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DIFFERENTIATIONS IN THE FIELD OF INTERPRETATION OF BORROWINGS IN MONO AND THE BILINGUAL DISCOURSE OF THE EUROPEAN POPULATION UNDER THE CONDITIONS OF MIGRATION POLICY

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This article analyzes migration discourse as the main object of studying a new direction in linguistics – migration linguistics. The relevance of studying migration discourse is associated with rapidly growing migration flows.
Keywords: migration linguistics, migration policy, mono and bilingual discourse.

In connection with the processes of globalization, the topics of migration and social mobility are becoming relevant for many humanities. In the field of linguistic research, the topic of migration and its influence on the language is also reflected and causes increased interest, which led to the formation of a new direction – migration linguistics

The rapid pace and scale of migration caused by political and economic instability in the world, natural and environmental disasters, armed clashes and other reasons lead to the formation of a large number of ethnocultural enclaves and an increase in international and interethnic contacts, which led to the emergence of migration linguistics as an independent direction, where the study of dynamic language processes in the aspect of the influence of the language of the titular nation on the language of the moment acquires significance welts and vice versa. "The increase in migration flows exacerbated existing ones and created new problems ... the most important of which are ensuring productive intercultural interaction and building a multicultural society".

G.G. Gamzatov, considering the current problems of the features of the study of bilingualism, trilingualism and multilingualism, emphasizes that «the problem of linguistic reality and migration processes requires comprehensive comprehensive and deeper study, understanding and substantiation.»

According to the definition of V. Belyanin: "the term" bilingualism "originates from Latin roots: bi -" two ", and the word lingua -" language ". Therefore, we can conclude that this term is a process and the result of knowledge of two languages. Thus, a person who can say and understand using bilingual systems can be called a bilingual. However, multilingualism also refers to bilingualism, otherwise referred to as multilingualism or multilingualism.

A characteristic feature of the concept of multilingualism is that it can be of such types as – national (when languages are used in one social community) and individually-personal (individual use of several languages, each of which is preferred in accordance with a certain communicative situation).

According to the information provided by the electronic reference book: "Bilingualism (bilingualism <lat. Bi-" two "+ lat. Lingua" language "):

1. The process of using several languages alternately;

2. The ability to use different languages for successful communication (even with minimal fluency);

3. Proficiency in different languages at a high enough level, change depending on the communicative task;

People who speak two languages are called bilinguals, three are polingwa, and more than three are polyglots. Due to the fact that language is a social code, to be a bilingual means to belong to two different social groups at the same time. "

Thus, we can conclude that we mean a bilingual person who speaks more than one language, and the degree of proficiency can be different – from fluency to a minimum (sufficient to explain).

In modern Russian, in recent years, there has been an active introduction of English and American borrowings that "decorate" all kinds of announcements, signs, billboards and commercials. One of the reasons for the widespread use of Englishism and Americanism, from the point of view of advertisers, is that they have greater social and psychological prestige, thereby emphasizing that the quality of the services provided is at the level of high world standards, thereby updating the positive connotations, "desire emphasize a partial change in the social role of the subject in a changing society".

Globalization of world processes as one of the reasons for language borrowing contributes, first of all, to the development of industries that meet the requirements of a new mobile and dynamic world and, at the same time, contribute to its formation.

Migration linguistics as an independent direction can describe dynamic language processes caused by migration flows, both in the host society and in the linguistic environment of migrants. It is able to develop

general methods and techniques for analyzing language transformations, as well as help in regulating national language security, develop concepts for optimal language adaptation of migrants and prepare society for the acceptance of a large number of migrants, modeling certain communicative situations.

Dynamic linguistic processes can be expressed in the form of simplification of the grammatical structure, expansion of the semantic potential of linguistic units, metaphorical rethinking, mistakes that become normal, the emergence of new lexical units. Migration is the main reason for the change in the titular language of one or another ethnic group caused by numerous intercultural contacts. The host society inevitably absorbs certain features of everyday life, traditional models of organizing life, elements of artistic culture and literature, folklore, spiritual values, features of etiquette, linguistic turns, lexical and grammatical means. Migration forms an ethnocultural enclave that introduces new and transforms the title language.

The object of migration linguistics is migration discourse. There are several approaches to highlighting a certain type of discourse, for example, object and subjective. With the object approach, the basis for highlighting a particular type of discourse is a topic that is of undeniable relevance to society; with the subjective approach, the basis for highlighting the type of discourse is its immediate participants. There are an unlimited number of types of discourse, because the type of discourse takes shape depending on the spheres of human activity or any factor significant for a person and society. Both concepts make it possible to distinguish migration discourse as an independent type of discourse, given the increased interest in the topic of migration, its impact on all areas of society and the large number of participants involved.

Migration is a social and political phenomenon, therefore, in general, we understand migration discourse as social practice, communication between agents and social institutions, "this is the communication of people, viewed from the perspective of their belonging to a particular social group or in relation to one or another typical speech-behavioral situation, for example, institutional communication". In connection with this understanding, migration discourse is considered as institutional, that is, communication within the framework of the institutions that have developed in society as interaction generated by the activity of a particular social institution or a "specialized cliché type of communication between people who may not know each other personally, but must communicate in accordance with the norms of this society. " Institutional discourse is represented by pairs of participants in communication. The main agents of migration discourse are migrants and a titular nation. Agents fulfill various social roles, for example, police, teachers, doctors, social workers, journalists, politicians and so on. Migration discourse is also seen as an ideological construct that expresses a certain position of society and forms an attitude towards migration and migrants.

Thus, the relevance of studying migration discourse is undeniable, since migration affects almost all spheres of human activity: political, economic, legal, geographical, demographic, social, cultural.

The statistics also confirm the growing role of migration in the modern world, which, in turn, means an increase in language transformations both in the host society and in the language of migrants, as well as an aggravation of the problems associated with the perception and adaptation of migrants in a new country. By 2018, the number of international migrants increased by 49%, doubled the global population growth rate, which amounted to 23%. As a result of this, the number of migrants increased from 2.8% to 3.4% of the world population. It is likely that demographic trends, combined with economic, social, political, environmental aspects, will contribute to a further increase in migration.

According to the ITARTASS central state news agency, in 2018 there were 232 million migrants in the world; 10 countries with the highest migration activity were recorded: USA, Russia, Germany, Saudi Arabia, United Kingdom, Emirates, France, Canada, Spain, Australia. This fact also explains that migration linguistics is developing primarily in Germany, the USA and Russia. According to the Federal State Statistics Service, 589,033 migrants arrived in Russia in 2017, while in 2010 the number of migrants was only 191,656.

The study allows us to conclude that, firstly, migration discourse as an object of migration linguistics can be considered as a special type of discourse with its own genre specificity, special modules, each of which can act as a separate object for study, and having its many participants. Secondly, the relevance of studying migration discourse is confirmed by the increased interest on the part of domestic and foreign researchers in the migration process and the peculiarities of its reflection in the language in very many areas of communication. The constant growth of migration flows is confirmed by official statistics, and the lack of a comprehensive analysis of the model of migration discourse necessitates its careful study, collection of linguistic data, their systematization and interpretation.

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СУБЪЕКТИВНОСТЬ КАК ФИЛОСОФСКАЯ ПРОБЛЕМА

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Философское понимание субъективности детерминировано сменой парадигм философствования. Анализируются различия классической и постклассической трактовок субъективности.
Ключевые слова: *субъект, субъективность, классическая философия, постклассическая философия.*

Philosophical understanding of subjectivity is determined by change of paradigms of philosophizing. The differences between classical and postclassical interpretations of subjectivity are analyzed.
Keywords: *subject, subjectivity, classical philosophy, postclassical philosophy.*

В современной философии субъективность является важнейшей проблемой, с исследованием которой связано раскрытие основ человеческого существования. В связи с этим необходимо указать на разнообразие подходов к осмыслению данной проблемы. В первую очередь следует выделить подход, в рамках которого исследование направлено на выявление специфики постановки и решения проблемы субъективности в истории философской мысли. К числу подобных исследований относятся монографии М.Ф. Быковой [2], С.В. Кайдакова [3], А.С. Колесникова [5], А.Ф. Управителева [11] и др.

Историко-философский подход к проблеме субъективности, на наш взгляд, является наиболее разработанным. При этом следует иметь в виду, что в историко-философских исследованиях можно выявить два основных направления, связанные с различием классической и постклассической трактовок субъективности.

Важно отметить, что проблема субъективности тесно связана с проблемой субъекта, возникает в рамках данной проблемы. Субъективности нет вне субъекта: «в той мере, в какой мы говорим о человеке как субъекте, мы раскрываем человеческую субъективность» [1, с.79]. Таким образом, истолкование субъективности зависит от трактовки понятия «субъект».

В свою очередь, понятие субъекта начинает использоваться в европейской философии Нового времени прежде всего в гносеологических теориях и связано с пониманием человека как активного, деятельного существа, с признанием субъекта в качестве центра познавательной активности. Современная трактовка понятия субъекта берет начало от Декарта, у которого резкое противопоставление субъекта и объекта выступило исходным пунктом анализа познания и, в частности, обоснования знания с точки зрения его достоверности.

В гносеологических учениях Нового времени встречаются различные «модели» субъекта – от индивидуального самосознания отдельного человека до «универсального субъекта», выступающего в образе Абсолютного духа или Бога. Наиболее широкое распространение в европейской философии получила версия, склоняющаяся к предельно обобщенной трактовке субъекта как внеисторического, внеопытного, чистого сознания.

Соответственно этому в классической европейской философии получила развитие гносеологическая традиция рассмотрения субъективности. Для данного подхода характерно рассмотрение субъективности в связи с анализом процесса познания – в рамках субъект-объектной проблематики, в аспекте противопоставления субъективного и объективного, внутреннего мира сознания и внешней, объективной реальности.