

# Personality in the semiotic system of culture: Lana Del Rey - Kate Silverton - Andrey Golov

## Abstract.

The purpose of the study is to determine the place of the concept of “~~personality~~” in the semiotic system of modern culture and comprehend it on the example of the works by Kate Silverton (UK), Lana Del Rey (USA) and Andrey Golov (Russia). The methodological basis of the article is the idea of culture as a semiotic system, based on the works of Yuri Lotman. The study presents theoretical results in the introduction. Sartre expressed modern ideas about personality, rooted in the peculiarities of medieval thinking. The iconography of the Trinity, emphasizing the three Divine Personalities, did not develop in the West because of the influence of the filioque. This iconography tradition was lost in post-revolutionary Russia. As a result, modern science puts the individual as a carrier of human nature at the center of its interests, and the position of the personality is weakened. Personality as a cultural phenomenon was correlated with the symbols of the world as a text - with a unique face and gene. The concept that a personality is a spiritual gene has been formed based on the biological gene. Thanks to it unique entities are formed under the influence of ~~the~~ identical factors. The study presents practical results in the central part. Humans are born ~~as-within~~ an ontological personality and become a phenomenological one. Scientists (Kate Silverton, for example) study the phenomenological personality. The concept of an ontological personality has been partially preserved in poems by Lana Del Rey and Andrey Golov. We ~~came to the conclusion~~ concluded that the personality has lost its semiotic significance in ~~west-Western~~ scientific discourse but retained it in literature, especially in poetry. The novelty of the work lies in the comparison of the semiotic system of culture with the world-text, and in the projection of the biological gene onto the spiritual gene-personality.

**Keywords:** person, Trinity, Sartre, cosmos, Lotman, spiritual gene, Allport, Bakhtin, Serikov.

## 1 Introduction

Scientific interest in personality is a characteristic feature of the modern semiotic system of culture - general psychology [18], [33], sociolinguistics [30], [31], discursive linguistics [39], psycholinguistics [28], cognitive linguistics, studying linguistic personality [6] and cognitive psychology [35], literary studies, philosophy [4] ~~and~~ etc. are being studied. The personality is objectified, the particular arouses interest as evidence of the general. So Sinelnikova L. N.

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distinguishes the semiotic personality in semiotics, finds the linguistic personality in cognitive linguistics and sees the discursive personality in the discursive analysis of the text [39].

The world and culture level out the personality, replace a potentially infinite set of original types of self-expression with a limited set of models. Modern scientific views on personality often contain a mild denial of personality, replacing it with types. The understanding of the place of personality in the semiotic system of modern culture goes back to the views of Sartre [34] and Barthes [5].

In the essay “«Humanism is Existentialism»” Sartre points out that existence precedes essence. A personality is not born but becomes. Sartre relies on natural science concepts and Cervantes' ~~own~~ interpretation. Don Quixote for Sartre is the child of his deeds. A life choice gives a person an experience that makes him a person. The humanism of existentialism for Sartre is a human who creates himself or herself.

The next important stage in the cultural understanding of personality is associated with Barthes's work «The Death of the ~~author~~ Author» [5]. The denial of the author's personality becomes the denial of the hermeneutic mystery behind the text of the work of art as well as the denial of the Creator's personality behind the mystery of the world. The semiotic system of culture here is based on the principle of reflection: the same is above that is below. There is no personality of the Creator at the top – there is no personality of a person at the bottom. The personality died and made room for the elements of the text, because the world is also a text. Personality education should be based on the concept of personality, on understanding ~~of~~ its essence. A semiotic personality is a “person creating” text [28, 63] - the author - which Barthes denies.

The Creator and the personality are interrelated cultural dominants. Klempe, referring to Clarke [11], states: «Thomas Aquinas made a distinction between an individual and a person, in the sense that a person was a complete, rational individual, a state, which was only fully achieved through participation in Holy Communion» [19, 63]. The Middle Ages subordinated the personality to stricter regulation. But the leveling of personality by social norms did not obscure the personality itself for Thomas Aquinas, because personality is not an empirical given but an ontological one. Based on empirical experience, there is no personality. Personality exists as a semiotic unit, juxtaposed with the personality of the Creator and opposed to the impersonal *cosmos*. From the point of view of semiotics, the fall, described in Genesis, creates an empirical element, leveling the personality, which can exist only in overcoming and contrasting itself with the empirical *cosmos*.

After the revolution of 1917 in Russia, the denial of the Creator turned into a denial of personality and the formation of mass consciousness, most vividly reflected in the novel «We» by Zamyatin. But in Soviet times, the ideal of «harmonious individuality» was formed [26].

A.F. Losev's «Dialectic of Myth» [22] captures the opposite view of the place of the personality in the semiotic system of culture to Barth. The philosopher claims that myth, personality and miracle explain each other.

The place of the concept of «personality» in the semiotic system of culture has

been little studied. This problem was dealt with by I.A.Mironenko [26] and S.Miller [25]. The history of personality usually begins with Freud [14] [29] and ends with the Big Five.

Trends in the development of modern European personality science go back to the Middle Ages. After the adoption of the *filioque*, the Divine Trinity turned into a Quartet, as the Holy Spirit began to «emanate» from the Father and the Son. As a result, interest in Divine Persons faded, as Credo contained an ambiguous doctrine of the Trinity. Her iconography remained undeveloped.

The West was interested in the Nature of the Creator and humans, not the specifics of the Faces.

Gordon Allport pointed out that traditionally science explores general laws and personality, psychology comprehends individuality. An outstanding researcher S.H. Klempe noticed that the Allport dilemma had not been solved so far. In front of us, we see a remarkable example of the reflection of culture - the historical and cultural formation of the Western tradition has led to the fact that in the semiotic system of culture, the place of personality has been taken by human nature and the individual, and the weakness of the position of the concept of "personality" from within the system itself is difficult to fix. The tough succeeded Allport, he complained that modern psychology has changed the identity of the dark abstraction under the generic name of an adult mind [2].

S.H. Klempe believes that psychology began to emerge during the Renaissance as a doctrine about the nature of human: «Focus on human nature was at the core of the rise of psychology as an independent academic discipline from the very beginning» [19, 64]. Klempe connects this process with Protestantism: Catholicism emphasized common Communion, and Protestantism, on private confession, and psychology was born as a result.

However, the personality was formed together with the birth of Christianity under the influence of confession and semiotic factors: for example, the personality «emancipated» from the *cosmos*. In Protestantism the role of personality has increased not because the understanding of the value of confession has increased, but the importance of confession has increased because the idea of personality and its place in the semiotic system of culture has changed.

In Russia, in the Middle Ages, the concept of «personality» was expressed in the iconography of the Trinity. E. Trubetskoy called the icon «speculation in colors». [40]

## 2 Materials and Methods

The purpose of the work is to determine the place of the concept of "personality" in the semiotic system of modern culture; to show that it contains the potential to assert an ontological personality.

The goal defines the tasks of the work:

- it is important to clarify the scope of the concept of «personality»; to comprehend the main features of the concept of «personality» in the works of Kate Silvertown (UK), Lana Del Rey (USA), Andrey Golov (Russia).

The paper hypothesizes that from the standpoint of semiotics, family, social environment, upbringing, culture, personal experience etc.; determine the behavior of an ontological personality, but do not form it. From the point of view of semiotics, a person is born, not become.

The methodological basis of the article is a semiotic approach to culture [23]. Lotman defined culture as a system of culturally significant texts or their functions. If the world is a text, it is part of the semiotic system of culture: it contains realities that are transformed into important codes of culture and supplies it with symbols.

The semiotic approach is applied to the concept of «personality». Lotman himself notes the desire of technological progress to abolish personality: «The fact is that the artistic work of even a poor singer is individual by nature, where the creation of even a good engineer is somehow dissolved in the general anonymity of technological progress» [24,16].

A survey of students was conducted. There was one question: «We should decide if people are born or they become a personality». The question has been specified.

64 students (58 girls and 6 boys) took part in the survey. There were 37 students studying in the direction of «linguistics» at The Kosygin State University of Russia (February 7, 2022) (Moscow, Russia), and 27 students studying in the direction of «journalism» at the Moscow Polytechnic University (February 8, 2022) (Moscow, Russia). The question was asked by the author of the article at an online seminar, students wrote the answer in the chat.

Analytical texts about personality were collected and systematized. The result of the work carried out on the basis of these methods was an addition to the definition of the concept of «personality», its place in the semiotic system of culture is indicated. As a result, the concept of «personality» in the texts of Kate Silverton [38], Lana Del Rey [13], Andrey Golov [16] is analyzed.

### **3 Results**

Science studies personality as an empirical phenomenon.

The hypothesis that a human is not born as a person, but becomes one, underlies the ideas of both scientists and students. This was proved by a survey in which 64 students took part. Only two of them (3%) answered the question: «They are born as a personality».

Personality is a spiritual gene that transforms similar influences into the unique essence of each person. The biological gene becomes a symbol of the spiritual gene. The world as a text indicates the existence of a personality by the unique existence of a face. The unity of the form and content of the personality is realized through the unity of the biological and spiritual gene. For the semiotic space of Russian culture, the root unity of the words «personality» and «face» is important. In Dante's «Divine Comedy», the unique originality of bodies becomes a symbol of the uniqueness of souls [12]. From the point of view of semiotics, the personal spiritual gene connects a person with God (the Source of Being) and the genus

(the keeper of the generic genome). The spiritual gene functions like the bodily gene, transforming the general into the personal. They are born as an ontological (semiotic) personality and they experience becoming a phenomenological personality. With the appearance of a new semiotic unit, the whole system begins to move. Therefore, in semiotics, a unit that has a potential being is impossible. Consequently, in the sacred semiotic system, God and personality exist, and in the modern scientific semiotic system, an individual exists as an important part of it. Individual is able to become a personality, but it acquires being over time and has no semiotic value. In the scientific system, personality is an empirical and phenomenological phenomenon, not a semiotic or ontological order, so modern science classifies individuals, analyzes their nature. In the semiotic system of Thomas Aquinas' theology, both a person and an individual are represented at the same time.

Kate Silverton in the book «There is no such thing as “naughty”» [38] worked with the concept of a phenomenological personality. The researcher warned that there is nothing personal in the behavior of children during tantrums. They were guided by the brain, not by personality. The children are small, but their brain is ancient. The researcher pointed out that personality is threefold – in this modern science turned out to be close to theology. One part of the brain, the oldest one, is associated with a lizard (it looks like the lustful part of the soul in Christian anthropology), the other is like a baboon (it is almost the same as the angry part of the soul). These parts are responsible for the child's behavior during tantrums. Gradually, the cerebral cortex develops - it is a wise owl, and a person becomes a personality («owl» is equated with a reasonable part of the soul). Love helps to develop a full-fledged personality. Kate Silverton advised teaching children to name their feelings in order to manage them. This idea correlates with medieval realism.

The phenomenological and semiotic personality, as well as human nature, were presented in the poetry collection «Violet Bending over the Grass» [13]. When the poetess correlated herself with the *cosmos*, her personality acquired a phenomenological character («The Quiet Waiter is Blue forever»), because, as it was said in this poem, love was her creator and has created her already in adulthood. «A small piece of angel cake» became a symbol of her semiotic personality in the poem «Thanks to the locals». The lyrical heroine received an innate understanding that she deserves a better fate because of the «piece». This idea does not depend on life experience and is not formed by it. Socrates proved with the help of innate knowledge that a person's personality is immortal [32]. Socrates believed that if the knowledge of personality is not determined by bodily experience, then with the death of the body the soul does not disappear. The nature of the personality in the poems of the poetess could be evil or kind (not universal) («My bedroom is a sacred place», «Paradise is very fragile»).

The ontological personality was represented in the poetry of Andrei Golov [16]. Andrei Golov was a polymath poet. The area of his poetic interests spanned the period from the ancient kingdoms (Akkadian, Sumero-Babylonian, Jewish) to the actual modernity. The cultural space of his poetry stretched from China and Japan to the Greco-Roman and Arab world; from Europe and America to Russia,

Byzantium and Mount Athos. The poet condenses times and spaces and overcomes the need for a reader's response, striving for an ontological vertical. «Montesquieu», «Count Guru», «Antique Mosaic» are some of the most difficult poems. If we talk about a phenomenological personality, then the poet created himself from molecules of different cultures. But, taking into account the ontological (semiotic) understanding of personality, he saw that each formation of his own personality is actually an epiphany of the Creator's plan in relation to creation («Creativity»). Andrey Golov's poetry has turned into a tense and deeply personal existence in the face of eternity and the Creator. The horizontal of communication gradually turned into a vertical.

## 4 Discussion

The conclusions we have come to are confirmed by the bulk of research. Science analyzes various aspects of the phenomenological understanding of personality. Studies are interesting, though there may be a subtle substitution in them. The typology of personalities and human nature is the main subject of research. A cluster approach based on questionnaires, i.e. self-awareness [18], could underlie the analysis. The dark cluster was of particular interest [33]. The five clusters of Kerber correlate with the four types of temperament of Hippocrates (Galen), whose temperament is a derivative of the *cosmos* for, because it is determined by its elements (juices). Modern neurochemistry at a new stage of development comprehended the secrets of the psyche in the language of substances, whether it was cardiostimulants [21] or excess cortisol [17]. Brain abilities and their interrelations could be studied as an independent semiotic system of consciousness of adults [10] or children [1]. The personality became brain-centered.

Confirming the ideas of our previous research «The worldview of a modern scientist: the universe concept in the context of cross-cultural communication», we affirm that Christianity freed humans from the *cosmos*. The basis of modern methods could be a questionnaire appealing to self-awareness. The personality became consciousness-centered [27]. Personality judgments have been investigated [7]. However, the concept of *cosmos* has become active again in the process of understanding the personality. For example, Bonino noted that personality forms a contrast with the grandeur and splendor of the *cosmos* [8].

The scientist could be interested in the structure of personality, its capability: «three correlated capacities for action: intelligence, will and affectivity» [20]. Krespy postulated a three-part personality that correlates with the concept of Kate Silverton and Christian anthropology.

Miller touched upon the understanding of the language of Western psychology, pointing out that character is analyzed in moral categories, but personality is not, and that it is necessary to introduce the concept of threshold values of personality traits [25]. Personality was phenomenological for the Russian psychological school of the twentieth century. The semiotic system and terminology of texts of the Russian psychological school have their own structure, different from the West. A complicated language was presented in the works of B.G. Ananyev [3]:

along with the individual as the owner of natural properties, a person is described as a carrier of culture and an individual as a representative of civilization, as well as an active subject as a guardian of the will to act. The subject came to Ananyev's works from German, so it is impossible to translate this term into English literally. The English subject is passive. Ananyev's personality begins to develop from the moment of birth [26]. The Soviet tradition assumed that a person becomes.

All these studies testify to the primacy of typology over the attempt to create the concept of a unique personality. We argue that the language of semiotics helps to achieve this goal. Attempts to define personality through the symbol of the gene and unique facial features as a result of correlating the text of culture with the text of the world have not been made. This is the novelty and relevance of our work.

The existence of the brain in the context of brain chemistry and the existence of consciousness in the context of human heritage in the form of cultural texts do not explain the birth of a unique individual. The overall volume of texts offered for study at school does not form the same personalities.

J.-P. Sartre [34], M.M. Bakhtin [4], V.V. Serikov [37] are close one to another by the understanding of personality as volition and volitional self-determination, self-construction.

We see by the example of the poetry of Lana Del Rey and Andrey Golov that literature, unlike science, was able to maintain a more stable semiotic (ontological) personality type. Speaking of literature, we first encounter the concept of a crisis of personal identity in Chapter II of Lewis Carroll's «Alice's Adventures in Wonderland»: «Was I the same when I got up this morning?» [9].

The reader of the modern novel appreciates the developing character, but the static personality prevailed in literature until the XIX century. This means, in the language of semiotic of culture, that the purpose of literature is to fix not an empirical, but an ontological personality. The changing individual appears in Euripides' Iphigenia in Aulis. Writers were able to record the development of character, but this ability did not correspond to the semiotic purpose of literature – to preserve the ontological significance of personality and person. The ability to recognize faces is so important that it is embedded in the cerebral cortex [41].

The phenomenological personality is dynamic, therefore, the analysis of personality identity, which was discussed in the context of narrative, physical, psychological, and psychophysical theories, is of particular importance [36]. It was important to investigate the influence of cognitive and affective factors on the formation of identity associated with normative, confluent, contagious, hidden and other types of identification process [15].

The fluidity of personality in the artistic world of L. Tolstoy correlates with its denial in «Buddhist» stories («Assyrian King Esarhaddon»). Dostoevsky's favorite characters are capable of transformation. The triumph of the empirical personality is characteristic of modernism.

## 5 Conclusion

Based on the tradition of studying the concept of "personality", the duality of its

position in the semiotic system of culture was established. Everybody is usually born with an ontological personality, and becomes a phenomenological one. The ontological personality, juxtaposed with God and the genus and opposed to the *cosmos*, was ousted from the modern scientific discourse that defines the central categories of the semiotic system. The individual as a carrier of human nature was at the center of scientific interest of Kate Silverton (UK). The individual, not the personality, has semiotic significance in scientific discourse, but the personality has been preserved in literature. It is present in some poems by Lana Del Rey (USA), Andrey Golov (Russia). The world as a text is included in the scope of the concept of "culture". The world contains many symbols indicating the semiotic significance of the personality, such as the uniqueness of the face and the gene. Social, linguistic, neurochemical and others reality levels the personality, determines its behavior, but does not form the personality itself. The symbol of the spiritual gene makes it possible to explain how uniform conditions form unique personalities.

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