



XV International Conference "Linguistic and Cultural Studies: Traditions and Innovations", LKTI
2015, 9-11 November 2015, Tomsk, Russia

The Peculiarities of Precedential Situations in the Discourse of the Representative of Volga Germans of Siberia

Peter Kostomarov*, Olga Bolotnikova

National Research Tomsk Polytechnic University, 30 Lenin Avenue, Tomsk, 634050, Russia

Abstract

The present article is devoted to the description of the precedential situations in the context of the study of the most important component of anthropocentric paradigm of linguistics – language personality. The aim of this study is to determine the characteristics of precedential situations in the discourse of typical representative of Volga Germans. The identification of the various sides of the precedential units within the palette of postulated texts helps illuminate peculiarities of textual organization of folk-spoken type of the German language of the individual.

© 2015 The Authors. Published by Elsevier Ltd. This is an open access article under the CC BY-NC-ND license (<http://creativecommons.org/licenses/by-nc-nd/4.0/>).

Peer-review under responsibility of the Scientific Committee of LKTI 2015.

Keywords: Precedential situation; anthropocentric paradigm; language personality; Volga Germans; political discourse; author and addressee.

1. Introduction

The end of the XX century and the beginning of the XXI century are marked by the appearance of a new direction in the history of linguistic science focusing researchers on the analysis of precedential situations. Recent studies show that precedential situations as structured system of universal unit, reflecting national characteristics mentality of representatives of the various cultural communities, only combine the use of various spheres of sources, in which precedential unit is deployed and functions that help to identify the specificity of the use of precedential unit. The study focusing on precedential situation in the framework of ordinary language personality is of particular interest. In addition to mentioned peculiarities of precedential situations, it focuses on the addressee, a particular speaker,

* Corresponding author.

E-mail address: petrkost@yandex.ru (P. Kostomarov).

having background knowledge which helps to formulate a certain image of the Volga German national mindset and creates “surroundings” of precedential situations which are reflected in a diverse palette of text characteristics and simple speech genres.

In this context, this article is devoted to analyze that focuses on the palette of precedential situations based on the example of typical representative of Volga Germans – Jacob Kondratievich Damm (hereinafter – J.K.) who was born in the Volga region in 1920, lived most of his life in Siberia and retained ability to produce texts in the native form of the language.

2. Precedential situations

In our opinion, the speaker is revealed by manifestations of explication of creative approach and reflection of the cultural identity. These characteristics of the individual speech production fit into “new, anthropocentric, authorcentric linguistic paradigm of thinking when sentences, phrases and text are not regarded as have been said by somebody or nobody (as in the old “pure grammatical paradigm”) but said by the “speaker” and so even today – by language personality” (Kopytov, 2010, p. 11). Of course, the collected material shows that the author is considered by the addressee as a person possessing the construction of texts built with creativity and author charm. T.V. Shmeleva stresses that “the author’s charm is the semantic part of the text, which appears in the verbal behavior of the author and his reflection on his text” (Shmeleva, 2006, p. 39). A striking example of a creative approach to construction of the text as the first component of the communicative model is the story of the speaker reflecting the architecture of the individual understanding of text postulation. *Na, du fragst mich, deutsche Sprache, Norm, должно соответствовать норме, die Menschen sollen sprechen möglich richtig, ohne Fehler, aber ich spreche auch Deutsch, vielleicht mit Fehler, schon alt bin ich, aber meine Sprache ist meine Sprache, nicht andere, lese in Bucher, wer wie sagt, ich spreche auch so, aber nutze andere Regel, Zeit, Themen, die andere wollen das nicht, Politik, Sport, Religion, kaum alle nutzen diese Themen, weiss nicht, für mich interessant sind andere Sachen nicht.* Commenting “right” structure of the text subject tries to allocate sequence explication of main theme’s postulation, highlights the importance of “dominant language”, which provides communication and identifies thematic confinement of produced text. Of course, certain signs give the speaker’s speech creative flavor of text building. Creative approach of J.K. is to focus the attention of the speaker on issues related to the difficulties of preserving the younger generation of knowledge about the culture, language and history of the Volga Germans, which is expressed by explication of narrative affecting emotions and anxiety of subject. *Viele Jahre zind vorbei ..., manchmal interezant Enkel tsu fraken, wie lernen zie die Sprache, ain Wort – Dialekt, anderes – aus Literatur, aus ander Dialekt, auch Menschen sprechen, interezant, wie andere verstehen das, aus anderen Dorf, Rekion. Glauve, Sprachkod ... Die Menschen haven Schlizel, verwenden diezer Schlizel, er ist Kod, с помощью которого люди могут общаться друг с другом ... Daitsch, unzer Daitsch ist auch Schlizel fir uns, ohne Schlizel kann nicht verstehen ich andere, в нашем доме мы без него никак не могли общаться ... Unzere Kindr mizen haven Kod ... mizen verstehen Kultur, Sprache, Geschichte, was war frier, Intereze macht Daitsch.* Complexity and ambiguity of setting goals for saving the language of Volga Germans expresses the necessity to find the “key” embodying the unifying principle and mechanism of interaction between younger and older generations. The main aspect of interaction is a reflection of the dominant role of the German language, which serves the essential basis for the preservation and transmission of culture of the Volga Germans.

The actualization of cultural identity is an extension of the explication of creativity and creative approach that reflects an individual analysis from the side of author associated with the life of the Volga Germans. Cultural components of communicative behavior represent peculiarities of language personality. Personal transfer vector of most important features of communicative consciousness of J.K. is carried out in a trinity of “nationality-language-religion”. Descriptions of subject about belonging to a German national community suggest the confident identification of the speaker with a German cultural ethnic group. *Wir zind Daitsche, nicht richtike Daitsche, ausgeziedelt vor 20 Jahren aus Daitschland, wir levten in Zovietunion, wir zind Daitsche von Powolschje, unzer Rekion ... Diezer Kraij fir misch ist zehr wichtik, fir uns, fir alle, wer levte in Rekion, in Schillink, viele Jahre war dort, kannte alles wusste ... das ist Ort, wo wir geboren, wo unzere Eltern, Oma und Opa waren, wo unzer Haus und Hof waren, alles, was war gut fir uns, zehr traurik tsu verstehen, dass wir wekgehen von dort musste, konnten in Schillink nicht mehr leven, arvaiten, lernen ...*

Self-identification of subject is formed not only by the explication of the cultural component, but also in the importance of the allocation of the German language. *Hy, ich glauve, vor allem diezer Kod ..., wie Zie das nennen, das ist daitsche Sprache, unzer Daitsch, die Sprache, die wir sprechen, reden, kommunizieren ja, haite kann ich viel Intereze an Daitsch zehen, daitsche Sprache, aver auch viel bescheftiken sich mit Dialekten, nicht Daitsch in schener Form lernen, Literatursprache, aver Dialekte, alzo, Art der Sprache unzer Vaader und Muuder, zie waren aus verschiedenen Rekionen, Lender Daitschaland, zie waren ausgeziedelt nach Russland, Ruzischer Raich von unzerer Kaizerin, Landstick gegeben ... Wir verstehen ainander zehr gut, wenn wir zind im Ruzisch-Daitsch-Haus, aver wir verstehen auch, dass jeder von uns zaken, sprechen zain Dialekt in der Form kann, wie war es Hundert Jahre vor, aver haite Daitsch ist fir uns ainik, das ist unzere Muudersprache, die Sprache verainikt uns, givt Kraft.* Undoubtedly, the importance of the German language for the Volga Germans is high. For the language personality phrase “German” incorporates not only the interpretation of its special role, but also to identify forms of the language, especially its use of speaker in different communicative situations. Various description of the functioning of the German language is represented in the verbal behavior of J.K. as “cultural slice” of the thoughts of the people’s spoken form of the German language in the context of individual interpretation of this language.

The indisputable fact is that the religious discourse is regarded as an integral part of the national cultural consciousness of representatives of popular culture and shows, as E.V. Bobyreva remarks, “structure with complex genre peculiarities, rich system of values and concepts, as well as a number of specific features found on the linguistic level” (Bobyreva, 2008, p. 167). Main dominant sign in the context of religious discourse of J.K. is highlighting and focusing attention of addressee on necessary “parts” and “participants” of religious cult. Nomination of subjects of religion is accompanied by postulating the basic narrative of the distribution and medium of the Lutheran faith to the individual understanding of its in life of the speaker. *Daitsche zind лютеране ... Wir gehen tsur diezer Relikion, unzer Tsahl aver wenik als Katholiken, zie viele Tsahlen haben in Airopa ... aver diezer Glauven, dieze Relikion war in Daitschland. Das war von Martin Luther, ain Pastor aus Daitschland ... er hat gegrindet dieze Relikion ... Wir zind die Nachfolke ... In Schillink haben wir lutheranische Kirche, dieze Kirche zehr schen war, zehr schenes Gebaide, ich erinnere in Kirche an Dienste, an Pastor bai uns in Schillink, er war zehr kluk, alle Gebete und Lieder wusste aus dem Buch, war zehr aufmerksam fir Bezucher ... Als ich Kind war, gink ich mit Eltern in Kirche. Mit Bruder. Ich hatte liev tsu diezer Welt, diezer Relikion, Kostime, в которые одеты пасторы в церкви, wie lezen zie die Gebete, sprechen mit Menschen, das war interezant. Feste wichtiker Tail waren auch bai uns ... Besonders, die in der Kirche waren ... Когда находишься в этом здании, то ощущаешь дыхание Бога, тепло помещения.*

It is a sequence of deployment of texts helps subject to send a better idea of value chain of religious discourse, which “establishes, maintains and reproduces the basic foundations and canons of religion in the semantic-cognitive form, it is the key rule of formation of individual experience according to enjoined religious teaching order of social life, worldview and self-development” (Kozhemjakin, 2011, p. 15).

Detailed attention to the bright and distinctive personality of the author is focused on the identification of the role of the destination in the study of text production of J.K. Because the addressee is “is also a fundamental representative and “reflector” of linguistic consciousness of the speaker through the postulated texts” (Kostomarov, Ptashkin, 2015, p. 408).

It should be noted that the verbal behavior of the language personality focuses on communicative dialogue with the addressee of the text, which from the standpoint of pragmatics understood as a set of ideas and stable cognitive structures, coordinating and regulating the behavior of the author of the text. Communicative contact of speaker and the addressee assumes the character of a confidential conversation, the tactic of which is aimed at creating a favorable atmosphere between the author and the addressee. *Im allgemeinen war ich gastfreundlich, andere sagen so, im unseren Deutsch-Russischen Haus, je,amd fragt, fahr zu ihm, Jacob, er ist gut, begrusst immer jeden Tag, sein nicht schein, geh und sprache mit mir, erzahl alles uber das Leben, vermutlich interessant kann er das sagen.* The addressee in the context of speech production of J.K. often appears as a personality, which, according to the subject, has a comparable social status with the speaker. This method of communication provides a factor of rapprochement of subject as an active participant of speech production with addressee, whose main function is adequate perception of incoming information. The characteristic of the author leads to the analysis of third element of the model of language personality, which expands “field” of communication partners who are close relatives. Thus, the type of information for the recipient to whom a postulated text, often is transformed in the minds of the addressee as reflection of the narrative of the antinomy “good” – “bad” due to actualization of those themes that are of great interest for addressee. *Ich muss sagen, die Enkel падыом mich oft gut. Lernen gut, Interesse haben, sag ihr,*

was gut in der Schule, ja, gut, keine schlechten Noten, wie Fisch im Wasser in Schule, das freut mich, es ist wirklich nicht leicht, lernen gut, wie meinen die anderen. Involvement in the discourse of close relatives is one of the favorite tactics of building speech communication where the positive and negative refraction of characteristics enables successful conversation. However, extension of the number of recipients is not limited to close relatives. Often zone of communicative process is “added” with people that worked at a certain period of time with the subject. *Ich erzähle dir schon, bei Kapitän war ich in der Datscha, bauten wir viel, gab uns Brot und anderes Essen, sagt mein Freund, was für Leben für uns, kaum kann glauben, überall kein Essen, Krieg war, Hunger, Hunger und wir essen gut, не жаловались, er sagt, das ist nichts nur nickte, verstand alles, das war wirklich schwer mit dem Essen.*

Concerning the characteristics of narrative we should say that “qualifications” of the addressee play an important role that is verified by the speaker due to creating background of historical events and phenomena. Certainly one of these events is the Great Patriotic War, the image of which is captured by dark tones in the memory. Focus on such vector of conversation makes the addressee trace not only the mood of the speaker in the description of events, but also pay attention to the extralinguistic factors of communication. Reflection in the text production of representatives of Russian-German House as communication partners is also of great interest. Isolation as a communicative partner of his fellow citizens pushes the addressee to the idea of “internal” needs to build his argument so that the addressee could differentiate produced text and mentally divide it into thematic blocks, as well as to monitor the progress in the deployment of arguments. *Wir saßen vor allem im Deutsch-Russischen Haus in Krasnoarmeiskaja, einmal kam zu uns Gast, erzählt über Deutschland, Leben dort, Merkel, Kontakte, wir waren froh erfahren, das war gut aus Leben in Deutschland, hör weiter, er sagt uns, fahren sie nach Deutschland, schau weiter, sie können noch viel, eben, aber niemand wollte es, wir sind alt, junge müssen fahren.*

3. Conclusion

During the analysis of precedential situations in the discourse of J.K. we pointed out speech’s originality of the informant. Studied precedential situations represent a complex system of encoded text units having cultural identity and occupy a dominant position in the structure of verbal behavior of language personality. Its use is due to a temporary and situational relatedness closely woven into the overall structure of semantically diverse sentences which have communicative characteristics. By deployment of sense of precedential situations specific role is given to the addressee, personality who has ability to perceive coded precedential unit. The process of interaction of the speaker and the listener focuses on the transmission of national information, the analysis of various units occurring in the life of the speaker, as well as the constructing of person having Volga German way of thinking. The repeatability of precedential situations in speech of J.K. contributes to the increase of their awareness, which ensures long-term preservation of a national mentality.

References

- Bobyreva, E. V. (2007). Mesto religioznogo diskursa sredi drugih tipov obshhenija: politicheskij i religioznyj diskurs [Position of religious discourse among other types of communication: political and religious discourse]. *Lichnost', rech' i juridicheskaja praktika* [Personality, speech, and the practice of law], 10(1), 44–49.
- Celujko, V. M. (2004). *Psichologija netradicionnyh religij v sovremennoj Rossii* [Psychology of nontraditional religions in modern Russia]. Volgograd: Print-Terra Design.
- Golubeva, I. A. (2008). Zhanrovoe svoebrazie precedentnyh fenomenov [Genre originality of precedential phenomena]. *Covremennye problemy lingvistiki* [Modern problems of linguistics], 1, 63–69.
- Kostomarov, P., & Bogoslovskaja, Z. (2014). The Explication of Peculiarities of Text Characteristics of Integrity in the Speech of Russian Germans in Siberia. *Proceedings of International Conference on Education and Management Science*, 467–471.
- Vetrov, A. A. (1968). *Semiotika i ee osnovnye problem* [Semiotics and its main problems]. Moscow: Politizdat.