
ЯЗЫК И ЛИТЕРАТУРА

КАК ГЛАВНЫЕ ДУХОВНЫЕ ЦЕННОСТИ: СОЦИОКУЛЬТУРНЫЙ, ЛИНГВОКУЛЬТУРОЛОГИЧЕСКИЙ, КОГНИТИВНЫЙ И ОБРАЗОВАТЕЛЬНЫЙ АСПЕКТЫ

LLM AS A PERSONIFICATION OF THE LINGUISTIC SUBJECT

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An urgent problem of the modern state of language and literature as spiritual values is the mass generation of LLM texts of various literary styles [1; 2]. This threatens to devalue linguistic and literary creativity, the role and importance of man as an author and creator. The aim of the article is, on the basis of the psycholinguistic foundations of LLM personification, to offer grammatical tools for their valid discussion in the context of scientific discourse.

Materials and methods. This article is based on scientific work on psycholinguistics and linguocultural studies, LLM-generated texts of literary works and corpus of dialogues with LLMs. The methods used in the research were experimental, descriptive, comparative and analytical.

Results and discussion. The Large Language Model (LLM) is an AI-based model that is capable of generating natural language texts from large amounts of data. LLM creates texts of books [1; 2], essays, diplomas, illustrations for texts, and visualizes words and expressions.

The perception and evaluation of the LLM as a real language subject is based on fundamental psycholinguistic mechanisms. Psychologically, the loss of the ability to distinguish in a dialogue partner between a human and a virtual interlocutor is due to the fact that the human psyche is projective. This, in particular, causes the perception of the internal as coming from the outside. The content of the psyche is projected onto external realities, including communicative ones. The person himself is inclined to believe that his interlocutors are what he imagines them to be. People spontaneously and unconsciously transfer their own thoughts, feelings and experiences to speech and communication agents.

At the heart of the mechanisms of personification, projection and transference are the features of nominative languages, which fundamentally oppose the active subject and the passive object. The entire linguistic picture of the world is the result of this opposition. Linguistically, this is expressed in the metaphoricity of language as its universal. Being the most important heuristic tool of cognition (including scientific), metaphor, especially in a situation of its uncritical use, can be misleading. The LLM scientific discourse runs the risk of falling into a similar trap of nominative metaphoricity [3].

The position of recognising the LLM as a new subject of social reality cannot be considered sufficient or singular. Reflection on nominative metaphoricity opens up the possibility of realising that within this linguistic metamodel a logical categorical error is committed, a semantic error in which the object of consideration is transferred from one category to another. In this case, the transfer of the LLM from the category of instrument, to the category of subject (author, personality, individual, identity), with the result that it is ascribed characteristics that it does not and cannot in principle possess. After this, the most subtle arguments can be used to confirm or deny its characteristics, which, however, does not

matter, since before this argumentation, the LLM is included in the same category as the human being. And being placed in the same category as man, it becomes an element of an entirely different set and hence acquires new properties. Precisely the system into which the element is incorporated endows it with new properties and characteristics, opening up possibilities for a comprehensive study of the fragment of the actual reality, as well as in the space of potentialities. This is also true of the LLM.

The means of solving the problems that arise are to be found in the same area where they arise. In this case, the means to change the psycholinguistic metamodel are in the language itself. To overcome the logical categorization error, it is proposed to use the toolkit of ergative languages. The toolkit of ergative languages whose grammar is dominated not by the subject-object opposition held in nominative languages, but by the opposition of agent (producer of action) and patient (bearer of action). The ergative case encodes agency when the verb is transitive, indicating the source of the directed action. In nominative languages, close to the ergative is the Instrumental case, which in Latin is called *casus instrumentalis* and denotes an instrument, a tool, which is the agent that acts on other objects or produces certain actions.

This results in two different ways of expressing the generation of literary content: 1) The author (person, subject, personality) creates (writes, composes) the text; 2) The text is created (generated, written) by the LLM. But in no way does the LLM create it. Simply because it is not the author, subject, person, personality.

What kind of subject then creates the text that is produced by the LLM? Here we should consider that in ergative languages there is no subject (and no object opposed to it), there is an agent and a patient. The LLM acts as the agent, the text acts as the patient. The question of the active subject in this language metamodel (frame of reference) does not make complete sense. The activity of the LLM can be described in the phenomenon, suggested and described by Roland Barthes, of the «scriptor» who «is born simultaneously with the text» [4] and has no being outside writing and no time, outside the speech (written or spoken) act. The LLM, as Barthes's scriptor, is not a subject in relation to which the text created (with its help, but not created by it) would be a predicate. LLM is not a subject (a person, an author) and is not valid in relation to his scientific discourse of will, intellect, understanding, ability, opinion, knowledge and other personal qualities. LLM is to be understood, not as a new subject that confronts the individual, but only as a personification of the individual. Such an understanding of LLM allows us to distinguish between author and scriptor, creativity and technical production, which, in turn, actualizes the problematic of the meaning and purpose of literary activity.

Conclusion. LLM represents a new tool (digital agent) of the contemporary communicative environment: the personification of the linguistic subject. Adequate psycholinguistic comprehension and assimilation of LLM is a value challenge to the linguistic and literary culture, requiring an adequate response based on rational reflection on what is happening. It seems significant to comprehend (on the basis of the ergative linguistic metamodel) the inevitability of the emergence of a new linguistic phenomenon, as conditioned by the entire history of language and speech development. This reflection presupposes asking the right questions, the search for which is itself an important problem (scientific and axiological). Our future depends on how we adapt to the inevitable, in which we can find (or overcome) both the good and the bad.

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