SPEECH PORTRAIT OF A HERO FROM THE POINT OF VIEW OF LINGUISTICS

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Abstract

Interest in the personal aspect of language learning has increased significantly in recent years in all disciplines, one way or another related to the language - not only in linguistics, but also in psychology, philosophy, linguodidactics. Recently, the doctrine of linguistic personality has become increasingly popular among researchers. It should be recognized that the very term "linguistic personality", introduced by Y.N. Karaulov, is one of the "fashionable" in our time: it is found in the works of many researchers, is already taken for granted and does not require additional decoding. At the same time, it should be noted that, although the term itself has become familiar and to some extent settled, there is still no single, accepted and recognized by all interpretation of the concept under consideration.

Keywords and phrases: personality, specific aspect, symbolic meaning, personality, victories, culture, contradiction, development, assertion, culture.

The 21st century was marked by a special interest in man, his inner world, his consciousness and subconsciousness. The 20th century was marked by purely scientific research into the physiology and functions of the brain, the human psyche and psychology. Perhaps we are dealing with a kind of new "Renaissance" with its interest in man and with its worldview, in the center of which is man. However, on a new turn, not just homo sapiens as a certain individual, but homo sapiens - a person, a bearer of consciousness, possessing a complex inner world, has a particularly attractive force. This, to a certain extent, explains anthropocentrism in humanitarian [and not only] studies, the development of such disciplines as psycholinguistics, cognitive linguistics, the study of the concept sphere, the linguistic picture of the world, and linguistic consciousness is becoming increasingly important [1].

The concept of "personality" is one of the most essential and hierarchically main in revealing the most important problems of the relationship between culture and language, the dialectics of their development.

As you know, a person creates culture and lives in it. It is in the personality that the social nature of a person comes to the fore, and the person himself acts as a subject of socio-cultural life; therefore, a personality should be considered in the perspective of the cultural tradition of a people, an ethnos, because for the birth of a person in a person, a cultural and anthropological prototype is needed, which is formed within the framework of culture. P.B.

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Struve in his article "Individualism and Socialism" emphasized: "There is the closest connection between personality and culture: personality lives by culture, and culture is carried out by personality, and in the flowering of the latter celebrates its greatest victories. But at the same time, we know that the individual struggles with culture and defends himself as a goal in it. This living and fluid, constantly abolished and constantly reborn contradiction is the development and assertion of culture" [5].

The categories of culture are space, time, fate, law, wealth, labor, conscience, death, etc. They reflect the specifics of the existing system of values and set patterns of social behavior and perception of the world. This is a kind of coordinate system that forms a linguistic personality. Being applied, on the one hand, to society and its culture as a human individual and at the same time a social type, and on the other hand, being included in the system of a certain national language, the concept of "personality" turns out to be the focus of all the most important conceptual characteristics of objects of the spiritual and material culture of the people, where the subject culture as such acts as a real acting personality: "Under the words acting personality, we will distinguish any creature capable of creating absolute values and duty, guided by them in their behavior" [4].

Personality as an ontological entity and category in cognition manifests itself in a number of essential aspects and moments of development. Personality, entering the hierarchy of ontological realities, presupposes the reality of other personalities. "And since this is its multitude and is its unity, each moment, being the only unique and correlated with all other similar moments of the "expression" of the personality, must be itself, the whole personality, and, consequently, all its other moments. In every moment, the whole personality is realized in its entirety (although, as imperfect, it is only abstract and contracted). This means that in every moment all other moments are realized and "given", although it is different from them. That is why we always cognize the personality through what - or its specific aspect, through one of its moments, which, thanks to this, receives a symbolic meaning" [1].

There are other concepts of personality. Thus, the famous American psychologist, A. Maslow, sees a person as the being of an internal nature, which is almost independent of the external world and which is the initial prerequisite for any psychology, and life in accordance with internal nature is considered as the cause of mental health. The formation of a personality, according to A. Maslow, is a movement towards an ideal, which is a person who has fully realized himself.

The first appeal to the linguistic personality is associated with the name of the German scientist J. Weisgerber. In Russian linguistics, the first steps in this area were made by V.V. Vinogradov, who developed two ways of studying linguistic personality - the personality of the author and the personality of the character. A.A. wrote about the speaking personality. Leontiev.The very concept of a linguistic personality began to be developed by G.I. Bogin, he created a model of a linguistic personality, in which a person is considered from the point of

view of his "readiness to perform speech actions, create and accept works of speech." This concept was introduced into wide scientific use by Yu.N. Karaulov, who believes that "a linguistic personality is a person who has the ability to create and perceive speech works that differ:

a) the degree of structural and linguistic complexity;

b) depth and accuracy of reflection of reality;

c) a certain target orientation" [Karaulov, 1989].

Y. Karaulov developed a level model of a linguistic personality based on a literary text [2]. Linguistic personality, in his opinion, has three structural levels. The first level is verbal-semantic (semantic-stroy, invariant), reflecting the degree of knowledge of ordinary, "natural" language (and for the researcher - the traditional description of formal means of expressing certain meanings). The second level is cognitive, at which the actualization and identification of relevant knowledge and ideas inherent in society (linguistic personality) and creating a collective and (or) individual cognitive space takes place. The units of this level are: "concepts, ideas, concepts that develop in each linguistic individuality into a more or less ordered, more or less systematized" picture of the world ", reflecting the hierarchy of values" [2].

The cognitive level covers the intellectual sphere of the individual, giving the researcher an exit through the language, through the processes of speaking and understanding - to knowledge, consciousness, the processes of human cognition. This level involves the reflection of the language model of the world, its thesarius, culture. And the third - the highest level - pragmatic. It includes the identification and characterization of motives and goals, interests, attitudes and intentionality that drive the development of a linguistic personality. This level provides in the analysis of a linguistic personality a natural and conditioned transition from assessments of its speech activity to understanding of real activity in the world. Personality in general, according to the figurative definition of S.G. Vorkachev, is born as a kind of "knot" that is tied in a network of mutual relations between members of a particular ethnocultural community in the process of their joint activities. In other words, the main means of turning an individual into a linguistic personality is his socialization, which involves three aspects:

a) the process of including a person in certain social relations, as a result of which the linguistic personality turns out to be a kind of realization of the cultural and historical knowledge of the whole society;

b) active speech and thought activity according to the norms and standards set by one or another ethno-linguistic culture;

c) the process of assimilation of the laws of the social psychology of the people [Vorkachev, 2001].

When reading texts in Russian language, teachers usually limit themselves to explanations in the field of history, geography, culture, etc., associated with gaps in general preparation [5].

For the formation of a linguistic personality, a special role belongs to the second and third aspects, since the process of appropriation of a particular national culture and the formation of social psychology are possible only through language, which is a vital component for culture. So, a linguocultural personality is a basic national-cultural prototype of a speaker of a certain language, fixed in the language (mainly in vocabulary and syntax), constituting a timeless invariant part of the personality structure. Linguistic features are realized in the lexical, grammatical, stylistic features of the text [4].

These are the main directions of consideration and study of the linguistic personality in the theories and studies of the most prominent scientists of the twentieth century. Linguistic personality is the pivotal, defining concept around which the discussion of the most interesting problems of general and Russian linguistics unfolds, although the parameters of linguistic personality are just beginning to be developed, therefore, many contradictory points of these theories have yet to be clarified. In general, for each culture, it is possible to develop parameters that will be its original coordinates and be considered the initial value features of this culture.

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