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Features of the Linguistic Personality Of V.S. Solovyov-Publicist (Speech: "Three Forces")

Características de la personalidad lingüística del publicista V.S. Solovyov (Discurso: "Tres fuerzas")

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RESUMEN

El propósito del artículo es analizar las características de la manifestación de la personalidad lingüística en el primer trabajo periodístico "Tres fuerzas" de V.S. Solovyov, un destacado filósofo ruso de finales del siglo XIX. El estudio se realizó en el marco del movimiento antropocéntrico en filología. La novedad y la originalidad del estudio están determinadas por el hecho de que 1) esta es la primera instancia del análisis del discurso periodístico sobre el material del trabajo publicitario temprano; 2) los autores identifican ciertas características de esta personalidad lingüística en el área del publicismo; 3) el estudio del artículo "Tres fuerzas" se ha llevado a cabo dentro del paradigma antropocéntrico.

Palabras clave: Personalidad lingüística, V.S. Solovyov, discurso publicista, estrategia comunicativa, concepto.

ABSTRACT

The purpose of the article is to analyze the features of linguistic personality manifestation in the first journalistic work "Three forces" by V.S. Solovyov, a prominent Russian philosopher of the late 19th century. The study was carried out within the framework of the anthropocentric movement in philology. The novelty and originality of the study are determined by the fact that 1) this is the first instance of journalistic discourse analysis on the material of early publicistic work; 2) the authors identify certain features of this linguistic personality in the area of publicism; 3) the study of the article "Three forces" has been conducted within the anthropocentric paradigm.

Keywords: Linguistic personality, V.S. Solovyov, publicistic discourse, communicative strategy, concept.

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INTRODUCTION

The features of the linguistic personality (LP) of Vladimir Sergeevich Solovyov (1853–1900) are determined by the philosopher's closely intertwined various creative manifestations: one of the most prominent Russian idealist philosophers, a scholar-pedagogue, an original poet, a playwright, a writer, an ingenious journalist and literary critic, a public figure, an indispensable participant of the key ideologic confrontations and the polemist of his era. As an incredibly talented and multifaceted person who possessed encyclopedic knowledge and expressed his worldview and civic stance actively and openly, in many ways Solovyov was ahead of his contemporaries' consciousness not only in terms of particular views and concepts but also personality-wise. It was not a coincidence that the best Russian philosophers, publicists and writers of the late 19th century called Solovyov their teacher, and the philosopher's most avid opponents found Solovyov's ideas worthy of elaboration. Thus, for example, V.Ya. Bryusov wrote, "I pay heed to Vl. Solovyov's commanding voice as if to a teacher; they recognized his right to judge" (Bryusov: 1981, p. 277).

"The journalistic nature as biased, targeted, passionate and polemical quality", writes F.V. Tsann-kai-si, "is typical of Vl. Solovyov's entire intellectual activity" (Tsann-kai-si: 2005, p. 66). Indeed, as Solovyov was interested in the general questions of his time, responded to them and actively tried to change the course of life through his influence on the public consciousness. The philosopher considered the possibilities of publicism very early. Unlike academic or even creative activity, publicism enabled direct, frequent and regular communication with a broad reading audience, made it possible to influence, enlighten and lead the masses. At the same time, according to E.L. Radlov, "Solovyov was rather indifferent towards political matters as such; if he advocated for the freedom of speech, conscience and, for instance, for the rights of the Jewish people, it was only because he saw the lack of freedom of speech and conscience as a violation of basic human rights" (Radlov: 1991, p. 385). It is also extremely important that the publicist-philosopher had a particular social stance that was different from any other movement that existed in the Russian thought in the late 19th century. As a matter of principle, Solovyov refused to join anybody and anything, "Incidentally, I have stopped caring about pleasing or even convincing people long ago. It is enough that I testify, to the best of my abilities, to the truth that I believe in and the lie that I see" (Radlov: 1911, 121). The independent personal stance led to social isolation: Solovyov's ideas became the laughingstock of both right-wing and left-wing magazines. Very few contemporaries recognized Solovyov's publicistic talent. Nevertheless, the prominent philosopher did not abandon the publicistic work, as he associated important (or even momentous) goals with it.

Solovyov's publicistic work began to attract researchers' attention starting from the 1990s when a number of the philosopher's works were published again in Russia after a long break. However, the prominent philosopher's publicistic legacy was not comprehensively analytically studied at the time. The situation has begun to change only in recent decades. Solovyov's publicistic work has become the subject of discussion for Russian and foreign scholars who contributed to the issues of "Solovyovskie issledovaniya" (Solovyov Studies) published by Ivanovo Power Engineering Institute named after V.I. Lenin. In 2005, the entire Issue 11 was dedicated to the philosopher's publicistic work. It is particularly worth noting the works by Ya. Krasitski (Krasitski: 2005), M. Smirnov (Smirnov: 2005), S.B. Rotsinskii (Rotsinskii: 2005) and R. Dankova (Dankova: 2005) that raise several questions related to the key issues and the historical and literary background of Solovyov's publicistic work. Within Russian Solovyov studies, N.G. Baranets was the first to analyze the publicistic type of discourse in the Russian philosopher's work. The scholar characterized the discourse as philosophical and publicistic considering the determinability by the author's philosophical consciousness and theoretical constructs (Baranets: 2002, p. 21). The connections between Solovyov's publicistic and creative work were analyzed by N.G. Yurina (Yurina: 2019a, p. 471–490). After the publication of the book "Politics, Law, and Morality: Essays by V.S. Soloviev" (2000) (Soloviev: 2000), Solovyov's publicistic work was brought to the attention of foreign scholars as material worthy of careful consideration. The works by V. Wozniuk (Wozniuk: 1999), G. Gaut (Gaut: 1998; Gaut: 2000) and D. D. Kornblatt (Kornblatt: 1997; Kornblatt: 2004) of

the late 1990s-early 2000s became the considerable impact of European Solovyov Studies into the development of the problem.

All this highlights the relevance of studying V.S. Solovyov's publicistic discourse. However, up till now, there have been no works devoted to examining the LP of Solovyov the publicist (individual aspects of the LP of Solovyov the poet has been examined previously by I.B. Zolotareva (Zolotareva: 2006) and S. Koryčánková (Koryčánková: 1998; Koryčánková: 2013). The first attempt has been made in the present study. The analysis of this phenomenon will be carried out on the material of Solovyov's first publicistic work "Three forces" (1877). Therefore, it would be more accurate to say that the subject of our study is the particular ways in which the LP of the author of the article manifests.

The study was carried out within the framework of the anthropocentric movement in philology, the tendency to combine the achievements of different scientific branches when considering a particular phenomenon. One of the areas of knowledge that is of most interest to modern Russian linguistics is the sphere of human communication, different types of speech interaction, discursive strategies, various manifestations of an LP in a creative act. An active reinterpretation of M. M. Bakhtin's work is taking place at the present stage of Russian literary studies. Bakhtin proposed to view works in any style from the point of view of the speech genre considering that "certain function (scientific, technical, publicist, business, everyday) and certain conditions of verbal communication specific to every sphere give rise to certain genres, that is, certain relatively stable thematic, structural and stylistic types of utterances" (Bakhtin: 1986, p. 432-433)). The methodological basis of the study has been formed by the concept of LP proposed by Yu.N. Karaulov (Karaulov: 1987), M.M. Bakhtin's theory of speech genres (Bakhtin: 1986), M.K. Petrov's notion of sociocode operation (Petrov: 2004) and certain concepts and conclusions from the works by K.F. Sedov (Sedov: 2004), O.L. Ariskina and E.A. Dryangina (Ariskina: 2011; Ariskina, Dryangina: 2013).

METHODOLOGY

The study was carried out within the framework of the anthropocentric movement in philology, the modern tendency to combine the achievements of different scientific branches when considering a particular phenomenon.

One of the points of contact of linguistics and literary studies in Russia at the present stage is the consideration of the linguistic phenomenon through the sphere of human communication, different types of speech interaction, discursive strategies, various manifestations of an LP in a creative act, analysis of a creative work from the point of view of the speech genre.

The methodological basis has been formed by the concept of LP proposed by Yu.N. Karaulov, M.M. Bakhtin's theory of speech genres, M.K. Petrov's notion of sociocode operation, certain concepts and conclusions from the works by K.F. Sedov in the field of cognitive linguistics and certain notions on linguistic and communicative personality by O.L. Ariskina and E.A. Dryangina.

In the analysis methodology used for the features present in the LP of the author of the speech "Three forces", we follow Yu.N. Karaulov (Karaulov: 1987). The scholar's LP will be described as a three-level hierarchy: 1) the verbal and semantic level that reflects the degree of language proficiency; 2) the linguistic and cognitive (or thesaurus) level that reflects the worldview of the linguistic identity; 3) the pragmatic (or motivational) level that includes goals, reasons, interests, values (Karaulov: 1987 p.3).

RESULTS

The speech "Three forces" was published in the first issue of the Moscow magazine "Pravoslavnoe obozrenie" (Orthodox review) in 1877, delivered before a small select audience of the Society of Lovers of Russian literature, and then was published as a separate brochure in the M.N. Katkov printing house at the Moscow university.

The author's statements at the beginning of the speech were conceptual and ideological. The predominant features were reserved semantics and clear argumentation, citation was carried out as a reference to authority or an appeal to a self-evident long-standing opinion (the Koran, the Bible, Eastern poetry, philosophical works of A. Schopenhauer, K.R. Hartmann). Initially, there is a calm historical and philosophical introduction, an actual scholarly text created by a scholar-logician: an idea is proved through certain mental operations. However, the conclusion is a passionate prophecy about Russia playing a key role in the liberation of the Balkan Slavs. The author urged the audience to take certain actions, demanded to admit that he was right, "Therefore, I reiterate, either this is the end of history or the inevitable discovery of a third whole power, the sole bearer of which can only be Slavdom and the Russian people" (Solovyov: 1991, p. 39). Throughout the work, the addresser's personal stance was not only evident but also declared independently and categorically.

The verbal-semantic level of the author of "Three forces" was determined by his religious values. It could be said that the linguistic word was built around two main poles: God and man, and their correlation influenced further positions of details and features. This is confirmed by the abundance of corresponding lexemes with religious and abstract-philosophical meaning in the text: Deity, God, Divine power, church, faith, religion, holiness, Islam, Christianity, humanity, being, life, history, culture, state, personality, unity, freedom, development. Solovyov's LP is characterized by viewing the man from the religious and philosophical position: as a creature with an immortal soul that enters the world to fulfill a special mission. Every person is a part of the whole, a representative of humanity following a special path (historical development), creating treasures (culture), morally improving (the search for "unconditional power"): "a person in their eternal power belongs to that divine world and a vague memory of it is somehow preserved in anyone who has not yet completely lost human dignity" (Solovyov: 1991, p. 38). Hence the combination of moral, patriotic and cultural values with the religious ones. Besides faith, the author of "Three forces" valued human freedom, spiritual development, self-improvement, sobornost and historical purpose.

The verbal-semantic level of the LP of the author was determined by the change in the linguistic situation that the author was used to. The recent teacher of History of Ancient Philosophy at the Moscow university, an outstanding lecturer who did not hesitate to express himself in a public academic discussion made a debut in a new area – as a public speaker who presented important societal problems before the general public. The novelty of the communicative situation (combined with the author's communicative claim which is mentioned below) defined the verbal level of the presentation. The language contained the familiar definitions of the academic-philosophical and publicistic discourse. Philosophic terminology ("divine origin of life", "real substantial being", "historical epoch", "monism", "dualism", etc.) was combined with sociopolitical notions ("anarchy", "individual freedom", "revolutionary movement", etc.) and complemented by figurative imagery and expressiveness of speech.

Apart from the concluding part of the article with direct instruction, the nouns in Solovyov's text are more common than the verbs, "One master and the dead mass of slaves – this is the last exercise of this force" (Solovyov: 1991, p. 28). This indicates that the author painted static pictures for the reader, reflected the actual state of affairs, asked the reader to memorize the information and take it into account rather than analyze or consider it. The frequent use of the pronouns "we", "our" instead of "I", "my" ("we find in history", "we see coexistence", "we see rapid development", "do not allow us to seek", "our heart", "our head", "we introduce the true Deity") is the evidence of the method of covert manipulation when the addressee initially appears to be the speaker's ally and a like-minded person who does not need to be convinced as they are already

prepared for the author's final call. The author's direct prophecy ("When the time comes for Russia to discover its historical purpose, no one can say, but everything indicates that this hour is near" (Solovyov: 1991, p. 40)) was accompanied by prescriptive expressions: "must see", "must try to restore", "stop creating", "must become", "reasonably believe" etc. The addresser's right to pose these demands stemmed from the very content of the speech, the communicant's position as an educator and prophet.

The intonational and syntactic features of "Three forces" corresponded to both academic and publicistic types of discourse. The author used predominantly series of homogeneous members (including those built on the principle of gradation) that have an explanatory, clarifying quality ("It is clear that everything that such a person can produce will be fractional, private, devoid of internal unity and unconditional content, limited only to the surface..." (Solovyov: 1991, p. 37)). The author's position was affirmed through a polemically colored imaginary dialogue-argument: "I am asking: why such a phenomenon occurs, and I receive an answer from science that this is only an isolated case of another, more universal phenomenon, about which science can only say that it exists" (Solovyov: 1991, p. 36). Thus, the direct addressee became indirect, or even an observer who was meant to observe from the sidelines how a passionate speaker-prophet destroyed the opponents' opinions. This technique would subsequently be widely utilized by Solovyov in polemical publicistic and literary articles (Yurina: 2013, p. 234–235).

Compared to Solovyov's publicistic public talks in the 1880-1890s (Yurina: 2019a, p. 480–489), the language in "Three forces" was not particularly figurative. However, there are expressive means that carry an important weight.

According to the particularity of Solovyov's mind and, mainly, the philosopher's way of thinking (thesis – antithesis – synthesis), that were also reflected in the creative work (Yurina: 2019b, p. 245–246), the author of "Three forces" built an antithetic linguistic picture where the key element was the continuous antithesis (West – East) and antonyms: "master" – "slave", "individual" – "people", "objective" – "subjective", "great" – "funny", "old" – "new", "dead" – "alive", "one" – "another", "uniformity" – "diversity", "faith" – "knowledge" ("science"), "oneness" – "multitude", "movement" ("progress") – "stagnation", "external" – "internal", "ancient" – "modern", etc.

The speaker mostly used extended conceptual metaphors based on abstract notions: "to break the stronghold of dead unity" (to overcome the frozen integrity that inhibits the development of the private, individual), "humanity became petrified in dead monotony and stillness" (the absence of any movement in public life under the absolute power of a despotic external force), "a vital link was broken" (the integrity of mankind was violated), "Arab philosophy was only chewing on Aristotle <...> turned out to be a barren flower and left no trace in the East" (did not contain the original ideas relevant in the future), "the Muslim world did not take a single step on the path of internal development" (there was no opportunity for the spiritual growth of the individual), "single elements of humanity become the starting points of life" (manifestations of personal consciousness boosts the development of the general), "the revolution freed up individual elements but deprived their activities of the necessary soil and food" (personal consciousness did not find a worthy object and turned into egoism which equalized everyone), "such a people should give a living soul, life and integrity to a torn and dead mankind" (contribute to the spiritualization of all mankind), etc. To express assessment, the author actively used epithets ("blind irresistible fate", "dead unity", "the lowest beastly life", "old Europe", "empty and petty egoism", "wild greatness"), comparisons that perform a subjective-gnostic function ("against the socio-economic disease of the West like against cancer", etc.). The method of irony was introduced ("there were <...> holy monks that, out of Christian love for their neighbor, burned people by the thousand; there were noble knights who spent all their lives fighting for ladies whom they had never seen, there were philosophers who made gold and starved to death" (Solovyov: 1991, p. 34)), substandard vocabulary was utilized ("fall from the sky", "everyday nonsense", "academic nonsense" (Solovyov: 1991, p. 40)).

Solovyov achieved the evidentiality of his thoughts by using lexical repetitions, anaphora, "And if the history of mankind should not end with this negative result, this insignificance, if a new historical power should

appear, then the task of this power will be not to develop individual elements of life and knowledge <...> but to revive, spiritualize the opposed elements dead in their opposition through the divine conciliatory power" (Solovyov: 1991, p. 37). The repetitions along with numerous notes in the published version of the speech are evidence of the desire to make it easier for the reader to digest information, the predominance of transmission in Solovyov's publicistic discourse.

The formal, concise phrases of scientific discourse were present in Solovyov's presentation along with the internal tension of speech that now and again broke through a series of rhetorical questions ("How are these three cultures related to the three fundamental forces of historical development?", "But where can this the unconditional content of life and knowledge come from?", etc). Thus, the syntactic means of expression were generally used for an educational purpose: they had an additional effect on the thinking and logic of the listener.

Solovyov's ideological principles in the late 1870s were largely explained by his close communication with F.M. Dostoevsky and were connected to a passion for Slavophilia and the concept of "pochvennichestvo". That is why the linguistic-cognitive level of the LP of the author of "Three forces" is determined by the following concepts: East (Muslim East), West (Western civilization), Slavic world, Russia, Faith, Freedom, Development. The content of the first concepts is determined by the semantic core of the "inhuman God" of Islam and such characteristics as integrity, uniformity, lack of freedom and stagnation. The concept of "West" is built on the principle of antithesis: the "godless man" of Western Christianity becomes its semantic basis, and the main characteristics are fragmentation, self-assuredness, development and anarchy. The Slavic world is interpreted as a kind of middle ground that makes it possible to overcome the harmful extremes of the two poles due to faith. Russia is considered the center, a banner of Slavdom. The usage of capital letters in the author's nomination of most of the concepts essential to him (East, West, Slavdom) emphasizes not only the generalization of meaning but also the values conveyed graphically. Interestingly, there are no more concepts of East, West and Slavdom with the same content in Solovyov's further publicistic works: the author abandons the course of Slavophilia relatively quickly and, after the death of F.M. Dostoevsky, moves on to debunk the writer's numerous ideas and criticizes Dostoevsky's nationalism. Solovyov enters a new period of active debate with the leading Slavophiles of the time (N.N. Strakhov, K.N. Leontev and others), which is confirmed by the two cycles of Solovyov's "Natsionalnyi vopros" (National question) (late 1880s – early 1890s).

All the other words and concepts in "Three forces" are grouped around the two main semantic cores, concepts-poles. The Muslim East: "the power of religion", "despotic deity", the man — a "crazy fanatic", "a blind instrument", part of a "solid indifferent mass", the law of being — "irresistible fate", "exceptional unity" of the church, the state, the public, "lack of independence", "extremely weak development" of philosophy, science, theology, art, "miserable decline". Western civilization: religious freedom, diverse forms of Christianity, the "utmost importance of the individual", "rapid and continuous development", "original phenomena", "exceptional self-assuredness", "separateness" of spiritual, social, and state-related forms of life, excessive individualism, "personal selfishness" ("deity for oneself"), "atomism in life, science, art", the decomposition of everything into basic elements, "dead wealth", superficiality. The Slavic world: the union of mankind with the "eternal divine power", freedom from "all limitation and one-sidedness", indifference to the worldly, submission to the highest mission. It is interesting that the third "synthetic" concept remains clarified very superficially at the same time, emerges indirectly as an intermediate link between the extreme symbols of "inhuman god" and "godless man". The content of the concept of Russia is determined by the lexemes "miserable position" of the economy, culture, but the "great historical" and "religious purpose", the "great struggle", "the awakening of the positive consciousness of the Russian people", "the restoration of the Russian character", "faith in higher reality", "denial of inferior content".

All of the above indicates that Solovyov recognized the importance of imagery as a powerful aesthetic means of influencing the reader/listener at the very beginning of publicistic activity. However, something else is more important: imagery initially determined the author's consciousness and thinking, was at the basis of the author's key concepts and shaped the nature of his cognitive activity. In this sense, S.N. Nosov was right

in writing, "VI. Solovyov attempted through "artistic insights" to comprehend philosophical truths and reflect them in emotionally rich images-symbols that were artistic in their nature" (Nosov: 2008, p. 82).

The pragmatic level of the LP of the person who wrote the article "Three forces" is notable for the implementation of an educational and prophetic strategy. P. Davidson who studied prophetic traditions to which Solovyov was susceptible, concluded that the philosopher's perception of his mission was connected, on the one hand, with personal mystical inclinations and rationalistic convictions and, on the other, with the assimilation of the Russian literary prophetic tradition (Pushkin, romance writers, Dostoevsky) and the biblical tradition of Jewish prophecy. "Solovyov", she writes, "imitated the language, style, goals, and values of Jewish prophets" (Davidson: 2000, p. 662). Solovyov the publicist enlightens, elucidates, prophesies. Even the phrase at the beginning of the article is of acknowledging and categorical nature, "From the beginning of history, three fundamental forces have managed human development" (Solovyov: 1991, p. 28). The categorical approach ("it is beyond any doubt" (Solovyov: 1991, p. 29)) emphasized the author's expertise and contributed to the image of the author as a person who knew the truths available to the few.

Significantly, all of Solovyov's further publicistic activity would be determined precisely by the educational and prophetic creative strategy. Already as a twenty-year-old young man, he showed remarkable awareness of his personal mission, "The truth itself, that is, Christianity <...> is clear in my mind but the question is how to introduce it into the general consciousness <...> This is my real challenge <...> it is time not to run from the world but go into the world to transform it" (Letters: 1911, p. 88-89). Starting from the dispute at the defense of the Master's dissertation "The crisis of the Western philosophy. In opposition to positivists"(1874) and to the public reading of "The story of Anti-Christ" (1900), in his verbal and written presentations before various audiences, Solovyov was oriented towards the active search of the true path for the Christian people, for the implementation of the educational and prophetic communicative strategy. When Solovyov expressed his opinion on the relevant problems that his contemporaries were facing, he always commented on them in relation to the prospects of human development, global religious goals and spoke as a prophet and a spiritual teacher. Not only the specific intentions of the addressee, their emotions, characteristics, opinions on the facts of reality but also the attitude towards the addressee, the chosen way of communication, the place and the time of communication depended on the key reasons and purposes of communication.

Speaking to the readers as a prophet proclaiming the truth, transmitting knowledge and exposing the public lie, Solovyov the publicist influenced the Russian audience to change, improve, and inspire it. Education is the main reason for the philosopher's publicistic activities. Solovyov sought to open to the public such areas of his own substantive and cognitive worldview that would be thought-provoking, would lead to internal spiritual changes. That is why for Solovyov the topic of the Russo-Turkish war is transformed into a more global theme of civilizational conflict, the ways of development of mankind. That is why the form of Solovyov's statements is determined by constant repetitions that ensure accuracy in transmitting the information. That is why his text is actualized three times, both in print and in oral versions.

Solovyov believed that for a publicist "it is important what famous phenomena lead to rather than what they are made of or how they occur" (Solovyov: 1914a, p. 425). A publicist is not psychic but without the desire to go beyond the present, look into the future, guess it in modern events, this activity is pointless. Genuine publicism is the transformation of a relevant commentary into a prediction, and this is the exact goal that Solovyov's best publicistic works served. For the philosopher, the publicistic text performed, above all, didactic, polemical, and cognitive functions; the adequate genre forms of structuring the material and the language were chosen accordingly. Solovyov would often sacrifice "pure informativeness" to convey his thoughts and impressions of the events, enter into a dialogue with the reader. In 1894, the philosopher defined his main goal as follows, "I have recently taken up a voluntary "penance": to clear out the printed nonsense and rubbish that our Orthodox patriots use in an attempt to obscure in the public mind the great and relevant question of religious freedom" (Solovyov: 1914c, p. 442).

Solovyov did not think very highly of the malleable, imitative, dependent and helpless Russian society. In "The letter on the Eastern question", Solovyov condemned its passiveness and ethical indiscriminateness, "no clear good, no clear evil" (Solovyov: 1913, p. 171). Solovyov believed that the public body of Russian society was subject to the "Eastern disease" (Solovyov: 1914b, p. 286) of indifference towards the truth and contempt for the rights of the individual. Nevertheless, the philosopher recognized the importance of educating and guiding his compatriots and fulfilled his mission until the end. At the same time, Solovyov chose the educated circles of the Russian intelligentsia as the main object of influence. This is shown in the final part of "Three forces", "Until then, we who have the misfortune of being part of the Russian intelligentsia which instead of being after the image and likeness of God still continues to bear the image and likeness of a monkey, we must finally recognize our miserable position, try to restore the Russian national character in ourselves, stop creating an idol for ourselves from any narrow, insignificant little idea, should become indifferent to the narrow-minded interests of this life, freely and reasonably believe in another, higher reality" (Solovyov: 1991, p. 40).

Solovyov's strategic goals were to gain the reputation of a publicist-prophet, transmit true knowledge that promotes a change in worldview and create a mood of universal enthusiasm. Together with the techniques of attracting attention, persuasion, convincing, bringing to a certain emotional state, the goals were not understood and disliked by contemporaries who cultivated the belief in knowledge, logic, evidence. Prominent representatives of the outgoing generation of "people of the forties" primarily reproached Solovyov for the lack of "sensible content", "strict line of thought", the novelty of the trend (Stankevich: 1877, p. 877), "precisely formulated and carefully substantiated point of view" (Chicherin: 1897, p. 588). As for Solovyov, the philosopher deliberately avoided the "strictly scientific path" and surrendered "to the power of dreams" (Stankevich: 1877, p. 878). In a private letter to S.A. Tolstaya, the publicist prophet wrote, "Was it really unpleasant and not entertaining for you to read about the "Three forces" in "Vestnik Evropy"? I can partially suspect what you will say to me but I declare in advance that there can be nothing in common between me and reason as my very goals are not reasonable" (Letters: 1909, p. 201).

According to Solovyov's contemporaries, the philosopher's action following the public appearance of the author of "Three forces" was equally unreasonable. Due to the outbreak of the Russo-Turkish war, Soloviev intended to lead the public to the path that needed to be taken by his example. Sickness and fragility of health prevented Solovyov from joining the army so the philosopher decided to become a war correspondent for "Moskovskie vedomosti". Letters to S.A. Tolstaya on the way to the army indicate that Solovyov initially experienced incredible elevation, then extreme devastation. In the end, Solovyov never reached Bulgaria where the headquarters of the Russian army was located and returned to Moscow. The recollections of D.A. Skalon (Lukyanov: 1990, p. 169–170) suggest that the reproaches of others that Solovyov "went over his head", the lack of special training, the difficulty of the prolonged traveling lifestyle forced the philosopher to change his mind. Solovyov took his inner failure to heart ("I am a cheater but there is nothing to be done" (Letters: 1909, p. 202)). As direct participation in the "great history" proved impossible, the young metaphysician, prophet, and emerging publicist had to now limit his actions to public talks

DISCUSSION

The shift of emphasis from the systemic-functional-descriptive study of the object to the study of the subject is one of the key features of the development of modern philology. The study of the linguistic phenomenon from the perspective of discourse and key communicative and creative strategies is the intersection point that makes it possible to combine the efforts and potential of linguistics and literary studies. Works at the intersection of several disciplines are always of greater interest as they present the subject of research in a more multidimensional, versatile way. Their conclusions have great potential, although they inevitably raise questions and sometimes cause bewilderment.

The experience of analyzing publicistic discourse on the material of V.S. Solovyov's the first socially-oriented article will allow, in our opinion, first, to introduce into active scientific circulation the part of the philosopher's creative heritage that is currently overshadowed by his philosophical teachings, poetry and literary criticism. Second, a consistent consideration of the features present in the manifestation of Solovyov's LP on the material of the philosopher's other publicistic works will make it possible not only to make a conclusion about the characteristic features of his LP as a publicist in general but also to clarify the method of discourse analysis, and connect publicistic discourse with professional and ethnic cultures.

In general, the anthropocentric nature of the study can point to a new direction in Solovyov studies – shift the emphasis from the analysis of the prominent Russian philosopher's ideas and concepts to the nature of Solovyov's communication with the audience, the features of his stance, and his attitude to the addressee. Considering the increasing interest of philologists all over the world to the Russian philosopher of the late 19th century V.S. Solovyov and his various creative manifestations, this work is of particular significance. As such, publicistic discourse – the object of the present study – is the focus of the attention of linguists all over the world (Gumperz: 1982; Dijk: 1988; Bell: 2001; Bepamyatnova: 2002) in terms of both fundamental and applied problems. Finally, works at the intersection of related humanities subjects have never lost their relevance. The novelty of this study and the originality of the results are determined by the fact that this is the first instance of the analysis of the publicistic discourse on the material of the work by a prominent philosopher who had intentionally set a particular course of conduct with the readers-interlocutors during the two decades of publicistic work.

In terms of theory, we combined the approach to the study of LP proposed by Yu.N. Karaulov, and the theory of speech genres by M.M. Bakhtin who views any text (including publicistic) as a speech utterance addressed to a particular reader and organized considering the communicative goal. The development of the generalized characteristic of the LP of Solovyov the publicist will make it possible to imagine the philosopher as one of the prominent participants in publicistic discussions in Russian society at the end of the 19th century and the nature of this discourse at that time as a whole.

The applied significance of the study consists in the fact that the results can be used in the teaching practice of numerous university courses (Sociolinguistics, Cultural Linguistics, Communication Training, the Russian Language in the Sociolinguistic Aspect, Sociolinguistic Basics of Communication, journalistic subjects related to the need to organize journalistic discourse according to the set goal).

CONCLUSION

Therefore, all of the above allows one to define the LP of Solovyov the publicist, author of "Three forces", as idealistic, religious, erudite, leading, patriotic, truthful, convinced of his right to declare the truth, to lead the public, striving to efficiently transmit the knowledge about the world and humanity, speaking passionately, logically, convincingly and figuratively. These features allowed the philosopher to be interesting to the reader and implement his communicative strategy. On the verbal-semantic level, the LP of the author of "Three forces" manifested through the combination of philosophic terminology and abstract-religious vocabulary with the sociopolitical notions and means of expression. The LP was manifested on the morphological level through the predominance of nouns over verbs. On the syntactical level, it was manifested through the clarifying, explanatory and emphatic structures. On the linguistic and cognitive level, the LP was manifested through the usage of the key concepts "West", "East", "Slavdom", "Russia", "Faith", "Freedom" and "Development" that reflected the author's worldview. On the pragmatic level, it was manifested through the implementation of the educational-prophetic strategy. Within the LP of the creator of "Three forces", there is an overlap of the value-based attitude to the subject of speech and the pragmatic attitudes. To transmit efficiently the sociocode, Solovyov the publicist utilized figurative language. However, the transmutation of the scientific (philosophical) knowledge is also typical of this LP at the early stage of publicistic work. The transmutation occurs during the

analysis and evaluation of the ideas of others, the development of the author's stance on an important social issue.

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