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Baklagova Julia Viktorovna

Kuban State University, Krasnodar, Russia

E-mail: liliann@mail.ru

РИНЦ: https://elibrary.ru/author_profile.asp?id=267484

The influence of the secondary language experience on developing linguistic identity

Abstract. The article is devoted to the study of the potentials of the secondary language experience to have an impact on developing linguistic identity. Linguistic identity or «human in the language» is the core of world view which determines the semantic area of language. Therein lies the relevance of this research. The scientific novelty is as follows: the issue of the influence of the secondary language experience, gained in the process of learning a foreign language, on developing linguistic identity has been raised for the first time. The author examines the essential features of linguistic identity — a prototype that is characterized by linguistic consciousness and definite communicative behavior. Initial linguistic identity, possessing the language abilities, is the main point of gaining practical mastery of a foreign language. In the first phase of learning a foreign language, an individual relies on the customary linguistic-cultural reality. In the process of learning a foreign language and its culture, there happens to be the replication of linguistic identity. As a result, not only the features of initial linguistic identity influence learning a foreign language. The secondary language experience influences it as well. The structure of linguistic identity undergoes the changes at each level. The author detects and analyses the principles of the influence of the secondary language experience on developing all levels of linguistic identity — verbal-semantic, cognitive and motivational levels. At the verbal-semantic level, the acquired speech and communicative habits and stereotypes can partially move from the foreign language into the mother tongue. At the cognitive level, the constituents of world view are the concepts assimilated through the initial language experience, as well as through the secondary language experience. The influence of the secondary language experience is also observed at the motivational level. Gestures and logoepistemes can be transferred from the foreign language to the mother tongue in the direct or modified way.

Keywords: linguistic identity; secondary language experience; linguistic world view; concept; anthropocentric paradigm; linguistic consciousness; linguoculture; verbal-semantic level

Working out the theory of linguistic identity is one of the issues which are of current importance in the modern linguistics. Exploring the human identity through the language provides the opportunity to broaden the sphere of scientific findings.

There is a growing need for studying the concept «linguistic identity» because linguistics has taken a new turn to the new anthropocentric paradigm. The main point of anthropocentric paradigm is that scientific objects are investigated in conformity with their significance for human, with their functions in human's activities, in developing human's identity and its improvement.

The primary focus of interest for scientists has been linguistic identity or «human in the language» — the core of world view which determines the semantic area of language. In this regard, this research is currently important and well-timed contributing to the theory of linguistic identity in linguistics. The issue of the influence of the secondary language experience on developing linguistic identity has been raised for the first time. This research is therefore quite a scientific novelty.

The aim of the research is to detect the possibilities of the secondary language experience to have an impact on developing linguistic identity. This aim predetermined the specific objectives of the research: to describe the essential features of the phenomenon «linguistic identity», to discover the distinctive features of the secondary linguistic identity and the preconditions for its development, to define and analyse the general principles of the influence of the secondary language experience on developing three levels of linguistic identity — verbal-semantic, cognitive and motivational levels.

The phenomenon «linguistic identity» is rooted in the interdisciplinary term. In its meaning are interpreted philosophical, sociological and psychological views on the social-crucial totality of physical and spiritual human virtues, which constitute their qualitative definiteness [1, p. 65].

The term «linguistic identity» was first introduced by V.V. Vinogradov in 1930s in his work «About the fictional prose». Considering the problem of the individual character in language, V.V. Vinogradov mentioned that Baudouin de Courtenay «was interested in linguistic identity as a repository of social-linguistic forms and norms of collective, as a focus of displacement and mixture of different social-linguistic categories» [2, p. 61].

Following V.V. Vinogradov, other linguists have developed the theory of linguistic identity as well. Y.N. Karaulov believes that the structure of linguistic identity consists of several conditions: the first — human identity exists as the centre point and the result of social laws; the secondary — human identity is the product of historical development of ethnos; the third — motivational predispositions appear in the mental sphere; the fourth — human identity is the creator and the user of systematic-structural constructs [3, p. 22].

Possessing the cultural-linguistic competences (mastering cultural paradigms which speakers are able to operate with and which they identify themselves with), cultural-linguistic identity acts as a «polyphonic language speaker, as if they are situated «within» the cognitive-linguistic systems of interpretive processing, conceptualizing and linguo-creative informational processing, which belongs to the subject area of culture, but embodied in the forms of language signs» [4, p. 27].

V.A. Maslova highlighted the interdependence of the notions «linguistic identity» and «linguistic consciousness» because both depend on the society and culture: an individual or a group of people create a culture jointly through their own activities, and they live with this culture. Any culture is therefore personalized. In return, culture can form a definite type of a person. «Mediated through cultural products, language, experience, the connection between people in the society is a base of the formation of culture and human history» [5, p. 44].

Consequently, human being as an immediate member of linguistic consciousness, a national-cultural prototype, is a linguistic identity that can be characterized in terms of linguistic consciousness and communicative behavior.

According to Y.N. Karaulov, the multilevel model of linguistic identity has the following structure. The first level is lexicon (verbal-semantic) which shows comprehensive language abilities. The secondary level is thesaurus (cognitive level) which includes generalized phenomena and concepts

which are resulted in abstract utterances, definitions, aphorisms, sayings, from which any linguistic identity chooses those which reflect and determine their life attitudes. The third level is pragmatic (motivational level) which implies mastering and achieving the communicative-pragmatic human needs (desire to express oneself, have an effect on a narratee, give arguments for own positions; raise an objection etc.) [6, p. 99–100].

Based on the concept of linguistic identity, linguists coined another term correlated with the initial one — the secondary linguistic identity. I.I. Haleeva considers the secondary linguistic identity to be «human ability to communicate at the cross-cultural level». She highlights that this ability is composed of «mastering the verbal-semantic code of a language, that is to say mastering the linguistic world view of native speakers (forming the secondary linguistic consciousness) and «the global (conceptual) world view», which allows a human to realize a new social reality» [7, p. 68].

It is common to speak on forming the secondary linguistic identity when it comes to studying foreign languages. The process of developing the secondary linguistic identity goes through the same three levels as forming the initial linguistic identity.

Linguistic identity can be presented as the unity of social-cultural basis, including language community with the accomplished set of sign-symbolic codes (language) and the set of tools and means of social communication, the process of generating discourse and the internal values system.

Since an individual experiences and interprets the events occurring in the outworld in the light of the own consciousness, the initial linguistic identity becomes the main point in the foreign language acquisition, as an integral part of language ability. Consciousness is not only one of the leading principles of foreign language teaching. Moreover, it is also the sphere where linguistic identity is developed, because conscious feature is fixed in the language.

The secondary linguistic identity relies on the customary linguistic-cultural reality. It occurs when people study a foreign language at the first stage. Linguistic identity that was formed in the initial linguoculture is the main point of mastering the facts of another (alternative) linguoculture. In the process of learning a foreign language and its culture, there happens to be the replication of linguistic identity.

Normally, it is the case that the interaction between contacting language systems is negative or positive. This interaction is negative when the previously acquired skills of a mother tongue give rise to the new skills which do not correspond to the norms of the foreign language newly acquired (target language). Cross-cultural conflicts often occur if the mother tongue and the second language are not the consanguineous languages. Positive interaction is possible as well. In this case, mother tongue does not result in violating the norms of target language. On the contrary, mother tongue stimulates existent language patterns.

It is common for linguists to speak of the development of the secondary linguistic identity in the process of learning a foreign language. The peculiarities of the initial linguistic identity have an impact on learning a foreign language. The level of developing linguistic identity and mastering the types of insights in mother tongue determine the willingness and self-sustainability of linguistic identity in a foreign language.

However, scientists hardly mention that this process can move in a backward direction. The secondary language experience (foreign language communicative experience of an individual) has an impact on the initial linguistic identity as well. In this research, we are going to consider the main trends which this influence follows.

Shaping linguistic identity within the framework of the mother tongue deals with developing several types of competences — linguistic competence, language competence and speech competence. The secondary language experience hardly ever affects linguistic identity because the awareness of

mother tongue and its structure is innate. This awareness is reinforcing in the course of adulthood and does not undergo changes. The same goes for language competence. Language competence includes extensive expertise in using vocabulary and grammar rules. Linguistic and language competence are static and hierarchical. They consist of peculiar «data frames» which promote the realization for the next type of competence — speech or communicative competence. Communicative competence is an ability to use language for successful communication. It is a system of practical language skills, that is to say mastering the main aspects of language behaviour (words, rules, coherence, appropriacy, use of language strategies) which correspond to different communicative situations.

Referring to the levels of linguistic identity, there is a capability of the secondary language experience to have an effect on developing (initial) linguistic identity at each level. Verbal-semantic level is a base for developing linguistic identity, since mastering a language is a close collaboration between mental lexicon and individual mental grammar. This level shows how the speaker uses the language for mundane communication; it states the fact of using a language through words and constructions.

In the first phase of learning a foreign language, an individual subconsciously turns to the own linguistic experience. As a result, next comes the regular and adequate projection from the mother tongue into the target language, what contributes to forming communicative skills in the target language. At the level of advanced foreign language proficiency, there is an inverse trend. The speech and communicative habits and stereotypes can partially move from the foreign language into the mother tongue.

Linguistic facts of foreign language do not always correspond to the facts of mother tongue to the same extent. The example of the impact of the initial language experience on the secondary language experience: native speakers of Russian transfer from Russian to the English language double negation which is a norm in Russian but a mistake in English.

When the secondary language experience influences the initial language experience, there may be the incorrect (in terms of grammar or lexis) use of linguistic units which were used by an individual correctly before learning a foreign language. Or they use linguistic patterns which are inappropriate or uncommon in this language. For instance, Russian speakers learning English can unduly use intense negation or litotes in their mother tongue (Russian). It is not only a feature of idiomatic expressions, but also the way to be less direct and peremptory in English. However, litotes is not widely used in Russian.

The cognitive level of linguistic identity is correlated with the development of linguistic world view, as well as with the development of conceptual world view. Linguistic world view is synthesizing the knowledge about the outworld which is reflected in the lingual form. Linguistic world view consists of two constituents: the initial world view which is developed in the own linguistic environment and the secondary world view which is developed in the process of learning a foreign language. Mother tongue is the main form of fixing human knowledge about world. An individual acquires basic postulates which determine the basic world view. For a native speaker, identifying a word is including this word in the context of the previous experience, in the inner context of diverse conventional attainments and relationships in the definite culture.

While the reality is indirectly reflected in the linguistic world view by means of language, the conceptual world view is a reflection of a real view by means of concepts formed on the basis of human impressions, gained by sense organs and passed through the collective and individual consciousness [8, p. 5].

Linguistic identity is usually considered in the light of concepts which are perceived as a result of cultural attainments and human impressions, because emotionally and intellectually experienced concept is «the main cell of culture in the mental world of humanity» [9, p. 43].

Concept and language are intercorrelated. The function of language and its role in the human society are stemmed from the fact that language serves cognition which is considered as scientific and ordinary understanding the world, fulfilling in the processes of its conceptualization and categorization» [10, p. 5].

Concept is a basic linguistic unit, the base of linguistic world view which not only keeps information or general traditional content, but also symbolizes the complicated notional essence, the totality of cultural and national peculiarities of human community, of human traditions, customs expressed in the language [11, p. 50]. Conceptual world view can be determined as a cognitive world view, since it represents «the result of the perception of reality and acts as the complex of well-ordered knowledge — conceptual framework» [12, p. 4–5].

On the one hand, there is a close correlation between linguistic world view and conceptual world view. On the other hand, linguistic world view is not equal to conceptual world view. It is a part of conceptual world view. People speaking the same language do not necessarily have the same conceptual world view. Moreover, people speaking different languages can have similar conceptual world views in certain circumstances. In the conceptual world view, individual, national and common to all mankind constituents are connected and have an effect on each other.

Therefore, the cognitive level of linguistic identity is fulfilled in the conceptual world view. Conceptual world view is not a variable constant. It changes since concepts are intrinsically variable. Concepts are formed in the human consciousness as a result of their activities, personal experience and social involvement. The perception of linguistic units occurs constantly. Linguistic attainments extend as long as human life endures.

Learning a foreign language, an individual broadens their conceptual world view. Intellectual operations with the concepts are fuelled by the initial language experience, as well as by the secondary language experience. The national-cultural specifics definitely dominate in the conceptual world view of an individual, but it is also influenced by the concepts represented in another linguoculture and adopted by an individual in the process of learning a foreign language. The representatives of different concepts can contain the features of positive assessments in one linguoculture and negative assessments in another one.

Conceptual world view of a certain individual is a moving system which contributes to the adaptation of a linguistic identity to the world around. The cognitive specifics of discourse functioning of concepts is therefore influenced by the secondary language experience. New frames and cognitive stereotypes can appear in the perception of an individual learning a foreign language. The initial language experience thereby broadens, and the mental-lingual complex of concepts changes as a result. This corroborates the influence of the secondary language experience on developing linguistic identity at the cognitive level.

Let us consider the potential of the secondary language experience to have an impact on the motivational level of linguistic identity. Motivational level is a system of goals, motives, interests and mental attitudes of a human which they follow in their life-activities [13, p. 7–8].

Motivational level, embodied in the communicative-active needs of a personality, is regarded as the highest level in the structure of linguistic identity. It implies the wide set of extratextual factors which provide communication. Motivational level is a culturological constituent in the sphere of background knowledge (knowledge which refers to understanding the situational specificities) or non-verbal constituent of communication, connected with specified socio-cultural context.

Background knowledge can be incorporated in the structure of text and discourse. This can be the objects of reality, the notions of common cultural attribution which are widespread in this cultural-linguistic range, ethnocentric notions and phenomena, linguistic phenomena.

The means of non-verbal communication include intonation, gestures, mimicry. Non-verbal language is not universal for all cultures. While many nations have identical signs of non-verbal communication, most of signs still differ. Capacity for nonverbal communication — as communicative interaction without using words — is one of the means to overcome the linguoethnic barrier. Individuals who learn a foreign language and are aware of popular gestures among native speakers can transfer this practice of nonverbal communication in mother tongue. On the other hand, there are some gestures which have moved from one linguoculture to the other one in such a way. For example, the gesture known as «air quotes» (raised pairs of fingers to simulate quotation marks), which indicates that words being said are ironic and not verbatim, originated in the USA. Nowadays, it is widely used in Russia as well.

Motivational level is also manifested in logoepistemes — the tool of expressing precedent-setting cultural phenomena, the verbal constituent of background knowledge of language speakers. By means of its idiomatic structure of phraseological, proverb and precedent-setting textual character, logoepistemes express knowledge, thoughts, traditions, customs, signs, beliefs of ethnos and peculiarities of its mentality [14, p. 8].

Logoepistemes, being ready forms for denoting qualities, features, situations, have their distinctive connotation and strong connection with the situation of communication. The use of logoepistemes makes the speech more figurative. Logoepistemes are regarded as the culturally marked units. Yet, there may be the transfer of logoepistemes from the foreign language to the mother tongue in the direct or modified way. Native speakers of Russian can unconsciously use in their speech logoepistemes from the foreign language they study, particularly anthroponyms and toponyms from the foreign linguoculture.

Concluding the research, we can state that linguistic identity — the prototype that is characterized by linguistic consciousness and definite communicative behaviour — is developed under the influence of the language experience gained, counting the secondary language experience. The influence of the secondary language experience is observed at all levels of linguistic identity. At the verbal-semantic level (at the level of individual mental lexicon and individual mental grammar), the acquired speech and communicative habits and stereotypes can partially move from the foreign language into the mother tongue. At the cognitive level, the cognitive specifics of discourse functioning of concepts are influenced by the secondary language experience. The constituents of world view are the concepts assimilated through the initial language experience, as well as through the secondary language experience. New frames and cognitive stereotypes can appear in the perception of the individual learning a foreign language. There is a considerable influence on the motivational level. Gestures and logoepistemes are sometimes transferred from the foreign language to the mother tongue in the direct or modified way.

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Баклагова Юлия Викторовна

ФГБОУ ВО «Кубанский государственный университет», Краснодар, Россия
Доцент кафедры «Английского языка в профессиональной сфере»

Кандидат филологических наук, доцент

E-mail: liliann@mail.ru

РИНЦ: https://elibrary.ru/author_profile.asp?id=267484

Влияние вторичного языкового опыта на формирование языковой личности

Аннотация. Статья посвящена исследованию потенциальных возможностей вторичного языкового опыта оказывать влияние на формирование языковой личности. Актуальность исследования обусловлена тем, что языковая личность или «человек в языке» — это ядро мировоззрения, определяющее семантическое пространство языка. Научная новизна заключается в том, что в работе впервые поднимается вопрос о влиянии на формирование языковой личности вторичного языкового опыта, приобретаемого в процессе изучения иностранного языка. Автор рассматривает существенные признаки языковой личности — прототипа, характеризующегося уникальным лингвистическим сознанием и определенным коммуникативным поведением. Первичная языковая личность как носитель языковой способности является отправным пунктом в практическом овладении иностранным языком. На начальном этапе изучения иностранного языка языковая личность опирается на известную ей лингвокультурную реальность. В процессе овладения иностранным языком и культурой, происходит редупликация языковой личности. Как следствие, не только особенности первичной языковой личности влияют на изучение иностранного языка. Вторичный языковой опыт также оказывает влияние на развитие языковой личности. Структура языковой личности претерпевает изменения на каждом уровне. Автор выявляет и анализирует принципы влияния вторичного языкового опыта на формирование всех уровней языковой личности — вербально-семантического, когнитивного и мотивационного уровней. На вербально-семантическом уровне приобретенные коммуникативные привычки и стереотипы из иностранного языка могут частично переходить в родную речь. На когнитивном уровне компонентами картины мира языковой личности являются концепты, усвоенные как через первичный языковой опыт, так и через вторичный опыт. На мотивационном уровне также прослеживается влияние вторичного языкового опыта — жесты и логосистемы в прямом или в трансформированном виде переносятся из изучаемого языка в родной.

Ключевые слова: языковая личность; вторичный языковой опыт; языковая картина мира; концепт; антропоцентрическая парадигма; языковое сознание; лингвокультура; вербально-семантический уровень

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