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Anthropocentric text typology models

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Abstract

The article presents an analysis of theoretical concepts and applied communication models. The purpose of the article is to substantiate and identify ontological features and distinctive parameters of texts of various functional and stylistic characteristics. The research methodology is oriented towards an anthropodeterministic understanding of the nature of the text and the mode of its functioning. The main results are modeling ontological parameters of the text from the position of a functional understanding of the text as a process and product of communication. The article explores relevant concepts and theories of communication and identifies invariant and variable parameters of the functioning of texts in the projection of extralinguistic variables.

Keywords: Discourse; Communication; Code model; reference; Interpretation.

Modelos de tipología de textos antropocéntricos

Resumen

El artículo presenta un análisis de conceptos teóricos y modelos de comunicación aplicada. El propósito del artículo es sustanciar e identificar características ontológicas y parámetros distintivos de

textos de varias características funcionales y estilísticas. La metodología de investigación está orientada hacia una comprensión antropodeterminista de la naturaleza del texto y el modo de su funcionamiento. Los resultados principales son modelar parámetros ontológicos del texto desde la posición de una comprensión funcional del texto como un proceso y producto de la comunicación. El artículo explora conceptos y teorías relevantes de la comunicación e identifica parámetros invariables y variables del funcionamiento de los textos en la proyección de variables extralingüísticas.

Palabras clave: Discurso; Comunicación; Modelo de código; referencia; Interpretación.

1. INTRODUCTION

The methodological guidelines and the research instrumentation of the modern paradigm of anthropocentrism, actualizing the dominant “man in the language” form a deeper and qualitatively new understanding of the processes of functioning of the language. The definition of the text and its ontological parameters becomes indicative from the point of view of changing methodological guidelines, since the paradigm of anthropocentrism determined the advancement of a number of objects and the rethinking of traditional approaches, as well as the formation of innovative branches of linguistic knowledge, which, of course, include linguistics of the text and theory of discourse. The actualization of these directions from the standpoint of the anthropocentric principle becomes the cause and effect of the creation of qualitatively new met models. The basis for such a large-scale transformation is the paradigm shift factor, since the paradigm

shift is based on the adoption of a fundamentally new ontology of the socio-psychological, human, humanitarian world.

The paradigm of anthropocentrism, focused on the tasks and range of description of the ontological properties of the language, is the basis for qualitatively new opportunities in understanding the nature of the language and the mechanism of its functioning. The interdisciplinary approach and expansionism of theoretical models that remove the reductionist restrictions allow us to understand the functioning of the language as a process integrated into a wide range of social, cultural and cognitive factors.

2. METHODOLOGY

The methodology of the study is focused on the provisions of the discourse analysis as a principle and method for a comprehensive description of communicative processes.

As research instrumentarium, theoretical communication models were used: an information-code model, an interference model, an interactional model that confirm and objectify the subjective-personal beginning of the communicative process. The methodology of the study is aimed at the synthesis of psycholinguistic, semantic, functional-pragmatic theories in the integrity and unity that reveal the ontology of discourse.

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The code model of communication builds the personal nature of the transmission of information. An important component of this model is the marking of the functions “speaker” (“sender”) and “listener” (“receiver”) as participants in communication that share a common semiotic language code. The inferential model of communication involves ranking the levels of transmitted information updated by message authors in accordance with their pragmatic strategy and agreements. The interactive model is aimed at identifying non-verbal factors that actualize communicative interaction and are mandatory for its implementation. The interactive model includes the analysis of individual interpretations that distinguish the intentions of communicants as subjective-personal systems that asymmetrically form a communicative strategy of interaction between partners. An obligatory component of this model and the methodology used in the study as a whole is the explication of the system of components of the communicative process, which defines this process as discursive interaction.

3. RESULTS and DISCUSSION

The stage of the discursive revolution in linguistics is the objectively developed and observed situation of the promotion of new metastructures that reveal the ontological properties of the language from the standpoint of expansionism, cognitivism and anthropocentrism as an updated methodological model. The linguistic paradigms shift (formal-structural, functional, cognitive) led to the delimitation of the terms “text” and “discourse”. The functional mode of text implementation actualizes its interpretation as a discourse, i.e. “a coherent text in conjunction with extralinguistic - pragmatic, sociocultural, psycholinguistic and other factors” (ARUTYUNOVA, 2002, p.136). Modern researchers note that the variability of interpretations of the discourse and the range of definition of this concept are so wide that “there is a sensation of either its exceptional formality (and even amorphism), or its functional identity to the concept of “speech” in the Saussure understanding” (ARUTYUNOVA, 2002, p. 185). As a result, despite the increased popularity and activity of research in this direction, scientists come to the conclusion that “we are still very far from creating a single holistic theory” (ARUTYUNOVA, 2002, p.186). According to I. Cheyff,

There remains the need for a model of natural discourse that combines the various cognitive and social factors responsible for the organization of the language. The discourse is versatile and the limitations of any attempts to reflect its modeling are quite obvious, reducing the

discourse to one or two dimensions (CHIEF, 1999, p.123).

However, the observed irreducibility of discourse to a single universal model does not deprive researchers of the prospect of establishing the invariant parameters of its ontology, which allows one to accumulate the existing experience of description and come closer to creating a holistic theory of discourse. The creation of such a universal model should be based on the universal invariant parameter of the ontology of text and discourse. Such a universal parameter determines the semiotic basis of text and discourse, which acts as an integral property of these objects. The correlation of text and discourse is built on the principle of semiotic correlation. A literary work has a text, it is an adequate way to manifest the external discovery of a work in culture. A literary work is inseparable from its text, but at the same time it cannot be reduced to a text as a system of signs. The concept of T. A. van Dijk gives a multi-dimensional and versatile definition of discourse as a special communicative event, as “a complex unity of language form, knowledge and action” (DJK, 1997, p.90). Modeling of communicative signs (text and discourse) seems very promising from the standpoint of establishing their common integral parameters, i.e. semiotic constants. In this regard, the symbolic concept of computer modeling of R.G. Piotrovsky and E.A. Shingareva, delimiting the two states of the sign - outside communication and during communication. “The first state excludes the addressee and represents the unity of the sign for all possible communicants. The second is focused on the addressee-interpreter” (SELIVANOVA,

2000, p. 60). E.A. Shingareva modeling the six-component structure of the sign in the form of a double pyramid, including denotate, designate, connotate, projected, on the one hand, to the referent, and on the other, to the name. (SHINGAREVA, 1987, p. 79).

Modeling of communicative signs in line with interpretive semiotics (R.O. Jakobson, Yu.M. Lotman, U. Eco) and from the standpoint of anthropocentric understanding of the denotation mechanism allows us to establish the following components of the semiosis of text and discourse (Figure 1)

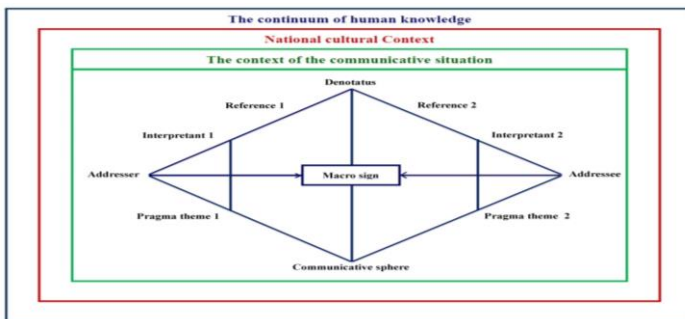


Figure 1: Model of a communicative sign

The model of semiosis of macrosigns is mediated by the position of cognitive psychology that “everything perceived is subject to interpretation, for which it should be included in some cognitive scheme - a certain set of ideas about the world, including value relationships to them” (KUBRYAKOVA, 1995, p. 44).

The semiotic representation of fragments of reality is determined by the system of models presented in the contensive and

cognitive organization of the macrosign. From the perspective of hermeneutic theory of meaning, the treatment of any knowledge is accepted as interpretation. In a number of studies the stage of pre-understanding is distinguished in the procedure for the formation of knowledge. The stage of pre-understanding includes the accumulation of existing experience and knowledge on the basis of the formed universal human cognitive universe. Semiotics of the text, focusing on the identification of the content and meaning of the text, explicates a multi-level model of semiosis with a distinction between material (linguistic) and ideal spheres and correlates the implementation of this model and its content with human activities that referentially interpret reality (Figure 2)

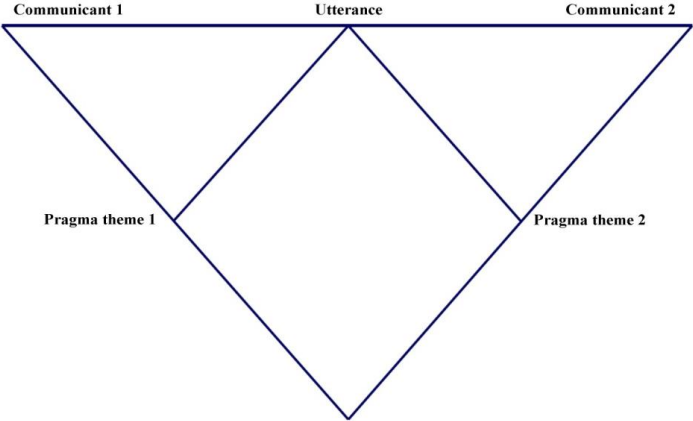


Figure 2: Model of discursive interaction

The text generated as a result of semiosis is characterized by belonging to the “three worlds of reality: the material “world of bodies”, the ideal "world of spirit" and the special "world of man" in which the two above-mentioned "worlds" are synthesized - with all the ensuing consequences" (TYUPA, 2001, p.18).

Defining the semiosis of the text as a sign correlation between the real and the fictional worlds or “mental spaces” and their cognitive counterparts projected onto the author’s system of value guidelines and the conceptual sphere, it is necessary to establish the operational procedures of human cognition in the process of generating the text. The denotative attribution of semiosis of the text is represented by a situational-event series, iconically reflected in terms of component organization and chronological sequence. Establishing the principle of the iconic organization of the text, which confirms the coreference of text fragments to fragments of reality, Shchabes comes to the following conclusion:

The linearity of the event is naturally reflected in the linear text: the sequence of ordered in time Pre-events - Endo-events - Post-events and Microevents ... Implementations without any lexical or grammar qualifiers can be specified by the order in the linear text (SHCHABES, 1989, p. 131).

The correlation of the structural and semantic organization of the text to an extra-linguistic event series, representing discrete fragments of reality in their interconnection and interdependence, is embodied in a propositional text frame, objectifying "the property of a

sentence and a text to report on the structure of a situation, event and the world of being as a whole" (SHATUNOVSKY, 1996, p. 31). In psycholinguistic projection, positivity is a property of intra- and extra-text determinism of text segments. Propositionality at the level of intratext determinism manifests itself as a semantic and eventual relationship between text fragments (sentences, SFU), organizing a sequence of symbolic units into a single semantic whole. Positionality on the extra-textual level is defined as the referential correlation of the text and the extensional event series:

A language text is always built as having some external world with which it relates, whether it be the real world or a fictional one, as is the case in fiction. In the case of the fictional world, the referents of linguistic expressions will be objects and situations in the fictional world of the text with the fictional world and the real in many ways (PADUCHEVA, 1996, p. 201)

According to the definition of Ch. Bally: "The actualization of concepts consists, therefore, of translating them into reality ...This reality can be not only objective, but also mental, imaginary" (BALLY, 1995, p. 88).

However, not only the series of events can act as a text referent, but also a system of author's associations, images that create the effect of "reproduced in infinity perceptions of the whole" (CHERNEYKO, 1997, p. 12).

The role of signs in a poetic text is reduced to creating fragments of a personal interiorization of reality, projecting pictures of

the external, real world onto an individual reflection of the author, creating a depth of artistic meaning and creating a poetic work that

Does not reflect some already existing reality, does not reproduce the appearance of some species, what it is appears in the universal order of essences, but represents a new kind of new world in the immanent environment of poetic creativity (GADAMER, 1988, p. 544).

The semiosis of the text, as a process of sign reflection of reality, is given by the consciousness that perceives this reality, which determines the manifestation of the text as an integrally formed and non-additive system of signs.

When creating a text, regardless of its genre and typological affiliation, it is the author who determines the form of translation of the content that meets both the rules of the language codification and the requirements of optimality and adequacy in the transfer of personal meanings.

The cognitive interpretation of the ontology of macrosigns - text and discourse - confirms the idea of the multifaceted nature of the studied objects, manifested as semiotic macrocomplexes encoding a complex system of informational and intentional levels. According to E.S. Kubryakova, "the discourse reflects a complex hierarchy of different knowledge, there are special strategies for selecting the most significant information that is significant in this context for these communicants" (KUBRYAKOVA, 1991, p. 91). The informational multi-layer of macrosigns and, in general, the cognitive phenomenon of text and discourse suggest an appeal to a number of parameters that

form in their unity structurally-meaningful integrity (wholeness), which not only captures an individual fragmentary assimilation of reality as a semiotic result of reference, but also is a source for obtaining new knowledge, disclosure of new meanings and connotations. The informational syncretism of discourse, as well as the intersubjective mode of its implementation, predetermined the formation of a new paradigm of linguistic knowledge called “cognitive-discursive” (ZALEVSKAYA, 2000, p. 15).

Stratification of information levels of discourse poses the problem of cognitive modeling of their meaningful organization. The multi-layered nature of the semiotic sphere of the macrosigns explains the possibility of variability of interpretations, predetermined by the asymmetric relationship between the speaker and the listener, the author and the reader at the level of identical knowledge about designated empirical objects and non-identical conceptual volumes of their significative correlates. The signification procedure provides for the presence of a real or a fictitious referent, and the formation of the significatum “depends on the personal orientation of the author of the description, his belonging to a particular school or culture” (TYUPA, 2001, p. 15). The images of referents acquire a subjective markedness, indicating personal meanings and predetermining asymmetry in the opposition of the author/reader. The asymmetric relationship is due to the characteristics of the mental worlds that determine the organization of individual conceptual spheres and those cognitive structures that represent the subjective plan of reflection of the world.

Discourse decoding is carried out in the dynamics of the semiological interaction of partners, structuring the text corpus as a significant macro-exponent of propositional and intentional levels of information. Understanding is interpreted as a strategy of semantic assimilation of the text:

In the process of understanding, the texts are divided into propositions, that is, the semantic units underlying them. Then, the distinguished propositions are combined into an integrated structure — the text base, which represents the structured meaning of the text (ZALEVSKAYA, 2000, p. 257).

The understanding of the text depends on the individual-personal characteristics of the recipient and includes the following decoding levels: 1) perception of the language sign; 2) decoding of a language sign: syntactic, semantic, statistical, and functional.

The process of decoding a discourse as a result of speech production is carried out in accordance with the general laws of mental activity of the individual and “is based on schemes; knowledge about the world (frames, scenarios, etc., allowing to navigate the situation, complete it, judge the credibility or unreality of the described thing” (ZALEVSKAYA, 2000, p. 249). As a result, the meaningful organization of the text /discourse is recognized as hierarchically organized mental education (text concept), information system of mental structures or frame models (frames of linguistic structure, frames of superficial; and deep knowledge”). Based on the understanding of the frame as a cognitive structure in the

phenomenological field of human, which is based on probabilistic knowledge of typical situations and the expectations associated with this knowledge about the properties and relationships of real and hypothetical objects (MAKAROV, 2003, p. 153) and in accordance with the propositional and associative parts of its structure is established the conventional character of its nature, due to the characteristics of both individual and idio-ethnic perceptions. Frames forming the field of structured knowledge encompass the level of individual, subjectively-labeled knowledge, the level of "stock" knowledge that is unique to a particular nation or nationality and "stock", general cultural knowledge.

In the anthropocentric projection of the semiotic mechanism of generation and perception of the text, the constancy of the human interpretant is established, understood as a subjective reflection of the inner and outer worlds that form a single continuum of being of the personality. The anthropodeterminism of semiosis motivates the establishment of a number of procedures in the process of perception, awareness and meaning of fragments of reality and actualizes the factor of the subject acting as the creator of the linguistic semiosphere. The semiotic representation of fragments of reality is determined by the system of models presented in the contentive and cognitive organization of the macrosign. From the perspective of hermeneutic theory of meaning, the treatment of any knowledge is accepted as interpretation. In a number of studies (HEIDEGGIW, 1926; MERLEU PONBY, GADAMER, 1960), the stage of pre-understanding is distinguished in the procedure for the formation of knowledge. The

stage of pre-understanding includes the accumulation of existing experience and knowledge on the basis of the formed universal human cognitive universe. The interpretation model of semiosis of macrosigns is based on a psycholinguistic description of the procedure of subjective reference of segments of reality.

In this model, the role of the personality as generating and perceiving the structure and content of macrosigns through the prism of individual perception is absolutized. The need to create a model that reflects the semiosis process of the discourse in dynamics is noted by a number of researchers. The insufficiency of a static model that postulates a fixed propositional framework of the text defines the interpretation of the semiotic model of the text as “personal and unique, containing a specific interpretation” (PARRET, 1980, pp. 73-75). The traditional psycholinguistic interpretation of the text as the basis of the complex, multilateral mental activity of the subject occurring in the interaction of memory, thinking, perception, etc., serves as an argument confirming the advisability of using the interpretive model, as well as the validity of the anthropocentric concept of semiosis (LEONTIEV, 1999, p. 23). The stage of text generation is preceded by a reference procedure as a process of psychic reflection of a situation and objects of reality in an individual’s consciousness, predetermining the choice of those language units that optimally allow reflecting the contours of the cognitive analogue of denotation.

As noted by A.A. Zalevskaya:

A mental reflection is never passive, mechanical, mirror-like, it is formed in the processes of the active subject through the continuous interaction of a person with the world around him with a constant relationship of internal and external, subjective and objective, individual and social (ZALEVSKAYA, 2000, p. 72).

The process of generating text as a speech-cognitive process has a cognitive basis and is determined by the conceptual system or conceptual sphere of the producer of the text, defined as an “interpreter”. An individual system of knowledge, marks, and associations determines the content of the interpretant, that is, the personal perception and characterization of the described fragments. The interpretant as an indicator of the subjectivity of the perception of fragments of the surrounding world predetermines the procedure for the signification of these objects and fills the substantial volume of discourse with intensional content.

The discourse decoding procedure includes analogous components, but marked by the intentions of “interpreter 2”. In connection with the variability of individual meanings and individual conceptual spheres, the procedure of an adequate understanding of decoded content is complicated, subjective selectivity of actualized meanings is observed. This mechanism acts as a centrifugal force, causing the variability of the decoded information. The centripetal mechanism that provides understanding of the text is based on the commonality of semiotic codes (linguistic, cultural), as well as on universal cognitive structures (frames, prototypes) that fix typical

knowledge about situations and objects of reality in the minds of communicants. The subjective factor in the process of interpreting the continuum of reality and its sign correlates - texts is highlighted in psycholinguistic studies (LEONTIEV, 1999). A.A. Zalevskaya commented as follows on the subjective nature of the semiosis of the text:

The subject's activity also manifests itself in the process of processing the versatile experience of interaction with the outside world (which forms the necessary basis for understanding) and in the formation of the projection of the text to be read. In the latter case, this is expressed in a counter construction of the meaning of the text, that is, understanding appears not as simple "extracted content" through the recognition of words and grammatical structures, or "subtraction" of meaning, but as "work of understanding", as the absorption of meaning based on the signals that are contained in the text, through the construction of situations, opinions, experiences, assessments and "modernization" of them extracted from the memory taking into account the requirements of the current moment (including not only what is given in the text, but also state of the subject itself, its environment and many other external and internal factors (ZALEVSKAYA, 2000 p. 129).

The centripetal mechanism of discursive interaction of subjects determines the convergence of personal meanings and an adequate

understanding of the transmitted information and is mediated by the common cultural-historical context, the constants of universal knowledge, as well as the background of presuppositive knowledge, consisting of shared stereotypes, preceptions and connotations.

4. CONCLUSION

The empirical material and theoretical models of communication give reason to define discursive interactions as an intersubjective, actualizing role and position of communicants. The close attention of scientists to the field of the functional implementation of the language is determined, firstly, by the ambiguity of the interpretation and the variability of the definitions of the term "discourse", secondly, the unresolved issue of describing discursive semiosis, i.e. its processuality, functionality. The definition of discourse as "a complex unity of the linguistic form, meaning and action", combining a number of components into a single syncretic whole, puts forward the task of detailing the segments of this unity and establishing the functional role of each component. As a result, it seems quite obvious that the semiotic nature of discourse allows us to define it as a complex unity of form and content, correlating with extra linguistic variables, the functional marking of which in the process of generation and perception of the text is a prerequisite for its existence and implementation.

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