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**SEMANTIC-COGNITIVE APPROACH TO THE STUDY OF A LANGUAGE PERSON  
IN THE SYSTEM OF HUMAN AND INDIVIDUAL VALUES**

**ENFOQUE SEMÁNTICO-COGNITIVO DEL ESTUDIO DE UNA PERSONA DE LENGUAJE  
EN EL SISTEMA DE VALORES HUMANOS E INDIVIDUALES**

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**Abstract**

In the article, the linguistic personality is considered as a complex phenomenon that exists on the border of language, consciousness and culture. It is proved that the semantic-cognitive approach is the most productive in the study of the linguistic personality, which allows considering the linguistic personality as a carrier, keeper and translator of both universal and individual values. Individual values fit into the general categorical system of universal human values, but unlike them are less stable; they can change during the life of a person.

**Keywords**

Semantic-cognitive approach – Linguistic personality – Linguistic consciousness – Human values  
Individual values

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## Introduction

The linguistic personality as a factor of language, culture and consciousness is a universal category that ensures the preservation of the national identity of the ethnos. The study of the linguistic personality acquires particular relevance in connection with the development of the anthropocentric approach in linguistics: it is impossible to study the language by itself without referring to the linguistic personality as a carrier and creator of the language with its ethnic, religious, historical, social and psycholinguistic features. The linguistic personality in Russian linguistics of the last decades is a key concept not only of psycholinguistics, but also of cognitive linguistics, linguistic culturology, and a number of related sciences. Of particular relevance are research aimed at the study of the linguistic personality as a carrier of universal human values. The lack of unity in the ideas about the content and structure of basic values leads to a spiritual and ideological crisis of a nation; therefore, the problem of their explication by a linguistic person is of particular relevance in the modern multicultural world.

## Statement of the problem

A significant contribution to the concept of linguistic personality in Russian linguistics was made by Yu. N. Karaulov. According to the scientist, a linguistic person is a person expressed in language (texts) and through language reconstructed in basic terms on the basis of language means<sup>1</sup>. The linguistic personality is a set of abilities and characteristics of a person, which determine the creation and perception of speech works (texts), which differ: a) the degree of structural and linguistic complexity; b) the depth and accuracy of the reflection of reality; c) a specific target orientation<sup>2</sup>. As we see, the problem of studying a linguistic personality is interconnected with the versatility of the very concept of “linguistic personality” that cannot be categorically categorized. Analysis of the research literature shows that the study of the linguistic personality is a complex, far from solving, problem facing modern Russian philologists.

This article is aimed at substantiating the semantic-cognitive approach to the study of the linguistic personality as the bearer of universal human values, involving the study of mental processes occurring in the cognition of the reality of the linguistic personality and the forms of their mental representations. The study of linguistic personality as a carrier of universal human values implies the use of a number of provisions of related scientific approaches: 1) the mental unit is the basis of knowledge about the world, providing access to the conceptual sphere of society (the position of cognitive linguistics, which studies language as a cognitive mechanism, which serves to encode and transform information<sup>3</sup>; 2) speech activity is considered as a whole that can be modeled comprehensively (the position of psycholinguistics); 3) the study of the national conceptual sphere is possible from culture to consciousness (the position of cultural linguistics).

Accordingly, the object of research is a linguistic person as a native speaker, performing a cumulative (accumulative) function, preserving and transmitting the knowledge accumulated by the people.

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<sup>1</sup> Yu N. Karaulov, Russian language and language personality (Moscow: Editorial URSS, 2002).

<sup>2</sup> Yu N. Karaulov, Russian language and language personality...

<sup>3</sup> E. S. Kubryakova, A brief dictionary of cognitive terms (Moscow: Filol. Faculty of Moscow State University, 1997).

## Directions for the study of linguistic personality

There are a number of areas for the study of linguistic personality.

1) Studies are aimed at clarifying the terminological status of the category language personality". The linguistic personality is the carrier of consciousness as the highest form of mental reflection, which is considered as "a complex system capable of development and self-development, carrying in its structures the social experience assigned by the subject, which simulates the world and transforms it into activity<sup>4</sup>.

2) Studies are aimed at studying the relationship of language and consciousness of the individual. Acknowledging the fact that language is one of the ways of seeing the world<sup>5</sup>, the researchers believe that the area of language does not coincide with the area of thought: In the middle of human development, thought may be associated with a word, but at the beginning it, apparently, has not yet grown to it. It leaves at a high degree of abstraction, as if it does not satisfy its requirements and, as it were, because it cannot completely renounce sensuality, seeks external support only in an arbitrary sign<sup>6</sup>. Of course, language depends on thinking, but thinking also depends on language. The term linguistic personality points us to a binding to a language, to a reflection of reality through language. It should be noted that not everything could be verbalized. Some of the information relating to the field of cognitive consciousness will never have a linguistic form.

3) Studies are aimed at solving the problem of differentiating the content of the concepts of "linguistic personality", "thinking" and "consciousness". For example, I.A. Sternin understands the static aspect of the phenomenon as consciousness, and dynamic thinking as thinking<sup>7</sup>. The linguistic personality includes a dynamic and static element, since it not only reflects reality in its finished form, but also acts by transforming it.

4) Studies are related to the study of a national linguistic personality: the language reflects those features of non-linguistic reality that seem relevant to culture media using this language and, in particular, the meaning of words. The language begins to see the world from the angle of view prompted by its native language, and is eaten with the conceptualization of the world, characteristic of the corresponding culture<sup>8</sup>.

## Semantic-cognitive approach to the study of language personality

The description of the linguistic personality implies the characterization of the semantic-combat level of its organization, the reconstruction of the language model of the world, or the thesaurus of this personality, the identification of its life or situational dominants, attitudes, motives that are reflected in the processes of generation of texts and their content, as well as in features of the perception of others' texts<sup>9</sup>.

Semantic-cognitive approach involves the study of the phenomenon of linguistic personality from the standpoint of its linguistic ability, linguistic consciousness and linguistic competence. "Language ability" goes back to the idea of L. V. Scherba on the psychophysiological speech organization of the individual as a system of potential

<sup>4</sup> V. F. Petrenko, *Psychosemantics of consciousness* (Moscow: Publishing House of Moscow University, 1988).

<sup>5</sup> V. Humboldt, *Language and philosophy of culture* (Moscow: Progress, 1985).

<sup>6</sup> A. A. Potebnya, *Thought and language* (Kiev: SINTO, 1993).

<sup>7</sup> I. A. Sternin, *Introduction to speech exposure* (Moscow: Voronezh, 2002),

<sup>8</sup> A. D. Shmelev, "The lexical composition of the Russian language as a reflection of the "Russian soul". *Russian language at school* num 4 (2002): 206-225.

<sup>9</sup> Yu N. Karaulov, *Russian language and language personality...*

language representations<sup>10</sup>. The next necessary component of speech activity is language competence. This category is not yet clearly defined. The most successful from our point of view is the interpretation of language competence, proposed by E. D. Bozhovich. Language competence is a holistic education that includes three components: knowledge of a language, speech experience, an intuitive component of speech – a feeling of language that “arises at the “interface” of experience and knowledge, when they interpenetrate”<sup>11</sup>. The leading role in this is played by the system of ethno cultural values, representing a special kind of meaning, fixed in the public consciousness. Universal values are the code or core of the linguistic culture, which contains the concepts of good and bad, good and evil, right and wrong transmitted from generation to generation, generally accepted traditions and unspoken rules, norms of morality, religion, law, etc. The concept of good and evil, valuable, non-valuable and anti-valuable are developed in the public consciousness. The linguistic personality gives value to the means and resources, but they have a lower rank. Human values as a multidimensional concept proceed from the attitude towards “cultural synthesis”, “convergence of cultures” among language individuals of a certain ethnos. Belonging to a single semantic space is a link between the life of a single language personality and the historical process, intellectual reflection and the collective unconscious. From the point of view of D.A. Leontyev, values represent social ideals<sup>12</sup>. Social consciousness is understood as a social value, a set of stable beliefs, which reflects the attitudes of society and the individual imposed by culture. Social values are associated with the ideal, meaning, significance and evaluation. Without values, “the life of society would be impossible: the functioning of the social system could not remain focused on achieving group goals; individuals could not get from others what they need in terms of personal and emotional relationships; they would also not feel in themselves the necessary measure of order and common goals”<sup>13</sup>. Value is a special kind of meaning that is enshrined in the public consciousness. A synonym for value is “significance”, independent of experience and not playing a role in cognition.

### **The linguistic identity in the system of value coordinates**

Verbal-semantic and cognitive levels of linguistic personality include units of the cognitive level, which are concepts, ideas, concepts that reflect the hierarchy of values. The linguistic personality assimilates universal values in the process of socialization, expanding their semantic content throughout their lives. “Peculiar beacons that help to notice in the flow of information what is most important for a person’s vital activity and for his behavior represent values for the linguistic personality. What contradicts the values will inevitably be ignored - either by neglect, or non-perception, or non-separation of information”<sup>14</sup>. It is quite natural the emergence of questions about the relationship in the mental space of the linguistic personality of truth and value, utility and value. Value should be distinguished from “utility,” since the first is a more universal concept that cannot be reduced to the second.

<sup>10</sup> L. V. Scherba, Language system and speech activity (Moscú: Science, 1974).

<sup>11</sup> E. D. Bozhovich, The teacher about the language competence of the student: the psychological and pedagogical aspects of language education (Moscú: ROY,, 2002).

<sup>12</sup> D. A. Leontiev, “Value as an interdisciplinary concept: the experience of multidimensional reconstruction”, Questions of Philosophy num 4 (1996): 15-26.

<sup>13</sup> K. M. Klakhon, Mirror for man. Introduction to anthropology (Moscú: Eurasia, 1999).

<sup>14</sup> V. B. Olshanskiy, V. B. Personality and social values. Sociology in the USSR. 2 vols. T. 1 (Moscú: Thought, 1966).

Thanks to the study of value, there is an understanding of the specifics of human activity, the uniqueness of not only society and culture, but also the specifics of the value orientations of the linguistic personality. Researchers understand values as the highest level of human interests and needs. At the same time, the regulative of the practical and spiritual value of the world are socio-cultural concepts that serve as a categorical-conceptual matrix. They define the categories of self-consciousness (ethical) language personality. The system of values of linguistic personality is formed based on axiological ideas.

Note that the concept of “value orientations” took shape in foreign science at the beginning of the 20th century in the works of F. Znanetskiy and U. Thomas. In addition, it was described as a social attitude of the person, which regulates its behavior, i.e. as a “social attitude”. Later sociological studies determine the value orientations of the individual as attitudes toward social values, i.e. installation work, school, family, and earnings. The welfare of society depends on the value orientations that are behind any theory and belief system. Thus, agreement on the main issues of life leads to a peaceful, peaceful life and work, and disagreement leads to unrest and social discomfort.

Value orientations as elements of the internal structure of the personality set life-sense goals.

Researchers of value orientations believe that the values and norms of society are first imposed on the individual and only then comes their creative, active learning. We emphasize that the attitudes of the individual allow her to act, focusing on important valuable objects. They set the motivation and focus of human actions. Composing the dominant element of the characteristics of a linguistic personality, they determine its attitude to the surrounding reality. However, the value orientations of the linguistic personality do not always coincide with the values of society. Often, the system of individual values of a linguistic personality, being formed, of course, on universal and ethnic value systems, has its own subjective value system. Thanks to mastering the language, a person is included in the system of social relations, but in his own way, he perceives reflects the world around him, which is reflected in the language means that serve to embrace them. Each person individually decides what and when to do. These value systems are included by psychologists in the personality structure and are understood as “experiences, relationships”<sup>15</sup>. Through value orientations, a person is involved in the process of value understanding of the world. Due to the significance, a demonstration of a personal attitude to both objects and objects formed in the process of social practice takes place. Significance may have a subject and object. Man as value or anti-value recognizes objects.

The main motives of the aspirations of the individual determine values. They are considered as internal stimuli that induce the individual to certain actions and actions. The objective component of value, as a rule, is constant and does not depend on its perception by man. The formation of personal value is influenced by many factors. People evaluate the same objects, objects and phenomena differently regardless of their belonging to the same society. “It should be noted that the values of the individual, social groups and society do not always coincide. Personal values (or personal orientations) are the main characteristic of a person. Social studies highlight the values of society and social groups and the values of the individual.

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<sup>15</sup> B. G. Ananov, Man as a subject of knowledge (Leningrad: Leningrad State University, 1968).

## Conclusion

Thus, the linguistic personality as a carrier of social and individual values is a promising object of research from the point of view of the semantic-cognitive approach to the analysis of language. The importance of studying the value structure of a linguistic personality increases with each passing year, since values, being the central components of the conceptual sphere of society, ensure the stability of the ethnos linguistic culture. Often, the concepts of value and concept come together, but the semantic space is much more voluminous than the concept space. The semantic space of value is expanded by inter-value semantic links at the level of individual and group language personality. Speaking as mental formations, values express the semantic content through language and serve to structure the consciousness of the language personality. Accepting group values a linguistic, person ensures a relatively stable existence of a society and contributes to the preservation of its national identity and culture.

The value-semantic structure is hierarchical at the individual and group level, which contributes to the formation of the value orientations of the linguistic person, group and society as a whole.

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