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INTERACTION OF SUBJECTIVE AND OBJECTIVE LANGUAGE SYSTEMS IN THE PROCESS OF GLOBALIZATION AND DEGLOBALIZATION OF LANGUAGES

ВЗАИМОДЕЙСТВИЕ СУБЪЕКТИВНЫХ И ОБЪЕКТИВНЫХ ЯЗЫКОВЫХ СИСТЕМ В ПРОЦЕССЕ ГЛОБАЛИЗАЦИИ И ДЕГЛОБАЛИЗАЦИИ ЯЗЫКОВ

Abstract:

The article is devoted to the problem of researching the ways and dangers of linguistic globalization as a possibility of creating and forming a single globalized language, capable of ousting the rest of the world's languages from the socio-anthropological space. The presented research is a continuation of the study of the interaction of an objective language – a metalanguage, recognized by all its speakers, and a multitude of subjective languages – individual subjective linguistic ideas about the world, into which the language breaks up, functioning in the socio-anthropological space. The study showed that the interaction of the universal metaphor of the language system and its many unique variants gives rise, on one hand, to centrism, caused by the desire of the language to be understood by all its speakers, and on the other hand, polycentrism - the formation of many centers within one system (subsystems of the system), which due to the behavior of the language as a dissipative system. It is centrism in the interaction of these processes that realizes the tendency of the language to globalize it. In the course of the study, it was revealed that the use of uniform, integrated by society, standardized language stereotypes and patterns threaten the programming of people for depersonalization and is fraught with "the dangers of cultural and linguistic unification." However, according to the author, the process of centrism as a method of globalization of one language cannot

be fully realized, since simultaneously with centrism, the processes of polycentrism, conditioned by the manifestation of the author's principle, operate in the language. The opposition of centrism and polycentrism brings an objective language and a diverse set of subjective languages into collision, giving rise to adaptive diversity within one globalized language. In conclusion, the study concluded that the processes of globalization are inevitably accompanied by the processes of de-globalization, when one has to talk about the mechanisms that prevent the emergence of a common, maximally globalized language as a universal supranational semiotic code. Apparently, the final result of globalization is impossible, since the globalization of a language is an endless process: an objective language is forced to constantly absorb many subjective languages, while simultaneously disintegrating into these languages. In general, linguistic globalization and deglobalization are natural processes in the development of a particular language system, since they are conditioned by the specifics of human thinking arising from its contradictions.

Keywords: globalization and deglobalization of language; mechanisms of linguistic centrism and polycentrism, interaction between objective and subjective languages.

Аннотация:

Статья посвящена проблеме исследования путей и опасностей языковой глобализации как возможности создания и формирования единого глобализованного языка, способного вытеснить остальные языки мира из социально-антропологического пространства. Представленное исследование является продолжением изучения взаимодействия объективного языка – метаязыка, узнаваемого всеми его носителями, и множества субъективных языков – индивидуальных субъектных языковых представлений о мире, на которые язык распадается, функционируя в социально-антропологическом пространстве. Исследование показало, что взаимодействие универсальной метаформы языковой системы и множества его уникальных вариантов порождает, с одной стороны центризм, вызванный стремлением языка быть понятным всем его носителям, а с другой стороны, полицентризм – формирование множества центров в рамках одной системы (подсистем системы), что обусловлено поведением языка как диссипативной системы. Именно центризм во взаимодействии этих процессов реализует тенденцию языка к его глобализации. В ходе исследования было выявлено, что использование единых интегрированных обществом стандартизированных языковых стереотипов и шаблонов грозит программированием людей на обезличивание и чревато «опасностями культурной и языковой унификации». Однако, по мнению автора, в полной степени процесс центризма как способа глобализации одного языка осуществиться не может, поскольку одновременно с центризмом в языке действуют процессы полицентризма, обусловленные проявлением авторского начала. Противостояние центризма и полицентризма приводит в столкновение объективный язык и разнообразное множество субъективных языков, порождая адаптивное разнообразие в пределах одного глобализованного языка. В заключение исследования был сделан вывод, что процессы глобализации неизбежно сопровождаются процессами деглобализации, когда приходится говорить о механизмах, которые препятствуют появлению общего, максимально глобализованного языка как универсального наднационального семиотического кода. По всей видимости, конечный результат глобализации невозможен, поскольку глобализация языка – процесс бесконечный: объективный язык вынужден постоянно впитывать множество субъективных языков, одновременно распадаясь на эти языки. В целом языковая глобализация и деглобализация являются естественными процессами в развитии той или иной языковой системы, поскольку обусловлены спецификой человеческого мышления, вытекающей из его противоречия.

Ключевые слова: глобализация и деглобализация языка; механизмы языкового центризма и полицентризма, взаимодействие объективного и субъективного языков.

Introduction. Globalization is one of the most actively discussed by sociologists, historians and philosophers of modern problems of mankind - the problem of culture and civilization. Being connected with the life of society, it is one of the fundamental problems of society. The problem of globalization has an anthropological character, and its study reaches an interdisciplinary level [1-3].

One of the aspects of the life of society is linguistic activity carried out through the use of the means of language, which in its own nature has become an unprecedented means of communication. But language is much more than a means of communication, language is a way of expressing the thinking of each individual person, a way of knowing the world and presenting knowledge about the world. Linguistic activity is a very important sphere of human activity, since "all thinking, the entire culture of a particular linguistic community is transmitted through language" [4]. That is why research and preservation of languages should not be neglected: to research and preserve languages is to explore and preserve communities, their history and culture, their diversity.

Formulation of the problem. The leading process of modernity is globalization, within which the architecture of the new world is being created. A significant part of the world's population is involved in a new information reality that has united and held together individual regions of the planet. As a result of the emerging global information environment, the world is becoming unprecedentedly close, transparent and accessible. Scientists talk about the communication convergence of people and the information openness of the world. Modern informatization processes, the spread of telecommunications and computer technologies in all areas of human life, integration processes in the political and economic sphere make it possible to talk about the creation of a collective intelligence of mankind to manage world processes and solve world problems based on the common interests of survival and development of civilization. This inevitably leads to the accumulation of prerequisites for content-value changes within cultures and, possibly, to a reassessment of such established concepts.

In the current conditions of linguistic globalization, it is necessary to identify the mechanisms of language development. The study of evolutionary changes in the field of language in the history of mankind will make it possible to predict the prospects for the further development of languages and, to a certain extent, stabilize the world linguistic situation. To solve such a complex issue, a comprehensive analysis of the linguistic situation and the search for adequate answers and solutions to the question of the activities of a person and society in relation to language are required.

"The problems of communication, and in particular international ones, are among the permanent objects of research in the humanities, and at the present stage, the problems of studying communication processes and transcultural contacts in a single cultural and pragmatic space belong to the list of urgent global problems of mankind" [5], according to many scientists, that is why studies of the processes and mechanisms of the globalization of languages should be associated not only with determining the possibility or impossibility of forming a single common global language that can displace other languages of the world from the socio-anthropological space, but also the threats accompanying possible linguistic globalization, based on the spread in international communication, primarily of the English language [6-11].

The purpose of this article is to consider the interaction of an objective supra-individual language and subjective individual languages in terms of the likelihood of the formation of a single globalized language in the future, capable of covering the entire socio-anthropological space, as well as identifying the dangers associated with linguistic globalization.

The problem of globalization in the linguistic space. Language is a product of a person, and therefore the problem of globalization that has engulfed humanity could not but affect the linguistic space, in which both individual person and society as a whole exist. Modern researchers note the desire to occupy the leading positions of several languages in the world. Among the leaders are English, Spanish, German and some other languages. However, the globalization of some languages

leads to the fact that many other languages are beginning to lose ground and disappear from the face of the planet. Scientists constantly keep statistics of the number of speakers of the world's languages and the spread of languages in the world. Thus, in the UNESCO Atlas of the World's Languages in Danger, 2473 languages are noted as endangered [12]. The area of distribution of languages is also uneven: the share of African and Asian languages accounts for almost 32%, the languages of South and North America make up 15%, and the languages of the Pacific basin - 18%. The European continent represents only 3% of all languages in the world [13]. Languages are now dying in large numbers, and many of them are practically in front of linguists. Out of more than seven thousand languages of the planet in a hundred years, according to scientists, according to different forecasts, two hundred to six hundred languages will remain, and in general, "at the level of national languages, one can note a frightening rate of reduction in their number" [14]. The historical reasons for this process, undoubtedly, at different times were different, but, if in the early stages of human existence, materially expressed factors played a huge role (the death of the language as a result of the destruction of the nation during military conquest, cataclysms, epidemics, etc.) , then now in the first place would be the intangible factor - the general trend of globalization: "The growth of the information society makes possible such methods of global communication, which were unimaginable only a decade ago" [15]. And, according to many scientists, the English language is currently the main threat to the existence of other languages in the world - "the world moves into English" [16]. The updating of English is due to the fact that «English is not simply distributed, but distributed by satisfying the interests of non-speakers of the language» [17, p. 19] and personal contacts «are made between non-speakers of the language, who thereby participate in its development, adjusting it to their socio-cultural needs» [18, p. 202].

The opinions of linguistic scientists on the issues of linguistic globalization differ. However, scientists rather condemn this tendency: "I myself tend to paint a gloomy picture - a triumph of stupidity when everyone speaks only English. But this, of course, is still a rhetorical exaggeration" [19]. As a result, scientists paint terrible pictures in which society is monolingual and nationless. True, not all scientists agree that the loss of language is a tragedy: "Solch eine Analogie zu ziehen, hält Ammon dagegen für falsch. Anders als Stolz, Mosel und Paulwitz betrachtet der Germanist das Sprachensterben nicht als eine Tragödie. Er versteht es, wenn Sprachen außer Gebrauch kommen, weil andere Sprachen sich etwa zum Beispiel wegen ihrer Sprecherzahl für die Kommunikation besser eignen" [20]. However, this provision is questionable, as "diversity has the potential for adaptation. Uniformity, on the other hand, can pose a threat to a given species, characterized by a lack of flexibility and adaptability. Linguistic and biological diversity ... are inseparable. The disappearance of languages and cultures preserves the possibility of their mutual enrichment and the emergence of human intellectual achievements. From the point of view of ecology, the most powerful are those ecosystems that are distinguished by the greatest diversity. In other words, their sustainability is directly related to diversity, which is of great importance for long-term survival, "and also" linguistic and cultural diversity maximizes the chances for successful performance and human adaptability " [21]. This means that the consolidation of some languages and the disappearance of others are natural processes. However, the artificial tendency to give preference to one language and the rejection of other languages creates a situation of lack of linguistic diversity and, as a consequence, linguistic choice. Consequently, "... we must definitely strive to preserve disappearing languages, because their structures and grammatical structure - often bizarre - show how diverse human thinking can be" [22].

But globalization manifests itself not only in terms of crowding out other languages by some languages, it also manifests itself in the global consolidation of a language, the formation of a globalized language that absorbs the linguistic space. And, as in the case of a multicomponent linguistic situation, within one linguistic system, an important factor in its globalization is the diversity of its elements and capabilities.

Indeed, the richness of a language is determined by its diversity. In turn, the richness of the language determines its use in various fields and ensures its poly-functionality. Language must constantly evolve, producing new forms of its realization. Lack of development of the language system leads to its death. The death of language does not occur through degradation and involution, language dies as a result of stagnation and obliviousness. The language that dies, is the one that does not have time to develop together with a person and ceases to realize the constant needs of a person in a new way and in more detail to cognize and describe the world.

Scientists are puzzled by the processes of globalization facing humanity. However, few scholars dealing with the issues of globalization in the field of linguistics think that the idea itself, as well as the process of the formation of the literary language and the state language as a social order, is the first step towards linguistic globalization, which can have a natural and artificial path of deployment.

From individualization to globalization. Language "represents an unreal but conceivable unity", and in general "in the thinking of each person, language is presented as a specific structure, a model consisting of separate elements interconnected by different relationships" [23, p. 198]. Consequently, every person - a native speaker of the language, due to the individuality of his thinking, has unique ideas about the world and the correspondence of the phenomena and objects of the world to the oral and written signs that make up the language. The realization of the possibilities of the language system, caused by individual linguistic activity and fixed for individual speech behavior, forms the recognition of the linguistic personality and expresses the author's principle. Individual ideas about the world are conditioned by the subjective and, therefore, subjective vision of the world, which, of course, is reflected on the language that a person uses to convey his feelings and thoughts. As a result, an individual form of the language (private language) is formed - a subjective language.

However, the difference between subjective languages inevitably leads to the fact that in the process of communication there is a misunderstanding between people as a result of the mismatch of the language codes of the subjects of speech. Exactly in this moment, the need for the coincidence of subjective languages is actualized. The coincidence is achieved due to conventionalization - that is, the agreement of people with each other. Conventionalization is a natural process that presupposes the adoption of a linguistic unit by other people as a result of its recognition and use in speech. The "exchange" of linguistic units leads to an escalation, which leads to the formation of such a circle of units that become recognizable by all native speakers. In this case, we can talk about the formation of an objective language: "A lot of subjective linguistic pictures of the world and subjective languages form an objective linguistic picture of the world and an objective language, which is mainly national" [24, p. 215]. An increasing number of its participants are involved in the new linguistic situation - native speakers of the language, using it as their native language, and speaking this language.

Artificial globalization. In the future, the convenience of using universal units leads to the realization that it is very important for society to have a universal form of language (universal language). The first attempts to codify and standardize the language are being made: "The codified and conventional model is an objective language, and many individual ideas about the language are subjective languages" [25, p. 198].

As a result, koine is formed - a form of language that is understandable to everyone. It is the basis of the literary language. The literary language is a standardized, normalized and codified form of the national language, enshrined as a result of conventionalization in regulations and approved by scientists and the state. National identification, along with genetic affiliation, etc., is also associated with linguistic identification. The creation of a literary language is always associated with a national idea, within the framework of which attempts are made to consolidate the nation. And if the formation of koine is a natural process, then the formation of a literary language is an artificial process.

It is here that the growth of the globalization process should be noted. The desire to unite the nation with the help of language is increasing. To the speech of all people speaking this language, overestimated and even, perhaps, high requirements are imposed, since the literary form of the language took shape in the subjective languages of writers, distinguished by their precedent proficiency in the language. All people using the language cannot reach this level, and, quite naturally, most native speakers remain at an intermediate level of proficiency, which makes it possible not to fully master literary works.

The creation of a literary and state form of a language requires the standardization of its units, and in this respect, artificial globalization of the language is always associated with standardization. At the same time, natural standardization reflects the needs of the entire society, and artificial standardization reflects the needs of the scientific community and the state. In the case when the artificial standardization of the language begins to restrain the natural development of the language system, there is a confrontation between the artificial and natural processes of standardization and, as a result, scientists record the contamination of the language and the low language culture of the population. But this is only a result of the divergence of standards, the divergence of the needs of society and the requirements for language proficiency.

Centrism and polycentrism. The literary language as the highest form of the national language claims to be the state language, the function of which is to consolidate society. The desire to unify all existing forms of the language system launches the process of centering the language, forming a single language center, a core consisting of a set of language elements that will be understandable to all native speakers. Centripetal processes are being carried out, which lead to the formation of the center of the language system - that layer of vocabulary that is commonly called the core in modern science. Centrism is caused by the desire of a language to be understood by all its speakers. However, this process cannot be fully realized, since simultaneously with centrism, polycentrism processes are operating in the language, due to the manifestation of the author's principle. The formation of many centers within one system (subsystems of the system) determines the behavior of the language as a dissipative system.

In essence, it turns out that only small groups of people can reach indisputable agreements, and the larger the composition of the group, the more likely that someone will disagree, thereby violating the agreements reached. The greater the spread of the language, the more speakers it unites, but at the same time the more diverse and numerous will be its territorial and social dialects. Language is contradictory in nature, since language is a product of thinking. And a huge linguistic system, on the one hand, consists of many forms of language, and on the other, it breaks up into separate languages. It all depends solely on the point of view of the object under study.

Globalization and deglobalization. And yet, the question remains: why do people violate language norms? Of course, this largely stems from the low quality of education, personal ignorance, primitivizing needs, ignorance of the correct use of words, etc. This is due to the linguistic orientation towards the values of the poorly educated stratum of society in order to be understood. Most of the population is automatically guided by this, these native speakers constitute the average language proficiency. And only a small part of society deviates from the established norms in order to more fully express their thoughts, they bring new things into the language, something that can eventually be accepted in society and fixed in the language. Thus, changes in the language are associated with opposing and multidirectional tendencies: "to be like everyone else" and "to be more than everyone else". The majority uses the language, but the minority develops it.

Each language system has enormous potential, but only those people who are creative with the language are able to use this potential. "Language is not only what is implemented by the system, what is actual, but also what exists potentially" [26]. Revealing potential is a creative phenomenon, on which W. von Humboldt wrote about. The capabilities of the language constitute its potential, which can be realized at any period of the development of the language. Consequently, the national

form of language should be understood as the internal diversity of the language, oriented not to the fullest possible expression of people's thoughts. And in this respect, globalization, focused not on universal subordination, but on universal inclusion, can become not an obstacle, but an opportunity.

Humanity is inspired by the idea of creating a universal means of communication - a language that will be understood by all people on the planet. The idea is delightful, but utopian. The creation of a normalized form of language is an attempt to stabilize the language, which in many ways slows down the natural course of its development. Deprived of creativity, it will lose its vitality. The survival of the language is in the variety of its forms, from which you can choose the optimal path of development.

Thus, linguistic globalization is undoubtedly an inevitability in the fate of a language. The enlargement of the language leads it to the path of expansion, while the localization of the language can lead to stagnation of the language system and, as a result, to its destruction. On the other hand, the absolutely complete recognition of the language and its absolutely precise application will have the same effect, since the absolute stability of the language will inevitably lead to the stagnation of the language system. The destabilization of the language system keeps the language in good shape, forcing it to constantly overcome the state of entropy that occurs in the language system.

Anthropological crisis and perspectives of language. Language globalization is a process during which all forms of the language system are transformed into a single global language system. A language that is developing along the path of globalization certainly has a number of advantages over other languages. It is multifunctional and serves various spheres of human activity, national and state borders are open to it, it is mobile and is rapidly developing due to the inclusion of an increasing number of native speakers and their subjective languages. Globalization is accompanied by an increase in the use of the language, a decrease in barriers to learning and even appropriation, an increase in interaction and interdependence with other languages. All this determines the vitality of the language. However, as Joseph Stiglitz said, "globalization is not only income, but also taxes" [27]. And this means that globalization, like all other processes, along with undoubted advantages, also has a number of significant disadvantages.

Firstly, the globalization of language brings humanity closer to an anthropological language crisis. This is due to the uncontrolled expansion of the volume of globalized languages. Globalized linguistic systems practically without restrictions include new linguistic units, that is due to the desire to maximize the coverage of the spheres of human activity. Currently, scientists find it difficult to name the exact number of words, for example, in English or in Russian. This is partly due to the fact that no one person is able to learn such a huge number of words that make up the system of any developed language. Within this aspect, the entire language system is divided for any native speaker into words that he understands and perceives, and words that he does not perceive – agnonyms (words of the native language that are not known to the native speaker) [28]. The presented situation is aggravated by the huge flow of information overwhelming a modern person. A modern person is not able to process the amount of information that is currently available to him. And in this case, the undoubted advantages of the availability of various information turn out to be significant disadvantages, since a person has limited mental resources, which in certain situations are depleted. Psychologists call the lack of work of human consciousness a global problem of our time, which can lead to an "anthropological catastrophe" [29, p. 16]. In the conditions of the expansion of the information field, replenished by humanity on an alarming scale, human thinking should work more and more productively, but at present this is impossible, since the information development of humanity is happening faster than the psychobiological development of a person.

Secondly, the use of standardized linguistic stereotypes and patterns by a single integrated society threatens the programming of people for depersonalization, fraught with "the dangers of cultural and linguistic unification" [30]. However, this will never happen, since globalization and de-globalization are conditioned by the specifics of human thinking, which, according to I. Kant,

follows from his contradiction. And the desire, on one hand, to unify communication - to create rules and norms, as well as to create linguistic stereotypes and speech stamps and follow them, is accompanied, on the other hand, by a reverse-directed process – the individualization of communication, accompanied by a violation of the prevailing stereotypes, going beyond the boundaries of a formalized language, using the means of language creatively and realizing its potential. Thus, the natural process of the so-called "globalization with a human face" is carried out [31]. But the artificially generated globalization is also ambiguous: the state, so zealously protecting the codified form of the state language, uses the works of classic writers and modern writers who continue the classical traditions as its support. However, classical literature shows a variety of language and goes far beyond the modern standardized form. In addition, literary works are written by writers who speak the language at a precedent level, not fully accessible to the average native speaker. And if the second problem has natural solutions, then scientists should seriously think about solving the first problem.

Conclusion. The globalization of language, on one hand, is inevitable, since a person living in a society, in one way or another, to be understandable, will be guided in linguistic expression by this society. On the other hand, the globalization of the language is a necessity, since it accompanies socio-political and economical processes. However, humanity is unlikely to ever see the final result of globalization, since the globalization of language and languages is an endless process: an objective language is forced to constantly absorb a multitude of subjective languages, simultaneously disintegrating into these languages. All this must also be considered from the standpoint of the existence of not only regular, but also random factors in the development of language systems, leading them both to the emergence or extinction [32, pp. 297-333], and to globalization and deglobalization.

It should also be said that, despite the existence of a need for a common language as a universal adaptive-adaptive mechanism, we see its emergence as a very distant prospect for the linguistic development of mankind. Apparently, it should be argued that there are intralinguistic mechanisms, as well as various social, biological, psychological, cultural and ethnic factors that prevent the emergence of a common, maximally globalized language as a universal supranational semiotic code. These mechanisms are based on the formation of critical thinking, which is developed in the process of creative and authentic use of a native or non-native globalized language [33], which leads it to the path of a unique existence within the thinking of a single subject - the native speaker of this language as native or non-native.

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