

PHILOSOPHICAL ANTHROPOLOGY, PHILOSOPHY OF CULTURE



UDC 81:316.7

<https://doi.org/10.23947/2414-1143-2023-33-1-32-37>

Language in the System of Cultural and Historical Formation of Personality

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Abstract

Introduction. Language refers to the elements of culture. This is a socio-historical product that reflects culture, the system of social relations, traditions, ethnic history which as a special form of culture materializes spiritual culture. The dialectical connection between language and society lies in the fact that, having arisen as a historical necessity, language meets the requirements set for it by society, reflects its state. Each language is a means of expressing a particular culture. Language represents for those who own it the very existence of a certain culture, its living development, its continuity from generation to generation. Language has its own surroundings. The people who speak it belong to some race (or several races), that is, to such a group of mankind that differs in its physical properties from other groups. Language does not exist outside of culture, outside the socially inherited totality of practical skills and ideas that characterize lifestyle.

Keywords: culture, society, personality, ethnicity, consciousness, memory, thinking, cultural forms of behaviour, ethnic community, ethnocultural values.

For citation. Dontsov A. V., Andreeva E. A. Language in the System of Cultural and Historical Formation of Personality / A. V. Dontsov, E. A. Andreeva // Scientific Almanac of Black Sea Region Countries. — 2023. — Vol. 33. No. 1. — pp. 32–37. <https://doi.org/10.23947/2414-1143-2023-33-1-32-37>

Язык в системе культурно-исторического формирования личности

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Аннотация

Введение. Язык относится к элементам культуры. Это общественно-исторический продукт, в котором находят отражение культура, система социальных отношений, традиции, этническая история как особая форма культуры материализует духовную культуру. Диалектическая связь языка и общества заключается в том, что, возникнув как историческая необходимость, язык отвечает требованиям, предъявляемым ему обществом, отражает его состояние. Каждый язык является средством выражения определенной культуры. Язык представляет для тех, кто им владеет, само существование определенной культуры, ее живое развитие, ее преемственность от поколения к поколению. У языка есть свое окружение. Народ, на нем говорящий, принадлежит к какой-то расе (или нескольким

расам), то есть к такой группе человечества, которая своими физическими свойствами отличается от прочих групп. Язык не существует вне культуры, вне социально унаследованной совокупности практических навыков и идей, характеризующих образ жизни.

Ключевые слова: культура, общество, личность, этнос, сознание, память, мышление, культурные формы поведения, этническая общность, этнокультурные ценности.

Для цитирования. Донцов А. В., Андреева Е. А. Язык в системе культурно-исторического формирования личности / А. В. Донцов, Е. А. Андреева // Научный альманах стран Причерноморья. — 2023. — Т. 33. № 1. — С. 32–37. <https://doi.org/10.23947/2414-1143-2023-33-1-32-37>

Introduction. Language influences the scientific study of culture. Language is closely related to culture, expresses it, it is a mandatory prerequisite for the development of culture as a whole, it forms an important part of the people's culture living at a certain time and place.

The ethnolinguoculturological approach is characterized by a holistic, parity and systemic consideration of ethnoculture and language as a collection of units has as its subject ethnic forms of personality, reproduced in the system of language communication and based on ethnocultural values of a specific historical society, and justifies the integrative description of language and ethnoculture. Language acts as a realized internal form of expression of culture as non-linguistic content of a substantive and conceptual nature, and culture as a process of human mastery of reality and as a factor affecting the development of human society is directly influenced by the language, providing... "development of a positive attitude to cultural differences" [2, pp. 7–10].

Materials and Methods. The study was conducted on the material of scientific articles of the sociocultural orientation of modern Russian scientists. Thanks to the use of the analysis method, as well as the use of descriptive and dialectical methods of the scientific study, the role of language in the culture of the people, consciousness and behaviour of an individual person is determined.

Results. The functions of language in relation to culture (expression, symbolism and representation of this culture) make it the most important factor in the formation of ethnocultural identity. Language has the ability to influence the formation and development of ethnoculture, which strives for its absolute uniqueness. Language is an art, an immense art, or rather, a combination of all the arts. In fact, it is a reproduction of all the impressions that nature has made in its entire volume on human. It is organically connected with culture, religion, history, psychology, mentality of the people – the native speaker of this language. Languages and cultures of ethnic groups are considered as components of the spiritual culture of mankind, since the ethnic image recorded in them carries features common to all languages and cultures, understood and described in different ways. Language is a spiritual-blood unity that creates its own culture, ideal values, the basis of cultural perception, and it is an exponent and keeper of ethnocultural values in general and specific features. Considering linguistic and ethnic identity as two important social functions and goals, we can say with even greater reason that it is the language that forms the ethnic identity itself. Language functioning in any linguo-cultural community is designed to meet all the ethnocultural needs of its members, and they in turn have the ability to influence the language to meet their basic needs.

Tools designed to regulate a person's mental processes and behaviour are especially distinguished among all cultural acquisitions, that is, various means and methods (technologies) that a person learns and focuses on himself in order to influence his own mental functions. Cultural instruments are language, writing, traditions, patterns of behaviour recorded in works of art, systems of scientific concepts, ways of developing memory and thinking, means of enhancing power of movement or perception in humans. These include all semiotic systems, intellectual techniques and procedures of the media, mental operations and structures, models of intellectual activity. All of them, being an extension of a human, expand and strengthen his abilities. Language immanently contains a hidden model of realities and psychological techniques, in particular an increase in memory capacity, which contributes to a change in the connections between memory and thinking.

The individual, assimilating written speech, adapts for the purpose of individual application the psychological technique contained in a specific culture, that is, the process of creating cultural forms of behaviour takes place. Writing does not come down to a simple transcription of the spoken word; as an important social and cultural phenomenon, it causes profound changes in behaviour, forms of communication and ways of thinking.

Language and writing underlie the process of transferring accumulated phylogenetic experience by the previous generations, which provides an individual in ontogenesis with the conditions for his formation and adaptation to the conditions of a constantly changing ethno-socio-cultural environment on a genetic basis. In the process of ontogenetic development of the personality, the manifestation and use of elements encoded in writing at various stages of its phylogenetic development takes place. Writing system and book culture have a profound impact on the functioning of

perception, memory and thinking. The linguistic life of the ethnic group is formed, preserved and developed thanks to the traditional writing system and the education system that teaches in its native language and is the centre for the formation of ethnoculture and mentality. The desire of the ethnic group to ensure ethnolinguistic continuity in the study of written and oral heritage, traditions, customs, the right to transfer their cultural heritage, and above all, their language to other generations, is mainly associated with the desire for ethnic identity.

One of the aspects of personal development mechanism is the intervention of consciousness in the spontaneous flow of the individual's experiences, which is associated with a peculiar verbalization of sensual experience, with its expression in a word. Being a complex sign system, language can be a means of transmitting, storing, using and transforming information, constitutes a dialectical unity with thinking, which, in turn, reflects the dynamic process of reality perception by the person and it forms knowledge. Sign systems are a product of sociocultural development, and are not created by each individual in his interaction with nature. They become individual, that is, internal to the functioning of each personality, precisely due to the interiorization process. The sign is a means originally used for social purposes, it defines "the need to consider... the disposition of social structures" [1, pp. 168–177], which allows one person to influence others, and only later the sign becomes a means of influencing itself.

According to the theory of linguistic relativity, language is only a reflection of objective reality, the structure of language and the systemic semantics of its units correlate with the structure of thinking and the way of knowledge of the external world in a particular ethnic group. The interconnection between language and thinking consists in the dynamic deployment of the principled position: a person (individuality) surrounded by the ethnic language (thinking), in his attitude to transformative activity, that is the transformation of nature. Language is not only the most important means of thinking, cognition, communication and expression of thought, the means of introducing to culture, the origins of its people, but also the means of accumulating the content of culture. Culture can be defined as what a given society does and thinks. Language is how they think. The content of language is inextricably linked to culture. The more a person understands the culture of language being studied, the richer the models of the world that correspond to him become. Language or speech of a person reflects different worldviews and moods of both individuals and entire human groups. Therefore, we have the right to consider language to be a special knowledge; that is, third knowledge, linguistic knowledge is accepted, next to two others – with intuitive, contemplative, direct and scientific knowledge, theoretical one. In each language, it is possible to distinguish and determine layers and vestiges of different worldviews, following each other in chronological order or reflecting various aspects of the phenomena of nature or social life (religious, metaphysical, public, legal, natural-historical layers). In close connection with thinking, language can act on it either accelerating or slowing, or reinforcing, or suppressing. Some phonic formations reflect the physical relations of the whole world or the social relations of mankind.

The right to use the native language is one of the fundamental rights of every person. Language rights of ethnic minorities are embodied in legal resolutions, the Declarations of the International Symposium on Human Rights and Cultural Rights are set out in special documents and resolutions on languages and cultures of ethnic minorities. Every people has the right to express themselves in their own language without any restrictions. Language rights constitute a whole with the rights to recognition of ethnoculture equal to others, the rights to preserve ethnocultural identity are confirmed where the only answer to linguistic diversity was a system of views and ideas based on the principle of dominance or exception.

The term "mother tongue (native language)" is generated by the conditions of a monolingual family, in which mother is usually the primary source of the primary ethnocultural adaptation of the child. The definition of "mother tongue" includes signs of belonging to a specific historical community of people and is used to determine changing phenomena of reality, often being an abstract, conditional concept. The native language is the basis, material carrier of this ethnoculture. It is understood as the first means of transmitting ideas about the realities that exist in society, and through the word-forming stages of the thought process, these ideas become integral personal features of all individuals and, therefore, of the nation, because the native language determined their psyche by association with their deepest emotions, which in their totality form the basis of the ethnos. With the development of activity and the native

language, the formation and development of ethnocultural features take place.

A special role in ethnocultural determination belongs to the ethnic language, which is the material carrier of this ethnoculture, which forms an integral cultural system, which determines the functioning of all components of the ethnocultural system and at the same time acts as the basis for the integration of its structural and functional components into ethnic integrity. The results of each generation's life remain in the language. Having mastered the native language, each new generation assigns at the same time thoughts and feelings of all previous generations. Ethnic characteristics of a person are largely reproduced in his language. The native language is the basis for the development of the personality's self-awareness, the formation of his intellect, emotional sphere, creative potential. It creates conditions to cognize the origins of its people, its traditions, customs, culture, the formation of value orientations which express the value attitude of a person to reality [4]. Ethno-religious values are also relevant [5, pp. 70–72; 9].

Language is the main indicator of personal and national identity, the basis for the development of intellect, the emotional sphere, the creative potential, the guarantee of interethnic education of young people, which, without relying on their native language, becomes anti-national, devoid of any meaning.

In studies of language and culture interaction problems, personality, which is the focus of their interconnection, is revealed as a language personality. A characteristic linguistic personality, fixed in stable linguistic means, is an indispensable part of it. A linguistic personality is a personality expressed in language (texts) and through language, a personality reconstructed in its main features on the basis of linguistic means. Ethnoculture involves possession not only of the language code, but also of knowledge and norms of the ethnic community culture, it is manifested in the text as a product of speech activity in the forms of oral and written speech of a certain ethnic group. A person as a representative of an ethnic group learns characteristic texts that are ethnolinguoculturological markers. The close interconnection between language and culture involves possession not only of the language code, but also of knowledge and norms of the ethnic culture. The phenomenon of culture and linguistic personality is explained by many circumstances of the ethnocultural processes development. Ethnoculture as a correlate of language and personality, as an ultimate generalization of everything has an all-pervasive character and is understood in its historical value as the unity of ethnic (specific) and international (general).

The concept of ethnoculture is considered in relation to aspects of interaction with language and personality. Language, ethnos (ethnic personality) and culture are the central triad, the focus in which the most important problems of the person converge and can be solved. Language reflects reality according to the needs of the native speaker people and is as rich as it is required of it.

The subject is ethnic forms of personality's existence, reproduced in the system of language communication and based on the ethnocultural values of a specific historical society. One of the aspects of the personal development mechanism is the intervention of consciousness in the spontaneous flow of an individual's experiences, which is associated with a peculiar verbalization of sensual experience, its expression in a word. It is necessary to emphasize the objective nature of some historical form of ethnic consciousness [10, pp. 29–35], which makes it possible to identify the best personality qualities [7, pp. 15–18] in the context of “the formation of a new social reality” [8, pp. 64–68] related to “public consciousness... general cultural norms and values” [6, pp. 6–12]. The development of the ability to communicate in the native language is inseparable from the development of the personality. Being, on the one hand, applied to society and its culture and, on the other, included in the system of a certain ethnic language, the category of personality turns out to be the focus of all the most important conceptual characteristics of ethnoculture, it is the main one in revealing the dialectics of the development of ethnoculture and language. The main features of the ethnic personality are actually manifested at the linguistic level of public consciousness, that is, they determine the semantic satiation of vocabulary, phraseology and the field of philology studying aphorisms. Culture can be represented as an effective model of communication, that is why it is advisable to interpret its objects as functionally related to the names of an ethnic person.

Languages and cultures of ethnic groups are components of a certain combination of spiritual culture of mankind, since the ethnic image fixed in them, although structured in its own way, at the same time carries features common to all languages and cultures, understood and described in different ways. The close interconnection between language and culture, language and reality, implies possession not only of the language code, but also of knowledge and norms of the ethnic community culture. The integrating function of language and its associated ethnoculture comes down to three main problems. Firstly, each language expresses culture associated with it more fully than other languages. Characteristic objects of everyday life, customs, interests, values and beliefs of the people easily and naturally find their exact definitions in the native language which cannot always be found equivalent in other languages. Secondly, each language symbolizes the culture associated with it more fully than other languages. Any language represents the associated culture of native speakers of that language. Language is the thinnest and most sensitive symbol system of all human-made systems. Language represents for those who know it the very existence of a certain culture, its living development, its continuity from generation to generation. Symbolism of this kind especially means a lot to national minorities, since they do not have many other symbols of their national essence. This is a kind of public recognition of this language by those who use other systems of language symbols. Thirdly, each language represents culture associated with it more fully than other languages. Language not only expresses and symbolizes the culture associated with it, but it is also an integral part of it. Culture is largely realized through the language. Legal norms and religious representations [3, pp. 45–49] are not just the language environment of this culture, they are, first of all, language itself in its identity. No matter which moment of culture development is considered, a complete idea of it cannot be obtained, except through the language associated with it. In the broad sense, preserving a language is not enough to preserve a culture, but preserving a culture without preserving its language is generally impossible.

Discussion and Conclusions. Much in the language is due to the peculiarities of the language functioning, the contact with other languages. The problems of language, culture and personality are at the centre, since spiritual communication of people, understanding and cooperation of peoples begins with culture, and the dialogue of cultures is actualized in the communication of personalities. A person striving for his absolute uniqueness cannot do without communication, dialogue (dialogue of cultures). Being one of the signs of ethnos, its social interaction, language is the main form of expression and existence of ethnic culture.

Language should be developed so that it can be spoken and written about history, politics, culture and science. Language is not just a means of speaking about politics, it is our politics. The importance of mastering native languages is recognized, they are a means not only of communication, but also of introducing their people to the culture, the formation of a single ethnic worldview, the element of the central cultural theme of the ethnic group (ethnic constant). Language proficiency is not only the ability to do with the everyday colloquial minimum vocabulary. The return of obsolete terms, the study of subethnic dialects is necessary. So that the native language will become really an apparatus of real thinking and actions, the formation of a single ethnic worldview, it is necessary to know the constructions of phrases and semantic constructions, at least at the initial (but integral) level to use concepts and terms.

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Submitted for publication 11.01.2023.

Submitted after peer review 30.01.2023.

Accepted for publication 30.01.2023.

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Conflict of interest statement

The authors do not have any conflict of interest.

All authors have read and approved the final manuscript.