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СЎЗ САНЪАТИ ХАЛҚАРО ЖУРНАЛИ МЕЖДУНАРОДНЫЙ ЖУРНАЛ ИСКУССТВО СЛОВА INTERNATIONAL JOURNAL OF WORD ART

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THE TRANSLATOR'S LINGUISTIC PERSONALITY AS A COMPLEX COMMUNICATIVE PHENOMENON

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ANNOTATION

Globalization has brought fundamental changes to the life of modern society and to the language that used in societies. The complex nature of interlanguage communication requires understanding of the conventionality of the actions of the interpreter as a subject of communication, the inseparability of the decisions taken by the translator for the purposes of communication, as a bilingual, bicultural environment mediated communication it is the translator who is able to understand and translate through his professional activities, "foreign" for communicants culture. The presence of a translator makes cross-language interaction possible, transforms it, changing the assumptions and expectations of communicants about how the communicative event will proceed.

Key words: linguodidactics, linguoculturology, cultural values, speech, communication, interpreter, anthropocentric direction, language consciousness, society, intercultural, translator, language personality.

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ЯЗЫКОВАЯ ЛИЧНОСТЬ ПЕРЕВОДЧИКА КАК КОМПЛЕКСНЫЙ КОММУНИКАТИВНЫЙ ФЕНОМЕН

АННОТАЦИЯ

Глобализация внесла фундаментальные изменения в жизнь современного общества и язык, который используется в обществах. Сложный характер межъязыкового общения требует понимания условности действий переводчика как субъекта общения, нераздельности решений, принимаемых переводчиком для целей общения, поскольку двуязычная, двухкультурная среда опосредована общением переводчик умеет понимать и переводить через свою профессиональную деятельность на «чужую» культуру коммуникантов. Присутствие переводчика делает возможным межъязыковое взаимодействие, трансформирует его, изменяя предположения и ожидания коммуникантов относительно того, как будет происходить коммуникативное событие.

Ключевые слова: лингводидактика, лингвокультурология, культурные ценности, речь, общение, переводчик, антропоцентрическое направление, языковое сознание, общество, межкультурный, переводчик, языковая личность.

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ТАРЖИМОН ЛИСОНИЙ ШАХСИ - МУРАККАБ КОММУНИКАТИВ ҲОДИСА СИФАТИДА

ANNOTATSIYA

Globallashuv zamonaviy jamiyat hayotida va shu jamiyatlarda qo'llaniladigan tilda tub o'zgarishlar yasadi. Tillararo muloqotning murakkab tabiati tarjimonning harakat sub'ekti sifatida harakatlarining an'anaviyligini, tarjimonning aloqa maqsadida qabul qilgan qarorlarining bo'linmasligini tushunishni talab qiladi, chunki ikki tilli, ikki madaniyatli muhit aloqa vositachiligida, tarjimon tushunish va o'z kasbiy faoliyati orqali "begona" kommunikatorlar madaniyatiga tarjima qilish demakdir. Tarjimonning mavjudligi tillararo o'zaro ta'sirni yuzaga keltiradi, uni o'zgartiradi, kommunikativ hodisaning qanday bo'lishiga oid kommunikatorlarning taxminlari va taxminlarini ham o'zgartiradi.

Kalit so'zlar: lingvodidaktika, lingvokulturologiya, madaniy qadriyatlar, nutq, muloqot, tilmoch, antropotsentrik yo'nalish, lingvistik ong, jamiyat, madaniyatlararo, tarjimon, lingvistik shaxs.

Introduction

Currently, in linguodidactics, special attention is paid to the integrated study of a foreign language and national culture, as well as the role of disciplines that provide language and linguoculturological literacy of students is increasing. In this regard, the focus of modern teaching of a foreign language in higher education is increasingly focused on methods aimed at the formation of universal linguistic and cultural competencies, which represent a certain set of knowledge about cultural values, mentality, and culture is not moreover the world of native speakers of the studied language. The concept of language teaching in correlation with culture which is suggested by E. I. Passover, proves the effectiveness of this approach, so as according to the author, foreign language - culture in the process of communicative: the language is in close cooperation with the culture allows the participants of intercultural communication not only acquainted with the facts from the field of foreign language culture and acquire the skills to use them in different situations. This current trend, which reflects the shift of scientific interests towards the study of culture in foreign language classes, recommends moving from the facts of culture to the phenomena in the language.

To begin with, the linguoculturological approach to teaching a foreign language involves familiarizing students with the culture of speech communication in this foreign language. This direction is considered in the works of M. O. Faenova [21], N. I. Formanovskaya, L. A. [22], Y. Zhang, G. Lauer [30] and others. The above-mentioned authors believe that the purpose of training means the formation of skills in the design of stylistically correct speech from the point of view of cultural content. Other researchers (V. V. Safonova [17], P. V. Sysoev [19], S. G. Ter-Minasova [20]) believe that within the framework of mastering the norms of inter - cultural communication, socio -cultural competence is formed as the ability to communicate with native speakers, taking into account the inherent characteristics of the language. national and cultural characteristics of social and speech behavior. But in the first and second cases, the relationship and mutual influence of language and culture can be traced very clearly, which means that it is extremely important to form linguistic and cultural skills in students.

Also, the growing interest in the social phenomenon of communication as an integral part of human life is absolutely obvious in the modern conditions of the transition from an industrial society to a communicative and information society, which leads to a rethinking of the meaning of communication in society. Being born and existing only in society, communication develops and changes along with it. "No new social reality or shift in the social assessment of people's relationships escapes fixation in a living language, which in its main, communicative function is a link between individuals as members of society" (Konetskaya)." The formation and development of society and the individual occurs in communication and for communication " (Mityagina), which

undoubtedly determines the need to correlate the conditionality of the actions of communicants by the dominant communication and the influence of their characteristics on its process and result. The study of the characteristics of a person who realizes himself as a communicative person is of great interest when considering not only various aspects of monolingual communication, but is especially relevant when studying the processes of intercultural and interlanguage communication.

First of all, the expansion of the anthropocentric direction in the general continuum of modern Russian linguistics is expressed in the need to develop new scientific fields, on the one hand, and rethink the established theoretical axioms on the other hand. Strengthening the role of The "human factor" in all its variety of manifestations leads to the realization of the importance of describing the language structure in relation to the concept of the language personality. The linguistic personality realizes itself, first of all, in the creation of speech works, text activity, speaking of which, according to T. M. Dridze, "we are dealing with a new, very extensive field of scientific research, opening at the junction of a number of areas of knowledge about man and society and allowing the study of sign communication to shift the emphasis from language as a system and text as a unit of language to text as a truly communicative unit of the highest order, which is not only the product, but also the image and object of motivated and purposeful communicative and cognitive activity" (Dridze). Speech works, being the result of the activity of a language personality, allow us to judge the features of its communicative competence, the processes of language consciousness, reflecting the originality of thinking of a language personality.

Secondly, the tradition of studying the phenomenon of linguistic personality is represented both in classical works (V. V. Vinogradov, G. I. Bogin, Yu. N. Karaulov) and in numerous studies of modern authors (A. B. Bushev, V. V. Vorobyov, G. V. Eyger, V. I. Karasik, L. V. Kushnina, L. A. Nefedov, M. S. Silantieva, O. B. Sirotinina, etc.). There are studies devoted to particular facets of linguistic identity: elite linguistic personality (Sirotinina 2000); professional linguistic personality (language personality of the lawyer as a professional Communicator (Kubica; 2005; Ivakin; 2004); language personality in the virtual world (Leontovich; 2000; Lutovinova; 2013a, b); language personality of the author in the announcement of acquaintance (Belyanin; 2000).

Thirdly, an important role in the creation of the theory of language personality was played by academician V. V. Vinogradov, who first used the concept of "language personality" in 1930 in the book "On Fiction". V. V. Vinogradov gave the basic principles of the study of language personality, including the support of texts created by the language personality, and taking into account the inclusion of the language personality in various "collective subjects". The selection of "collective subjects" allows us to speak about the individual in two ways: 1) as an individual and 2) as a typical person (Vinogradov, 1930).

As well as, the concept of language personality, which was considered as the central concept of linguodidactics, was proposed by G. I. Bogin. He gave a clear definition of the concept of language personality, by which he understands "a person considered from the point of view of his willingness to perform speech actions, create and accept works of speech" (Bogin, 1984, p. 13). G. I. Bogin introduced the concept of "language personality" into scientific terminology and proposed his own model of language personality. The process of language personality development is presented in the dissertation of G. I. Bogin "The model of the linguistic personality in its relation to the varieties of texts" (Bogin, 1984). According to the author himself, "except for V. V. Vinogradov, the dissertation has no direct predecessors that would widely develop the concept of language personality" (Bogin, 1984, p. 2). G. I. Bogin draws attention to the text created and perceived by the individual, and connects the ability to produce texts with the ability to understand. The author understands the language personality as a set of cognitive, creative abilities and characteristics of the subject that determine the creation and perception of speech works (texts), which differ in the degree of structural and linguistic complexity, depth and accuracy of reflection of reality, a certain target orientation (Bogin, 1982, p.14). It is on the abilities of the speaker that the special characteristics of the texts created by him depend. The main characteristic of a language personality is the text perceived and created by it, and the language personality itself is a subject of speech activity, a full participant in communication, who is able to encode and decode texts of

various degrees of information saturation and its linguistic embodiment (Bogin, 1984). "The language personality taken in each individual case depends on not only from the measure of their own development, but also from the language used, and from the many types of speech actions and types of texts (speech works) that the individual operates with" (Bogin, 1984, p. 11). The study of the language personality is possible only in interaction with the social environment, which stimulates its development and forms a readiness for knowledge and self-development (Zhumagulova), since the formation of the language personality is largely due to the influence of society, which has a powerful impact on it, including through texts.

The ideas of G. I. Bogin are widely developed. Thus, the main provisions of the concept of the elite language personality of M. S. Silantieva echo the model of a highly developed language personality proposed by G. I. Bogin. According to L. V. Kushnina and M. S. Silantieva, an elite language personality, that is, a person who is a carrier of an elite type of language culture, is able to logically express his own thoughts, has ideas about the achievements of world and national culture, is guided in speech by precedent phenomena of general cultural significance, seeks to creatively perceive language (Kushnina, Silantieva, 2010, p. 74). According to G. I. Bogin, despite the fact that "at the initial levels, the language personality operates with a certain subsystem of the language, yet it is the highest level of development of the language personality that presupposes the free choice of subsystems and the free operation of them" (Bogin, 1984, p. 12).

Furthermore, the linguist- scientist O. B. Sirotinina characterizes the elite type of speech culture as an exemplary, higher type, which is characterized by such features as the possession of the norms of the literary language, ethical and communicative norms, the uncomplicated use of the functional style and genre of speech corresponding to the situation and goals of communication, the richness of the active and passive vocabulary (Sirotinina, 2001). The characteristics highlighted by O. B. Sirotinina appear to be a kind of mirror reflection of the abilities and skills possessed by a highly developed linguistic personality in the concept of G. I. Goddess, the person who "not only selects the sublanguage and builds or understands speech work on it, but also able to build a text with a mix of podjazdow (and styles) to the extent that podjasek allowed in the text when communicating with people who are constantly using not all of these ponyatiyami" (Bogin, 1984, p.12). This only confirms the fact that the foundations laid by G. I. Bogin in the theory of linguistic personality are essential for the development of linguistics, and are updated in the works of modern researchers who focus on the phenomenon of linguistic personality.

The organization level of the language personality was developed by Yu. N. Karaulov and is presented in his work "The Russian language and the language personality" (1987). The three-level system of language personality proposed by Yu. N. Karaulov consists of verbal-semantic, linguistic-cognitive (thesaurus) and motivational levels. The verbal-semantic level of the structure of the language personality assumes the standard proficiency inherent in the average native speaker of this natural language, and is formed from the lexicon of the language personality, the ability to correctly choose and use verbal means in communication in accordance with the norms of the language and depending on the communicative situation. Features of the use of lexical and stylistic means used to express thoughts, emotions and convey information in the process of communication, violations in the lexical, grammatical and phonetic structure of speech determine the individuality and uniqueness of the verbal and semantic characteristics of the language personality. According to the remark of Yu. N. The verbal-semantic level is a necessary prerequisite for the formation and functioning of a language personality, but it is a zero and meaningless level for it and can become the subject of personality research only if it considers a second language for it. In this regard, the first level of the language personality, after the above-described zero level, should be considered the thesaurus or linguocognitive level of the organization of the language personality, which allows to identify and define the "hierarchy of meanings and meanings".values " in the linguistic picture of the world of an individual. Among the components that form the picture of the world of the linguistic personality, Yu. N. Karaulov identifies ideas, concepts, accumulated knowledge and ideas about the surrounding reality, which are the result of life experience. According to the author, the sources of knowledge about the world are "sensory experience and activity as an individual source,

language and texts as an intergenerational, collective experience" (Karaulov, 2010, pp. 35-37). Thus, the totality of knowledge and ideas about the surrounding world, which a certain linguistic personality possesses, form its individual cognitive space. Language personality in the concept of Yu. N. Karaulov begins with the linguocognitive level, since "only starting from this level, it is possible to make an individual choice, personal preference-even within narrow limits - of one concept to another" (Karaulov, 2010, p.247).

Communication, being a complex type of human activity, can be considered simultaneously as an activity, a channel, a tool and a means of transmitting information and has its own motives and goals. Identification and description of the goals and motives driving the development and behavior of the individual and governing its texnoproisistem that define the hierarchy of meanings and values in the language model of the world of the individual, are the second level of organization of linguistic identity Yu. N. Karaulov. The motivational level covers the communicative and activity needs, intentions, goals, attitudes and driving motives of the individual associated with certain speech acts of intentionality, such as desires, hopes, doubts, likes and dislikes, love, hatred, joy, anger, fear, surprise, pleasure, disappointment, annoyance, irritation, gratitude, admiration, shame (Karaulov, 2010, pp. 86-89). The needs of the individual in activity and communication are combined into a registering structure – a communication network, the " threads " of which connect the linguistic personality with communication partners by acts of communication (Karaulov, 2010, p. 211).

Respectively, it is at the motivational level that the linguistic personality, focused on communication and interaction with other people, is realized as a person in a global socio-psychological sense.

According to E. I. Passov, self-awareness as a language personality consists of several components: 1) self-awareness as a person in general, including verbal-semantic, linguocognitive and motivational levels; 2) the ability to use language in textual activity-communication; 3) the ability to self-develop, to provide creative textual activity (Passov, 1989). Note, however, that such awareness is not inherent in an ordinary person, but is peculiar to a specialist, a professional whose activities are related to text generation. The professional environment in which the life of a specialist is carried out is an important factor determining the structure of his linguistic personality. The communicative-activity personality possesses standard and special registers and the necessary professional stock of discursive abilities, and, as G. V. Kubits rightly points out, has its own professional picture of the world, a set of professional language features (Kubits, 2005, p.4-7). The professionalization of a language personality is "the process of forming a professional language consciousness of a person, which is associated with complete and perfect mastery of a professional language" (Ibid., p. 10), which implies that the language consciousness of a professional is closely associated with his language, professional, general existential experience and vision of the world. Language consciousness reflects the image of the world and is inextricably linked with the specifics of the professional activity of the individual.

In other words, the concrete language consciousness is socially determined. Consciousness, as it is written, "is composed and realized in the sign material created in the process of social communication of an organized collective", "The individual as the owner of the contents of his consciousness, as the author of his thoughts, as responsible for his thoughts and actions such as a person, such an individual is a pure socio-ideological phenomenon" (Ibid., 40). Consciousness depends on external influences, and the functioning of the brain correlates with the brain activity and subject activity of a person (Tarasov, 2001, pp. 306-307). External influence on a person's consciousness, according to M. R. Zheltukhina, causes certain transformations of his psyche (Zheltukhina, 2014, p. 28), the properties of the human psyche are specifically mediated by the cultural and social experience of the subject of consciousness.

Moreover, language personality is "a multicomponent, structured education that represents various degrees of readiness of an individual for speech activity, for the production and perception of speech works" (Pshenkina, 2005, p.193). The uniqueness of the linguistic personality of a particular individual lies in the uniqueness of the combinations of individual and socio-

psychological characteristics of its speech behavior. Analyzing the specifics of an individual's speech behavior, T. G. Vinokur points out that it is determined by internal and external laws of social and socio-psychological conditions of communication, so that "speech behavior appears as a business card of a person in society, reflecting the real interaction of linguistic and extralinguistic factors" (Vinokur, 1993, p.29). Speech activity is a way of self-expression of the linguistic personality, the manifestation of its uniqueness. When communicating in the minds of communicants, a certain image is formed, a certain opinion is formed about the communication partner as an individual language personality.

When entering into an act of intercultural communication, each of its participants perceives himself as a unique person, and the communication partner, often unconsciously, as a kind of collective subject with a collective identity. That is, the actions of the communication partner are interpreted, in the words of L. I. Grishaeva, as the actions of "a typical representative of a certain culture", while the actual perceived information interpreted through the prism of stereotypes of consciousness that are relevant to "their" culture (Grishaeva, 2009, p. 28). Stereotypes are generalizations of the social experience of representatives of a certain linguistic culture, cognitive models for categorizing the world, simplified schemes that help to navigate the world and society (Grishaeva, 2002, p. 153). The content of stereotypes cannot but be culturally specific, despite the fact that the degree of manifestation of such specificity, according to L. I. It varies depending on the characteristics of the subject of cognition and communication, its parameters and the nature of the cognitive and communicative task implemented in specific conditions (Grishaeva, 2009, p.28).

In the language consciousness, the knowledge of a certain culture is represented, and the ethno-socio-cultural features of the reality surrounding people are reflected. The linguistic consciousness of a speaking individual reflects the socio-psychological impressions accumulated throughout a person's life (Sedov, 1999, p. 24). Not only a single individual, but some people exhibit a "selectivity" in the allocation of dominant parameters / characteristics in the formation of the linguistic picture of the world that is emerging "as a result of not unified whole, and organized on the principle of "peaks" that are associated with the most significant needs, motives, attitudes, values, experience, imagination representatives of a particular ethnic group, and largely their spiritual and emotional sphere, and mood" (Pshenkina, 2005, p.158). However, an ordinary native speaker, as T. G. rightly emphasizes. Pshenkina, often turns out to be immune to the form of the language sign, automatically following the "rut laid by the language". (Pshenkina, 2005, pp. 157-158). When studying cross-cultural interaction from a translation perspective, it should be taken into account that each communicant is a representative of various communities, including an ethnic group, since an individual "grows" into his culture in the process of inculturation and primary socialization, while assimilating various schemes of communicative interaction in different conditions of interaction (Serebryakova, Serebryakov, 2012, p. 99). Following the logic of T. G. Pshenkina's reasoning and correlating it with the professional activity of the translator, we note that the translator always focuses on the language sign, since he must compare and compare the systems of the original language and the target language. All linguistic transformations are determined by the linguistic personality of the translator, who has to constantly engage in the process of comparing two images of the world, notice the variety of means of expression in the two languages (Pshenkina, 2005, p. 157-158) and realize that "each nation divides the diversity of the world in its own way, cuts and divides it in its own way" (Ortega y Gasset, 1991, p.347).

Exploring the influence of extralinguistic factors – social, cultural, and partly of the natural environment on the processes of perception and understanding of the world in the course of communicative practice of the individual as a model of linguistic identity representative of a certain community and media of the national culture and language, T. Yu. Ma. is linguistic identity not only as a static mental model, but as "a methodological construct of learning the language world picture, in which are recorded the fragments of cognitive experience of the development of the nation, its historical and cultural space" (Ma., 2012, p.4). With this approach, language is understood by T. Yu. Ma. "not only as the most important means of human communication, but also as a vital, often the only source of information about the surrounding world, indirectly forming

people's ideas about the structure and laws of its existence and development, conceptually significant fragments that receive constant linguistic objectification in the process of cognitive-discursive activity of the individual and society" (Ibid., p. 3). The choice of cognitive models of behavior and speech is regulated by the social, ethnic and psychological characteristics of the individual as a native speaker of the national language and culture.

In conclusion, Interpersonal communication is built in accordance with such models, creating a mental image of the reference language personality, perceived by the participants of communication as a reference point. The standard of language personality is formed by a number of verbal and nonverbal characteristics that are most typical for most representatives of the nation, "which are manifested in the speech activity of an individual as a fact of preference for the national value system existing in the conceptual space of culture».

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