cultural competence, self-identity, multi-cultural communication skills in situations of cultural pluralistic environment, adapting to different cultural values.

It can be stated that multicultural linguistic personality in the process of learning a foreign language is extension of qualities of linguistic personality in the frames of a native language and development of qualities of secondary linguistic personality in the frames of a foreign language.

The concept of linguistic personality helps to deepen and broaden our understanding of

personal values and associate it with national character, refracted through linguistic forms of perception of reality. It is productive because it ties into some kind of ontological unity all features of linguistic personality, including her/his authenticity in the mastery of a native language and traits acquired in the process of learning of non-native language. Thus, the concept of multicultural linguistic personality is very complex. It includes a number of components, criteria, a system of personal qualities. Educating of such an individual requires high level of professional and personal development, basic knowledge of values of the world and national cultures. However, implementation of this challenge is a necessity of life, which is not just the actual problem, but also the present reality.

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