



Interdiscursivity and Intertextuality: Relation of Concepts

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ABSTRACT

Language is traditionally understood as a multi-level system, as a system of systems of phonology, morphology, syntax. The first half of the 20th century in linguistics passed under the banner of structuralism, and then generative grammar. This led to the fact that the level model, largely logical and due to the need to study the structural units of the language, was elevated to the absolute: language levels were perceived as self-sufficient, almost autonomous areas. The response to such a mechanistic approach to language was the formation of a new linguistic paradigm – discourse.

Keywords:

Discourse, metadiscourse, intertextuality, interdiscursivity, phenomenon, polyphony, textual meaning, discursiveness, intertext

I. Introduction

The anthropocentricity of the modern scientific paradigm, all the attention turned to the person, dictates the need to take into account the cognitive component in linguistic research. The nature of linguistic research is changing. So, if earlier language was described as a self-sufficient, self-organizing, self-contained system of signs, today language is understood as a form of human life activity, as a way of representing knowledge about the world.

II. Literature review

In the centre of research in foreign and domestic linguistics of recent decades is becoming a discourse which is communicative, cognitive, semiotic space, more than a text. The history of discourse research spans over 40 years. During this time, numerous schools of discourse analysis have developed: French (P. Serio, M. Fuko, M. Pesche, etc.), German (Utz Maas, Jurgen Link, Jurgen Habermas, etc.),

Anglo-American, Russian (Chernyavskaya V.E., Demyankov V.Z., Kubryakova E.S., Andreeva V.A., Arutyunova N.D., Stepanov Yu.S.) and others. Pluralism of schools, according to Yu.S. Stepanova, “is not only natural, but also necessary: the “invariant” is not something integral, it has a mosaic structure, and each fragment of this mosaic turns out to be the predominant object of any one of the schools”

III. Analysis

Scientists have long noticed the fact that discourses do not exist in isolation, but interact with each other. This fact is reflected in the concept of interdiscourse, which is “a discursive and ideological space in which discursive formations unfold with their relation of domination, subordination and contradiction”. In other words, interdiscourse is formed on the border of discourses, i.e. includes not only information about discourses, but also about inter-discourse relations. Therefore, interdiscourse is a broader phenomenon than

discourse. E. Pulcinelli Orlandi, in particular, writes about this: "It (interdiscourse. - N.G.) is a field of knowledge, memory of discursive formations"

Based on the fact that discourses always interact with each other, M. Pesche, in the course of further analysis, comes to the conclusion that "discourse always relies on the previous discursive material, which plays the role of raw material, primary matter for it". In this connection, he introduces the category of interdiscursivity, defined as the constitutive ability of any discourse, thanks to which it is in relationship with the ensemble of already produced discourses.

A new linguistic phenomenon - interdiscursivity - is increasingly becoming the subject of close study by linguists and literary critics. Both the founders of interdiscourse and the followers note that the emergence and existence of this phenomenon is inevitable, since it is due to a wide range of reasons. So, Beloglazova E.V. says that "one sphere of reality can be served by a number of competing discourses", and in this case we are dealing with complementarity or conflict of discourses; in addition, "the metaphorical nature of human thinking determines the most unexpected parallels leading to the establishment of subjective interdiscourse relations", in connection with which the boundaries of discourses turn out to be mobile.

It should be noted that, actually interdiscursivity is not a new phenomenon. The fact of intersection, interaction of various semiotic systems, which finds its expression in the text, was also noted earlier. M.M. Bakhtin, describing the dialogic nature of a literary text, refers to the musical concept of polyphony. In music, the term polyphony denotes a type of polyphony based on the equality of the voices that make up the texture, in which each voice has an independent melodic meaning. Borrowing this term, M.M. Bakhtin thus points to the similarity of the organization of a musical work and a literary text, where we also encounter the existence of several voices. Actually, the concept of intertextuality is based on the ideas of this outstanding literary critic,

linguist, traditionally interpreted as "intertextual connections, as a result of which new meanings of the text are formed". The idea of text openness was associated with intertextuality, reflecting the process of "depressurization" of the textual whole through a special strategy of correlating one text with other textual/semantic systems and their dialogical interaction in terms of both content and expression. The theory of intertextuality has accumulated a great deal of scientific experience: semiotics, philosophers, literary critics, and linguists turn to the idea of intertextuality. In a narrow sense, intertextuality comes down to verbal inclusions; in a broad sense, it appears as "an ontological property of a text, each element of which is in constant semantic echo with other texts"

In the light of discursive studies, the openness of the text is associated with the presence of a new characteristic in it - discursiveness. One of the founders of discourse analysis, the French philosopher M. Pesche, defines discourse as "an ordered space of scattered utterances", "embedding the phenomena of a linguistic nature into history". Chernyavskaya V.E. understands discursivity as "the integration of the text into the metaspace of discourse". Consequently, the text as part of the discourse acquires all the features that characterize the discourse, for example, historical determinism (or discourse). On the other hand, the text as a product of discursive activity serves as a means of its representation, that is, all discursive processes are reflected in the text, including "inter-discourse dialogue"

Undoubtedly, when we talk about intertextual connections, the echoes of one text with another, we mean dialogue - the work of consciousness - the author of the receiving text and the author of the source text, as well as the mental activity of the recipient, who perceives and interprets intertextual inclusions. I.K. Arkhipov connects the concept of interdiscursivity precisely with the work of individual consciousness: "When constructing complex linguistic signs of discourse," argues I.K. Arkhipov, - the speaker relies on the most common ways of organizing it known to him. For example, he knows (remembers) certain

algorithms for the appearance of combinations of words and means of communication between them and uses them to ensure the coherence of the statement. Further, he also knows that in his presentation he can rely on information contained in other sources. He remembers this information in varying degrees and volume. He also hopes and is sure that his listener has similar or almost the same knowledge. Thanks to this knowledge, he introduces quotations and allusions into his chains of discourse. Awareness of the connection of this quote or allusion with some content that was encountered in other texts, but in fact, correlates with the states of consciousness of another or other communicants who created their discourses, should be called interdiscursivity"

Chernyavskaya V.E. also comes to the conclusion that "the most general relationship between texts is interaction at the level of mental processes, which implies the use of certain general cognitive and communicative-speech strategies of the author of the message in various text systems, the implementation of common operational steps, attitudes ultimately determining a certain commonality of text structures and their formal elements" should be called not intertext, but interdiscourse, since this process occurs at the level of discourse.

IV. Discussion

Despite the active interest in the study of interdiscursivity, it is difficult to talk about a well-established theoretical basis in this area. Naming the phenomena described as interdiscursive, the authors resort to various formulations. So, Shevchenko V.D. uses the term "discourse interference" and defines it as "a complex mental process taking place in a person's mind, consisting in the interaction between discourses represented by the included and receiving texts, namely: between the cognitive models of situations reflected in these texts and the communicative-pragmatic characteristics of these texts conditioned by the specifics of sociocultural situations of communication". The researcher believes that "the interference of discourses occurs as a result of the inclusion of an intertextual fragment in

the receiving text." In other words, the interference of discourses in this case is reduced to intertextuality. At the same time, interdiscursivity, according to V.E. Chernyavskaya, is not limited to intertextuality. On the contrary, the markers of a particular discourse can also be "graphic, prosodic and other means that act as signs of a particular discourse and switch the perceiving consciousness from one type of discourse to another."

Further, interdiscursive processes are also described as intermedial and metadiscursive. These terms are used, in particular, by Olizko N.S. Following the representatives of the French school of discourse analysis, the researcher considers interdiscourse as a linguosociocultural space in which discourse is formed and produced. In his study Olizko N.S. describes the interaction of the artistic discourse of postmodernism with various verbal semiotic systems and non-verbal sign systems (music, painting, etc.) within the framework of the semiosphere. Speaking about the interaction of various semiotic systems, it is worth mentioning the concept of a creolized text used by a number of researchers. A creolized text is described as a special type of text, "the texture of which consists of two inhomogeneous parts: verbal and non-verbal, belonging to other sign systems than natural language." The subject of research in this case are the following texts: posters, banners, comics, cartoons, posters, film text. The content of these texts is encoded by various means. Such texts are also defined as polycode, polymedial, etc. Chernyavskaya V.E. notes that the view of the text as a polycode formation is "a consequence and reflection of the polycode nature of human communication", as the defining features of which the author calls the aestheticization of communication, which manifests itself in "enhanced visualization of a communicative message"

Olizko N.S. defines the concept of intermediality as "the interaction of artistic discourse with non-verbal sign systems". Metadiscursivity is understood as "relationship with other verbal discourses (in particular, scientific ones) through the implementation in

artistic discourse of semiotic systems that act as a metalanguage in relation to the corresponding work and offer the author's interpretation (explanation, interpretation and evaluation) of the features of the organization of the latter ". Thus, continuing the line of dialogicity begun by M.M. Bakhtin, the concepts of interdiscourse and interdiscursivity characterize, first of all, the dialogicity of consciousness and the creative potential of a linguistic personality. Increasing interest in the phenomenon of interdiscursivity leads to the emergence of new interpretations and interpretations of this phenomenon. Interdiscursivity is understood in different ways: as an individual speech-cognitive activity of a communicant who creates or perceives a text, as an interaction in the textual plane of various semiotic systems, like polyphony or polyphony, etc.

The emergence of this concept is explained by the complex, interconnected nature of human activity, which cognizes the world in all its complexity and versatility. A way of verbalizing a person's knowledge about the world is, among other things, literary and artistic creativity. According to Vorontsova T.I., "literary creativity is the art of the word, and human speech is a universal means of knowing life, therefore it is literary creativity that can carry out a much wider and more versatile reproduction of life than other types of art"

V. Conclusion

So, interdiscursivity is a phenomenon of interpenetration and interaction of discourses, which can manifest itself through intertextuality, i.e. as interspersing one text into another. However, the absence of signs of intertextuality does not mean the obligatory absence of interdiscursivity: interdiscursivity is due to special cognitive processes that precede the combination of elements of different discourses in the language. One of the possible reasons for interdiscursivity is such a property of discourse as discursivity, which implies the fundamental openness of discourse and the entry of each type of discourse into a single discursive metaspace.

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