

THE PLACE OF THE RUSSIAN LANGUAGE AMONG OTHER LANGUAGES OF THE WORLD

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Abstract: The article is devoted to the study of the dynamics of language processes in the modern world. The trends in the development of the world language space are considered. English continues to be a kind of “lingua franca” of the world community in the era of globalization, but other languages are also entering the world arena. The Russian language has always been the language of intercultural communication due to the multiculturalism of Russia. However, the vector of transformation of his role has changed several times over the past fifteen years. Currently, it is regaining lost positions in the field of international education, remaining significant not only in Russia and neighboring countries, but in Europe, Asia and America. In general, studying the Russian language should go in conjunction with mastering the cultural characteristics of the Russian communicative style and lead to the formation of intercultural competence.

Key words: linguistic space, cultural space, English language, Russian language, international education, intercultural competence.

Language is not only the most important means of communication between people, but also a means of cognition that allows people to accumulate knowledge, passing it on from person to person and from generation to generation. The totality of achievements of human society in production, social and spiritual activities is called culture. Therefore, we can say that language is a means of its development and assimilation by each member of society.

Russian is one of the most widely spoken languages in the world. Around 250 million people around the globe speak it. In terms of prevalence, the Russian language ranks fifth in the world, second only to Chinese, English, Spanish, Hindi and Urdu.

The emergence of language is not only a linguistic issue, it also affects anthropology, that is, a set of other sciences that study man, his origin, development, existence in the natural and cultural environments.

There are a number of assumptions about the origin of language, but none of them can be confirmed by facts due to the enormous remoteness of the event in time. They remain hypotheses because they cannot be observed or reproduced experimentally.

The first hypothesis, the onomatopoeia hypothesis, comes from the Stoics and received support in the 19th-20th centuries. The essence of this theory is that a “languageless person,” hearing the sounds of nature, tried to imitate these sounds with his speech apparatus.

The hypothesis of interjections comes from the Epicureans, opponents of the Stoics, and lies in the fact that primitive people turned instinctive animal cries into interjections accompanying emotions, from which all other words supposedly originated. The reason for the emergence of this hypothesis by supporters comes down to the expressive function. But there is a lot in language that is not related to expression.

From the middle of the 18th century, the “social contract” hypothesis emerged. It was based on some opinions of antiquity and largely corresponded to the rationalism of the 18th century. This assumption is that in later eras of language development it is possible to “agree” on certain words, especially in the field of terminology.

The trouble with all hypotheses is that the question of the emergence of language is taken in isolation, without connection with the origin of man himself and the formation of primary human teams. Engels, Humboldt and Baudouin de Courtenay believed that vertical gait was both a prerequisite for the emergence of speech and a prerequisite for the expansion and development of consciousness in human development. The various assumptions that have existed for a long time about the origin of language from gestures also do not explain anything and are untenable.

For a long time, linguists believed that the question of the origin of language is resolved only after abstracting it from the processes of speech activity. Therefore, from the middle of the 19th century, they regularly compared the patterns of different languages and constructed diagrams to reduce them to a form that could be considered their common ancestor. The totality of such forms was called the proto-language. Languages that have the same ancestor began to be called genetically related. This is how the concepts of Indo-European, Semitic-Hamitic, Niger-Kordofanian and many other families arose. Using the

same method, the Indo-European, Semitic-Hamitic, Kartvelian, Uralic, Dravidian and Altaic families were raised to the next level of proto-language. They began to be called Nostratic (from the Latin word nostrum - ours) - one of the macrofamilies. Then hypotheses appeared about the further expansion of the Nostratic community of languages.

The hierarchy of languages goes deeper. The Nostratic macrofamily, along with the Afroasiatic, Sino-Caucasian, Austric, and Amerindian, is part of the Borean hyperfamily. There are also many isolate languages - these are isolated languages that are not part of any known language family.

The set of processes leading to the generation of words and other units in real language practice is called human speech activity. By studying its model, one can understand how an individual's verbal behavior is carried out. To find out how a language arose, it is necessary to study the speech activity of a group. Using its model, one can describe the processes that stood at the origins of language and consciousness.

Based on the experience accumulated in Indo-European studies and Oriental studies, processes are identified that characterize human speech activity from the point of view of the structure of his speech organs and the communicative tasks he solves. Observation of the dynamics of their development (weakening, disappearance, conservation, emergence, strengthening) makes it possible to depend on them for all sorts of changes that occur in languages and lead to transformations of both individual words or grammatical categories, and the language system as a whole. Together with it, verbal consciousness is transformed, the philosophical (physical) picture of the world becomes different, because the concepts underlying it are based on language, its inherent categories and the way of reflecting objective reality learned from childhood. By describing the stages of development of speech activity "from zero" to today, from elementary processes to increasingly complex ones, we receive a tool for penetrating the secrets of the process of forming the categories of our thinking, which allows us to travel back to the time when they were created and follow them along the entire path of their development. By replacing the retrospective movement with a prospective one, we have a means of penetrating into the future and making a scientific forecast about what our language will be like tomorrow, how the categories of thinking will evolve, in what direction the philosophical or physical picture

of the world will be rebuilt, what methodologies will determine the development of science in the new millennium.

The closer to the beginning, the more features in linguistic processes that are common to different language families, the more generalized the laws that govern them, the less discrete the continuum of linguistic reality recorded by the brain. The procedure for searching for the “zero point” in the history of a proto-language, the concept of the transition from the initial stage to subsequent ones, the new knowledge that is introduced into science by the discovery of the “language zero,” the problems that arise after this discovery - all this can be interesting not only for dedicated to linguistic matters. The materials studied show that speech activity originated in the form of exclamations of multifocal formation, not divided into individual sounds and not differentiated depending on the position of the speech organs or the nature of breathing. Both the meaning and form of these exclamations were as general as possible, not comparable with the concepts that exist today.

The initial situation is most easily represented by an analogy with a picture of a “walking” baby. The speech childhood of humanity, which appears before the reader, is not much different from the first year of life of its individual representative (as they say, phylogeny coincides with ontogenesis). Over time, amorphous, from a sound and semantic point of view, the primary element entered into the process of division: instead of one, two appeared, of which four appeared, etc., until all the words and morphemes that make up modern languages were formed. The initial unit of the content plan is the concept of chaos; its binarization leads to the concepts of light and darkness; on their basis, a opposition is formed between the air-water substance and the solids; from the contradictions that arose within the concept of the firmament, the definition of the firmament of heaven as opposed to the firmament of the earth is formed, the binarization of the concept of an air-water substance results in the separation of the concept of water from the concept of in the spirit, etc., etc. - until All elements of our dictionary are not created. Behind this process one can easily discern the biblical story of the creation of the world. The dualization of concepts is based on the need to navigate in time and space (outside a person and inside his brain). In parallel with the semantic ones, sound processes occur in the history of language: from the

syncretic polyfocus, which denoted the concept of chaos, a vocal component is isolated in contrast to the consonantal one, each of them is divided into two (for example, vowels begin to be contrasted by row and rise, consonants - by place and method of formation) etc., - right up to the current variety of phonemes. The speech organs (the specifics of their development and functioning) are responsible for this process. The discussion about the origin of languages is very interesting and exciting, but it can continue indefinitely, so it will not fit into the scope of the abstract.

Therefore, we will focus on a more detailed study of language families, in particular the Indo-European family.

In conclusion, it should be noted that the question has now become extremely relevant: "Will Russian be one of the world languages in the future?"

Currently, in terms of prevalence, the Russian language still ranks fifth in the world. If existing trends continue, by 2015 the number of people who know Russian to varying degrees will decrease to 212 million people, and by 2025, the number of people who know Russian in various countries of the world will decrease to approximately 152 million people.

The Russian language has great internal potential for further development and a rich cultural heritage. However, Russian is the only one of the 10-12 leading world languages that has been steadily losing its position in all major regions of the world over the past 15 years. And in the next 20 years, this negative trend will continue unless appropriate measures are taken to effectively support the Russian language and culture within the country, in the near and far abroad.

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