

## TRANSCULTURAL LANGUAGE PERSONALITY: STATEMENT OF THE PROBLEM AND CONCEPTUAL SPACE

Yulia Ebzeeva\* and Irina Karabulatova\*\*

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**Abstract:** Modern transcultural conflict finds its vivid expression in the electronic information society, where the word and image are beginning to prevail in the transformational technologies of social behavior of the modern language personality. In the second decade of the XXI century, communication in social and educational policy is evolving, from a slow unilateral process, which is more informational in nature, to polyvariant communication, which, given the multipolar nature of the sphere of communication, gives rise to various social deviations and conflicts. The confusion of different ethno-linguistic and social codes in the communicative strategies of the electronic information society results in the emergence of the very phenomenon of the transcultural language personality which has certain socio-psychological, linguistic and communicative features. For the first time the authors pose the problem of distinguishing a transcultural language personality as a pronounced marker of an electronic digital society with a characteristic for it concept space.

**Keywords:** transcultural language personality, transculture, identity building, cultural codes, transcultural conflict, linguo-mental code.

### INTRODUCTION

The construction of a specialized identity in the electronic-information format of a society proceeds both with the establishment of a more significant distance with other ethno-social groups and with the actualization of the very resource of the identity of the collective ethnic “I” as a kind of social “prize” in the competitive strategies of linguo-political technologies in a globalizing world (Ebzeeva, Lenko & Dubinina, 2015; Fayzullina et. al., 2016). In this context, in our opinion, linguo-political technologies are strategies for encoding and transcoding the linguistic space of a modern linguistic personality, forming it in a new format of transculture. First of all, the electronic-digital format of information and communication emphasizes the specific psychological characteristics of the person which, in real communication, could be an example of social deviations and/or psychopathologies (Mkrtumova, Karabulatova & Zinchenko, 2016; Shadzhe et. al., 2016). At the same time, we must recognize that the modern building up of a linguistic personality has a purposeful character, conditioned by the political order of the dominant social group in the country/world.

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\* Associate Professor (PhD in Philology), Department of Foreign Languages of the Philological Faculty, Peoples' Friendship University of Russia (RUDN University). Email: [julia\\_eb@list.ru](mailto:julia_eb@list.ru)

\*\* Doctor of Philology, Professor, Academician of the Russian Academy of Natural Sciences, Professor of the Department of Foreign Languages of Peoples' Friendship University of Russia (PFUR, also RUDN University). Email: [radogost2000@mail.ru](mailto:radogost2000@mail.ru)

It's no secret that in the electronic-information format of modern society, every movement of politicians potentially becomes an object of discussion of various cohort groups, of many layers of the population. For example, the Internet-discussion of an FBI agent's and one of the notorious ISIL leading fighter's wedding was very lively and took place in various aspects and was participated by representatives of a wide range of media and social strata ("*FBI Employee Marries...*", 2017; "*FBI Agent Marries ISIL...*", 2017; "*Romance Without a Head...*", 2017).

Identity in the context of globalization is a process of differentiation, fragmentation, complementarity of systemic and subject factors. The complexity of the process of identifying a modern transcultural language personality consists in the multidimensionality of the criteria of identity, in the actualization of political, social, cultural and symbolic capitals.

Crosscultural conflicts, being a natural manifestation of the ripening contradictions in the sphere of education, have a significant impact on the vital activity of the educational systems themselves, the quality of their functioning and development over time. Here ripens a painful abscess in the form of clashes between the interests of national higher education systems (primarily their cultural aspect) and the interests of transnational educational corporations (the economic aspect) (Dubinina et. al., 2017; Ebzeeva & Karabulatova, 2016).

The transcultural competence of an individual is the ability for such a culture of thinking that allows individuals, in a supracultural space, to take several positions at the same time, seeing their differences, to retain each of them and to critically assess the situation. Such dynamic processes as the formation and development of active consciousness, the expansion of the linguistic picture of the world (Karabulatova & Akhmetova, 2015; Karabulatova & Polivara, 2015; Khairullina et. al., 2015) are hidden behind transculturality. The trigger mechanism of active consciousness is man's will, and the result of the thinking process will be critical awareness. In turn, social creativity includes super-situational activity, going beyond the social situation, seeking a new experience of interaction with social reality, transgression of actions, expanding and transforming the social space of the individual, flexibility in behavior and independence from social norms and stereotypes (Chichuk, 2006; Karabulatova & Polivara, 2013). Thus, transcultural competence is a substantial aspect of the process of personality development, while social creativity becomes its external manifestation.

Undoubtedly, it is the latter understanding of tolerance that is most desirable, acceptable and, most importantly, controllable by the subjects of communication in the current situation. For example, the states of the Customs Union are peace-loving countries that pursue a consistent internal policy that ensures tolerance. However, we believe that this policy should be based on the human mind. But, unless people withdraws from the inertia of consciousness to bring the "different" experience to the

point where the personal denominator is a subjective “own” vision and understanding (Karabulatova et. al., 2015), this scenario will remain only a beautifully packaged version of the development of society. Because tolerance is derived from the word “tolerate”, but, as is known, “no tolerance is limitless”, scholars pay attention to the emergence of a new form of social stratification, when society is divided horizontally into the social mainstream and socially excluded ones (Ostrovskaya et. al., 2015). The process of exclusion destroys social solidarity and displaces the excluded ones to the margins of social space, leading to the loss of links with society. It is especially alarming that the young, who enter adulthood and become subject to social reproduction, are exposed to the risk of exclusion (Karabulatova et. al., 2016). The risk of social exclusion is very high for young people from families who do not have sufficient economic, social, cultural, educational and other resources. These are, as a rule, young people from low-income families, whose parents have a low educational level, young people from rural remote areas, orphans, and people with disabilities.

## METHODS AND MATERIALS

Analysis of current trends, emerging in the theory and practice of modern humanitarian science, indicates that modern humanitarian knowledge is a conglomeration of political, economic, social, cultural interrelations (Ebzeeva & Tutova, 2012). Transcultural conflicts as a vivid example of social deviation, being a natural manifestation of the ripening contradictions in the sphere of education, have a significant impact on the vital activity of the educational systems themselves, the quality of their functioning and development over time.

Materials for the identification of the problem and the present study are publications available to the general public in different social networks, targeting different social groups (Facebook, Vkontakte, Odnoklassniki (*Classmates*)). In addition, the online dictionary of youth slang, which is constantly updated and enriched with new examples, was analyzed. Examples were extracted by continuous sampling. As a rule, we focused our attention on discussing specific topics that are intended for all participants. Such speech is close in its characteristics to real colloquial speech, allowing to see lexico-semantic shifts in the meanings of words, new interference processes, and, in general, those changes that occur in the linguistic space of the language personality as such. For example, the group “Dictionary of Youth Slang” in the “Vkontakte” social network has 367 participants from Moscow, St. Petersburg, Ekaterinburg, Novosibirsk, Krasnodar, Tyumen, Orenburg, Cherepovets and other Russian cities. It should be noted that in this group there are Russian-speaking young users from the Ukraine (Kiev, Donetsk, Zhmerinka, Zhitomir, Vinnitsa). Thus, we can talk about the existence of a common linguistic space of Russia and the Ukraine, despite the political agiotage surrounding Russian-Ukrainian relations. It is gratifying that the participants of this group try

to indicate the etymology of the word, as well as examples of use, fixation (range) of the word. In some cases, etymology is unjustified, as a rule, this is due to the low-dialect words of the Russian language, which have changed their semantics in the youth environment. However, these cases are interesting as examples of folk etymology of the word. As a rule, the words recorded in this dictionary are formed from English and/or other foreign words, such as: *corschik* “rocker” from the English “core”; the verb *kavaitnya*, from the Japanese 可愛い (*kawaii*) “sweet, lovely” in connection with the spread of Japanese anime, etc. It should be noted that if the Vkontakte network is targeted at the youth segment, the Facebook network has many more users representing different social and age strata of the society (Karabulatova et. al., 2017).

In a world filled with economic and political crises, terrorism, social, technological and natural disasters, participants in the communicative process are unprotected in the face of new contradictions that are independent in relation to them. Consequently, the management of conflicts in education should be based on an understanding of the goals of the functioning of the institution of education.

## RESULTS

The transcultural linguistic personality has a kind of “navigation system” that allows an individual, in a supracultural space, to overcome the subjectivity of evaluating “one’s own” and “the other”, seeing their differences, holding each of them and taking an individual position in the dialogue of cultures.

In our opinion, the transcultural language personality is a unique phenomenon of the transformed linguistic space of the language personality under the influence of globalization and migration processes. Such a person successfully uses language tools from other languages in communication to optimize language communication, which is expressed in strengthening expressiveness of impact and language economy.

Ideal social communication is a free flow of complete, accurate, verifiable and completed information about social processes and phenomena that are associated with the basic civilizational and cultural values of a given society, democratic principles of development and fundamental human rights (Chuev et. al., 2016). It is associated with a purposeful transfer and selective reception of information, without which the movement of social progress and the formation of civilizational cultural society is impossible. IT-penetration of everyday life and the emergence of a new communication field of human existence inevitably makes its mark on the person’s life world (Karabulatova, 2016). Today, under the influence of the electronic information discourse, there is a change in behavioral standards and value orientations of the individual.

Thus, the structure of the transcultural language personality includes: (1) the first native language; (2) the state language of the country; (3) the state language of the

region-subject of the federation (for example, Tatar in the Tatarstan of the Russian Federation, Slovenian in Carinthia of Austria); (4) the language of the confession (for example, Arabic for Islamic peoples); (5) the recognized world language (or two or three of them) for international communication (as a rule, English holds the first place); (6) one or more of the foreign languages, conditioned by professional and/or other interests (Japanese - for anime followers, Italian - for professional classical musicians). We believe that the further development of the transcultural language personality in the electronic-digital format of modern society will lead to the strengthening of the role and place of the creolized component. Today we can already state the activation of the meme as a socio-cultural phenomenon in the modern community.

A transcultural language personality can have both a positive identity (for example, an elite type of bilingual writers) and a negative identity (for example, the type of illegal guest-burglars). In both cases, the representation of the components will significantly differ from each other.

## DISCUSSION

Among the tendencies forming fundamentally new characteristics of the modern world order, there is, undoubtedly, the development and widespread dissemination of communication conflicts in the context of transculture. Transculture acts as a new episteme in the context of globalization. According to M. Fuko, the founder of the concept of the “Archeology of Knowledge”, the episteme is a collection of objective categories, some historical cognitive *a priori*, which in turn determine the possibilities of opinions, theories, sciences in different historical periods in a wide field of social sciences. the notion of the “paradigm” of T. Koon is close to the concept of “episteme”, but in a narrower sense, as applied to scholarly studies. Thus, epistemologically transculture is a comprehension of the diversity of poly-linguistics, polyethnicity, multiculturalism, where the whole multiplicity meets, interacts, but does not merge, retaining its right to “opacity”.

Communicative progress influences the formation of all aspects of the life of a person, society, the state and becomes one of the most urgent problems of the society, since a multipolar human life activity is inconceivable without risky, conflict situations (Karabulatova, 2013). The prerequisite for distinguishing the transcultural language personality has become the isolation of the Eurasian linguistic personality in the post-Soviet space (Gultyayev, Koishe & Karabulatova, 2013; Karabulatova & Koishe, 2013). Authors have begun to consider the variability of the Eurasian linguistic personality, primarily in the context of border migration (Karabulatova, Koyche & Gultyayev, 2013; Karabulatova, Sayfulina & Akhmetova, 2013). Quite successful attempts are made in the study of the language personality of the bilingual writer, which, in our opinion, is a positive example of a transcultural language

personality of an elitist type (Kozhevnikova, 2016; Lomakina, 2017; Ostrovskaya et. al., 2015).

Here is what K.I. Chukovsky wrote about this at the very beginning of the twentieth century: “Today I was reading New York’s *The Nation* ... and London’s *The Nation and Athenaeum* ... I was reading ecstatically: what cultural style, what universal breadth of interests. <...> And most importantly: all parts of the world have come closer: the English are writing about the French, the French are responding, intervening - all nations are tightly intertwined, civilization is becoming broader, more united”.

The researchers also raise the issue of the specifics of communication between the modern language personality and the state in the context of the choice of linguistic means and strategies (Kiselev & Shilina, 2017), since managerial discourse significantly influences the linguistic life of the society also due to the fact that the management goes digital (the so-called “e-government”).

We can not disagree with Yu.N. Karaulov that “out of all the variety of generalized utterances, aphorisms, winged expressions, every language personality chooses, *appropriates* precisely those that ... express “the eternal”, unshakable for them truths, largely reflecting, and hence determining their life credo, their vital dominant” (Karaulov, 2010).

At the same time, we have to state that the interaction of these strata within the transcultural language personality is not considered in the aggregate, but only fragmentarily, which creates the illusion of the absence of transculture as such.

## CONCLUSION

Lack of stable essences, fast information renewal, obsolescence of knowledge, provocative discourses on ethno-racial, religious, gender themes and other features of the new reality push the person to search for more and more new social identities. Today, it has become vital that the young have the knowledge and ability to find their place in this diverse reality. The result of this search is the formation of a transcultural language personality.

The results of our research allow us to conclude that a modern person, in conditions of a real dialogue of cultures, demonstrates the real work of the mechanisms of transformation and decoding of attitudes, views of the linguistic space of the language personality of the transcultural type.

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