LINGUISTIC-COGNITIVE FEATURES OF LANGUAGE AND ITS SPECIFIC DEVELOPMENT HISTORY

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Abstract: *Over the past decades, linguistics has been developing within an anthropocentric approach to the study of language, focusing on the interaction between language and humans from psycholinguistic, sociolinguistic, ethnolinguistic, and linguistic-cognitive perspectives. Research shows that the connection between language and thought plays a mediating role in shaping human cognitive activity. Scholars such as Wilhelm von Humboldt, L.S. Vygotsky, A.A. Potebnya, E. Benvenist, and others have deeply studied the role of language in thinking, as well as the formation of knowledge and experience through language. Modern studies focus on linguistic thinking, language consciousness, and linguistic personality, demonstrating the relationship of language with human cognition and culture.*

Keywords*: linguistic thinking, language consciousness, linguistic personality, psycholinguistics, linguistic-cognitive approach, anthropocentric linguistics, relationship between word and thought, cognitive activity*

In recent decades, linguistics has developed in the direction of an anthropocentric (human-centered) approach to studying language. This approach examines the interaction between language and humans in various aspects: psycholinguistic, sociolinguistic, ethnolinguistic, linguistic-cognitive, and others. The idea of the inseparable connection between language and thought is not new for national linguistics: the history of linguistics preserves rich traditions of studying the relationship between thought and word.

The famous scholar Wilhelm von Humboldt stated: "Language is the organ that forms thought" (Humboldt, 1841– 1852, Vol. 6, p. 51), which for many decades determined ongoing discussions about the role of language in shaping the human logical and mental world. According to Humboldt:

"…the word, by objectifying the thought about an object, introduces a new feature into it… A single word acts as a mediator between a human and the object, just as the entire language mediates between a human and the nature affecting them. Humans surround themselves with sounds in order to perceive and process the world of objects. There is no exaggeration in these words… All human relations to external objects depend on how these objects are represented in language… Every nation is

limited by the circle of its language, and exiting it is only possible by adopting another language" (Humboldt, 1841–1852, Vol. 6, pp. 59–60).

The idea of thought being fully determined by language was also emphasized by other scholars (E. Benvenist, L. Vaisgerber, A. Schleicher, S.D. Katsnelson, etc.). For example, Emil Benvenist noted: "We perceive thought already shaped by linguistic frameworks. Outside language, there are only vague impulses and volitional urges, expressed in gestures and mimics" (Benvenist, 1974, p. 104).

He also explained: "Thought can freely refine its categories and introduce new ones, whereas language has clearly defined categories; thought strives to establish universal categories, while linguistic categories are specific to a particular language"

Benvenist's studies show that different linguistic constructions across languages correspond not to universal, but to language-specific mental constructs determined by the categories of the language used. He is less categorical than Humboldt and recognizes that the possibility of thinking is inseparable from language ability, as language is a meaning-bearing structure, and thinking involves manipulating linguistic signs (Benvenist, 1974, p. 114).

Many national and contemporary linguists emphasize the inseparable connection between language and thought, but do not consider them absolutely identical. Language serves a mediating function in human consciousness, transforming the ontological world into a mental world. This idea forms the basis of numerous theoretical concepts, such as:

• I.A. Boduen de Kurteney and L.V. Shcherba's theories on the psychological nature of language (Boduen de Kurteney, 1963; Shcherba, 1974b, 1974v);

• A.A. Potebnya's doctrine of the inner form of the word (Potebnya, 1999);

• L.S. Vygotsky's theory of inner speech and ontogenetic development in connection with language development (Vygotsky, 1999);

• S.D. Katsnelson's correlation theory of consciousness and language structures (Katsnelson, 2001, 2002, 2010);

• A.A. Leontyev's psycholinguistic theory of speech activity (Leontyev, 2000, 2003);

• Y.N. Karaulov's concept of linguistic personality (Karaulov, 1987, 2010), among others.

These studies serve to investigate human cognitive and psychological activity through the interconnection of language and thought. For example:

1. A.A. Potebnya: "Logical and conceptual essences arise with sensory perception of reality but are formed through mastering the word (sign)" (Potebnya, 1999, p. 132).

2. L.S. Vygotsky: "The meaning of a word reflects the inseparable unity of thought and speech… The meaning of a word is the unified phenomenon of both

speech and thought" (Vygotsky, 1999, p. 277).

3. A.A. Leontyev: "A person does not think as dictated by language; they mediate their thinking through language in accordance with the content and tasks of thought" (Leontyev, 2003, p. 258).

4. I.A. Zimnyaya: Language consciousness is "the verbally formed reflection of reality" and "the form of existence of an individual's cognitive consciousness" (Zimnyaya, 2001, p. 159).

5. S.A. Pesina: "Language serves as a ready-made classifier of objective reality for humans, laying the tracks on which the train of human knowledge moves" (Pesina, 2009, p. 180).

B.A. Serebrennikov highlights the polymorphic nature of human thinking, dividing it into verbal (language-based), non-verbal (imagery), practical, conceptual, and other types, with special attention to linguistic creativity (Serebrennikov, 1988b, p. 198).

Thus, linguistic thinking is a form of human cognitive activity where language functions both as a tool for knowledge and mental activity, and as a means of verbalizing knowledge. Modern linguistics often equates linguistic thinking with language consciousness, linguistic worldview, or linguistic personality.

I.A. Sternin distinguishes between static language consciousness and dynamic linguistic thinking: "Consciousness is a property of the brain; thinking is the activity of a brain endowed with consciousness" (Sternin, 2002, p. 44). He also categorizes different types of consciousness: object-oriented, subject-oriented, and activity-related (creative, practical, theoretical).

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