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Exposing the dialogical nature of the linguistic self in interpersonal and intersubjective relationships from the first-person, second-person and third-person perspective

The subject matter of this paper comprises the linguistic properties of the human self whose dialogical nature results from the fact that it takes an active part as a member of a society in observable interpersonal and assumable intersubjective relationships. Alluding to the notion of selfhood, borrowed from philosophy and psychology, the paper departs from the view about the two existence modes of communicating individuals: (1) the self as a subjective knower, or the “I”, and (2) the self as an object that is known, or the “Me”. Accordingly, it points out to consequences resulting, for researchers of language communication, from the distinction between: (1) a mental subject, i.e., the “I” as an internally conceivable experiencing agent who formulates and interprets its thoughts in sign patterns, and (2) a physical person, i.e., the “Me” as an externally observable object of experience who sends and receives its messages through sign-processing activities. In this context, particular attention is paid to the diversity of the linguistic properties of human selves who are able to speak different languages and their varieties as the basic means of signification and communication. This statement entitles the author of the following paper to propose the concept of the linguistic self being accessible as an object of potential investigations on the basis of significative-communicative acts performed in different domains of its everyday life. In particular, the mental significative-cognitive processes of humans and their manifestations in social and cultural practices should be exposed while resorting to knowledge coming from cognitive sciences and semiotic phenomenology. Special emphasis deserves here a holistic approach to human cognition for which not only human mind is responsible but the whole body of a cognizing subject as a biological organism and psychical being. Finally, in reference to the dialogical structure of human consciousness, emerging and developing thanks to social interactions, this paper expounds on the ways and possibilities of understanding and interpreting verbal utterances of communicating selves engaged in the roles of experiencers, interlocutors, observers and narrators. What they mean is in fact not contained in words but rather determined by the distance between them as communication participants who talk otherwise about themselves, about those with whom they communicate and about those about whom they communicate. It is their intentions which are attached to their utterances when they act according to their feelings and emotions, beliefs, attitudes, needs, and values in specific situational and social contexts.