THE SOCIAL FACTOR IN COMMUNICATION AND THE CONCEPT OF LINGUISTIC CHARACTER

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Abstract: *The article provides information about the historical and modern theory of linguistic personality and its role in society. The views and reflections of well-known linguists on the topic of the relationship between language and man in society are given. The concept of a linguistic personality as an object of scientific attention is considered.*

Key words: *linguistic personality, society, language, formation, linguistics, science, worldview*

The task of understanding, knowing a person through the knowledge of his language is new and specific to our era. Linguistic personality is the cross-cutting idea that runs like a red thread through all aspects of language learning and at the same time destroys the boundaries between disciplines that study a person: since you cannot study a person outside of his language. A really functioning language was in the focus of attention of linguists already at the beginning of the twentieth century, that is, linguistics turned towards a speaking person.

The concept of a linguistic personality occupies a central place in the anthropocentric linguistic paradigm, since it is simply impossible to study a person outside the language, which is confirmed by both the interpretation of the term and the main methods of analysis. Prof. V.V. Krasnykh notes the increased interest in the doctrine of linguistic personality: "Perhaps we are dealing with a kind of "Renaissance", with its interest in a person and his worldview, in the center of which is a person. However, on a new turn, not just *homo sapiens* as a certain individual, but homo sapiens - a person, a carrier of consciousness, possessing an inner world, has a special attractive force.

One of the leading developers of the theory of linguistic personality at the turn of the 20th-21st centuries. prof. Yu.N. Karaulov, in his introduction to the book Russian Language and Linguistic Personality (1997), argues that a linguistic personality is not a correlate of personality in general, such as, for example, a legal, economic or ethical personality. He defines a linguistic personality as "a set of abilities and characteristics of a person that determines the creation of speech works (texts) by him."

The content of the term contains the idea of obtaining knowledge about a person: as an individual and the author of created speech works-texts, as a typified representative of a given linguistic community, as a representative of the human race, whose property is the use of sign systems.

The theory of linguistic personality is actively developing in modern science. However, the origins of the linguistic analysis of personality as an object of the speaker, creating speech works are found in the classical linguistics of the 19th - early 20th centuries.

The linguistic personality as an object of scientific attention at the ideological level has existed in linguistics for a long time: the idea of considering the functioning of the language in connection with the carrier has always been inherent in linguistics and is as ancient as the science of language itself.

Actually, the phenomenon of "linguistic personality" was formed due to the anthropocentric reorientation of linguistics, which occurred in the last quarter of the 20th century, although the historical prerequisites for the emergence of the theory of linguistic personality can be found in the works of scientists of the 19th century.

In the linguistic concept of Wilhelm von Humboldt, the problem of the relationship between language and thinking is the main one: interconnectedness, interdependence, mutual influence of language and thinking, according to Humboldt, is the factor that "makes a person a person".

Wilhelm von Humboldt spoke of language as "an organ of man's inner Being". From this follows a generalized understanding of a linguistic personality as a representative of homo sapiens, who is able to combine thought with sound and use the result of such activity for communication.

Defining language as a form of existence and at the same time the formation of the "national spirit", Humboldt simultaneously puts forward the antinomy of the individual and the collective in language: "Languages can be considered the creation of peoples and at the same time they remain the creation of individuals", that is, a person - the person speaking - always depends on the people, but the language allows you to reflect the worldview of an individual. Since it is language, that is, an intellectual character, that is needed for the objectification of thought, the key phenomenon in language is the ability of consciousness to distinguish, analyze linguistic phenomena in order to select the most adequate form of realization of a particular thought.

Adapting this approach to more particular cases, we can say that Humboldt denotes intralinguistic possibilities for the formation of the abilities of language units, on the one hand, to convey certain meanings, and on the other hand, to participate in the creation of numerous semantic combinations

that convey individual worldview features. That is, a linguistic personality has the ability to select certain linguistic forms for the implementation of mental and sensory reactions.

Humboldt wrote: "According to its real essence, language is something permanent and at the same time transient at every given moment. Even its fixation through writing is a far from perfect, mummy-like state, which involves recreating it in living speech activity. In the disorderly chaos of words and rules, which we usually call language, there are only separate elements reproduced - and, moreover, incompletely - by speech activity. elements cannot cognize what is highest and subtlest in language, this can only be comprehended and felt in coherent speech, which is additional evidence in favor of the fact that the essence of language lies in its reproduction. The division of the language into words and rules is only dead product of scientific analysis." Thus, the active creative nature allows us to speak of the relationship between the creator of the language and his creation as one of the dimensions of the language and thereby recognize the latter as a fundamental concept for defining a person.

Yu.N. Karaulov, who distinguishes three levels in the structure of a linguistic personality: zero-"structural-linguistic, reflecting the degree of knowledge of ordinary language", the first - "which can be called linguo-cognitive and which involves reflection in the description of the language model of the personality world" and the second - "more a high level of analysis of a linguistic personality in relation to the linguo-cognitive level includes the identification and characterization of the motives and goals that drive its development, behavior, control its text production and ultimately determine the hierarchy of meanings and values in its linguistic model of the world".

Thus, the verbal-semantic level is manifested through formal means of expressing certain meanings: a word, a morpheme, etc.

The cognitive level covers the intellectual sphere of the individual, giving the researcher an exit through language, through the processes of speaking and understanding - to consciousness, the processes of human cognition. Its units, according to Yu.N. Karaulov, are notions, ideas and concepts.

The highest level, pragmatic, includes goals, motives, interests, attitudes, intentionality, which seems to be the most difficult area of research due to the vagueness of the forms of representation of the designated areas of human consciousness, the lack of a clear methodology for observing and describing, fixing and analyzing the designated phenomena.

"A complete description of a linguistic personality for the purposes of its analysis or synthesis presupposes: a) a description of the semantic-structural

level of its organization; b) reconstruction of the language model of the world, or the thesaurus of the given personality (on the basis of texts produced by the person or special testing); c) identification of its vital or situational dominants, attitudes, motives, which are reflected in the processes of generating texts and their content, as well as in the peculiarities of the perception of other people's texts.

As we can see, the speech personality in the formula "language + person = speech" refers to philosophy, pedagogy, rhetoric, which allows the authors of the speech personality concept to speak about the priority role of the speech personality in the formation of an adequate modern language space. However, in this case, there is a kind of subordination of the "language - thinking" system to external - social, political - factors of reality, although the influence of language on the mentality, on the structure of thinking as a form of perception of the world is generally recognized. Consequently, the existence of a linguistic personality is more significant in terms of precisely the historical perspective.

Modern linguodidactics has advanced far in understanding and developing the structure and content of the "linguistic personality". The linguodidactic representation of a linguistic personality is distinguished by two features. Firstly, the linguistic personality appears as *homo loquens* in general, and the very ability to use the language as a generic property of a person. The structure and content of a linguistic personality in such a representation turns out to be indifferent to the national features of the language that this personality uses. Secondly, linguodidactics, focusing on the genesis of a linguistic personality, prefers synthesis to analysis, while the study of the language of fiction provides ample opportunities for analyzing a linguistic personality.

Anthropocentric and textocentric trends in the development of linguistics in the 20th-21st centuries determined the formation and productive development of the theory of linguistic personality.

The complex nature of the object of study - a person in a linguistic form of representation - actualizes the integration trends of the research process, forms a complex methodological and didactic environment formed by linguistics, philosophy, psychology, linguodidactics, linguoculturology, sociology and other scientific disciplines.

Linguistic personality is a relatively new object of study in science, multifaceted, multifaceted, the uniqueness of which is determined by a unique combination of socio-psychological characteristics.

A linguistic personality is a person considered from the point of view of his ability to perform speech actions of generation and understanding of an utterance.

The concept of "linguistic personality" involves considering each native speaker as a unique object of study.

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