

TOWARDS A COMPREHENSIVE UNDERSTANDING OF LINGUISTIC PERSONALITY IN MODERN LINGUISTICS

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Abstract: This article delves into the intricate facets of linguistic personality within the realm of contemporary linguistics. It navigates through the attempts to comprehend the concept of 'linguistic personality,' examining its structure, and classifying its models. Rooted in the paradigm of anthropocentrism, the study underscores the indispensability of language in understanding the human experience. Linguoculturology emerges as a promising field, with 'linguistic personality' at its core. The article explores various linguistic personality models, considering linguistic, linguoculturological, and communicative aspects. It discusses the interplay of language, culture, and ethnicity, presenting a synthesis of linguistic personalities across diverse individuals within a language.

Key words: linguistic personality, linguoculturology, anthropocentrism, communicative approach, language proficiency, cultural synthesis, linguistic models, individuality, intertextuality, hierarchical structure.

In modern linguistics, there are widespread attempts to comprehend the concept of "linguistic personality," define its structure, and classify its models. This is due to the fact that anthropocentrism is currently a fundamental characteristic of the paradigm of scientific humanitarian knowledge, and understanding a person is impossible without studying language. Linguoculturology is one of the new and promising directions in linguistics, where the defining concept is "linguistic personality."

The term "linguistic personality" was introduced into scientific discourse by B.V. Vinogradov in the 1930s in the book "On the Language of Fictional Prose." He explored two aspects of the artistic linguistic personality – the author's personality and the character's personality (Vinogradov V.V., 1930, 91 p.).

In linguistics, "linguistic personality" refers to a speech personality – a person as a language user, observed in terms of their ability for speech activity, i.e., a complex of psycho-physiological properties enabling them to produce and perceive speech works (Bogin V.I., 1984, 3 p.). In Russian linguistics, the most well-known concept of linguistic personality is that of Yu.N. Karaulov. According to him, linguistic personality appears as *homo loquens* in general, and the ability to use language is considered a generic characteristic of humans (*homo sapiens*). In this concept, "linguistic personality" encompasses "a set of abilities and characteristics of a person, determining the creation and perception of their speech works (texts), which differ in the degree of structural-linguistic complexity, depth, and accuracy of reflecting reality, and goal orientation" (Karaulov Yu.N., 2002).

Different approaches exist for studying linguistic personality, covering a multitude of interpretations. Considering the goals of our research, we will explore the following approaches: linguoculturological, linguodidactic, and communicative. These proposed directions are distinguishable by their methods of describing linguistic personality and the scope of the issues they cover.

Linguoculturology emphasizes a collective cultural-historical image; the personality existing in the cultural space and reflected in language; and the national-cultural prototype of

the language user. The focus of research becomes the synthetic image of linguistic personality formed by various individuals in the language. Linguoculturology directs attention to the interconnection of “language – culture – ethnicity,” aiming to study the material and spiritual culture embodied in a living national language and manifested in language processes (M.B. Emich, 1994).

The linguoculturological approach, based on the structural organization of linguistic personality proposed by Yu.N. Karaulov, led to the identification of various variations of linguistic personality: multi-human and partial-human personalities (V.P. Neroznak), ethno-semantic personality (S.G. Vorkachev), Russian linguistic personality (Yu.N. Karaulov), linguistic and speech personalities (Yu.E. Prokhorov, L.P. Klobukova), emotional linguistic personality (V.I. Shakhovsky). Thus, in the linguocultural aspect, language, culture, and ethnicity are inseparably linked and form the focus of the personality – the junction of its physical, spiritual, and social self. The communicative approach to linguistic personality has gained the most recognition. Here, linguistic personality is defined as a “communicative-activity unit, representing a two-member speaker and listener” (Vinokur G.O., 1990, 518 p.).

The concept of communicative personality is of interest, highlighting cognitive, behavioral, and holistic aspects of this notion (Karasik V.I., 1986, 3-16 p.). One of the most important directions in the study of linguistic personality is the examination of linguistic personality in artistic texts. In artistic texts, linguistic personality can be perceived as “a certain (linguistic) correlate of the spiritual image of a complete personality” (Karasik V.I., 2004, 71 p.). The character, as a linguistic personality, embodies cultural, communicative-activity values, knowledge, attitudes, and behavioral reactions.

One of the crucial components of the theory of linguistic personality is its structure, extensively described in the works of Yu.N. Karaulov on the Russian language. According to his work, the structure of linguistic personality consists of three levels: 1) verbal-semantic, realized in the description of formal means expressing specific meanings (i.e., the description of the lexical, grammatical, etc., structure of language); 2) cognitive, where units are concepts, ideas, concepts formed by each linguistic individual into a “worldview” reflecting the hierarchy of the individual's values (frame, phraseological units, aphorisms, metaphors, etc.); 3) pragmatic, studying goals, motives, interests, methods of argumentation, evaluation, etc. In the analysis of linguistic personality, this level ensures the logical transition from assessing their speech activity to understanding real-world activities (Karaulov Yu.N., 1987: 87).

In conclusion, linguistic personality stands as a multidimensional phenomenon reflecting the intersection of language, thought, and culture. It embodies not only a person's linguistic competence but also their cognitive and pragmatic characteristics, social identity, and cultural worldview. The analysis of linguistic personality within linguoculturology and communication theory demonstrates that language is not merely a tool for expression but a mirror of individuality and collective cultural experience. The integration of linguistic, cognitive, and communicative approaches enables a more profound understanding of how individuals use language as a means of representing their personal and cultural identities. Therefore, linguistic personality serves as a key concept in modern linguistics, bridging anthropocentric studies, linguistic education, and intercultural communication.

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