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Language, Culture and Emotions in Communication: Semiotic Dimension

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Abstract- **Language and culture are inseparable: it is impossible for a language to exist that is not immersed in the context of culture, and a culture that does not have a structure like a natural language in its center. Within the framework of the study of the emotional sphere of a person in a crosscultural aspect, a linguistic personality appears in such a significant image as Homo Sentiens, or an emotional person. Reflecting in language, emotions acquire the status of emotiveness. The results of the linguo-semiotic cross-cultural analysis are accumulated in the content of the invariant emotive-indicative field. Generally, linguo-semiotics, including emotive semiotics, occupies a central place in the "family of sciences", since without receiving, storing and transmitting information, human life is impossible, including the dialogue of cultures.**

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Introduction

Achieving mutual understanding in crosscultural emotional communication is possible if we consider this issue from the perspective of the science of language, namely, such areas as linguoculturology, linguosemiotics, emotiology, while language and culture are considered as systems with represented semiotic models. So, culture is represented by that sign system, which is organized in a certain way. Indeed, the main feature of culture is seems like the moment of organization, which manifests itself as a certain amount of rules, restrictions imposed on a given system, since "culture is a historically formed bundle of semiotic systems (languages), which can be formed into a single hierarchy (supra-language), but can represent itself the symbiosis of independent systems"[1] .Culture is the most perfect mechanism created by mankind that transforms entropy into specific information. According to the authoritative opinion of Yu. M. Lotman, "culture is a generator of structure, and by this it creates a social sphere around a person, which, like the biosphere, makes life possible"[2]. However, in order to fulfill this role of the generator of structurality, culture must have a structural "stamping device" within it. The function of orderliness in the cultural system is performed by natural language. It would be appropriate to emphasize that in real-historical functioning, language and culture are inseparable: it is impossible for a language to exist that is not immersed in the context of culture, and a culture that does not have a structure like a natural language in its center.

Thus, the ordered structuring of culture is due to the sign system of natural language, which acts as the center of all semiotic systems of culture. In turn, the centrality of the natural language in the cultural system makes it possible to represent culture as a set of communicative systems.

As for the study of the national and cultural specifics of a linguistic sign, here it should be taken into account the civilizational component of culture, which implies "the results of the economic activity of people in accordance with the passage of various stages of technical and technological development of a given community."[3]

So, studying the typology of cultural spaces, Yu.M. Lotman notes the influence of the landscape on the culture of the people, including written language. The space between the Balkans and North Africa, the Near and Middle East, the Black and Mediterranean Seas, according to the scientist, is a "pot of constant mixing of ethnic groups, continuous movement, collision of different cultural and semiotic structures"[4], which creates the preconditions for the creation of a single written language, due to the ontological tendency of the language for functionality. Consequently, in the course of researching linguocultural and typological directions, it is important to take into account the belonging of the cultures to a single civilization.

According to the research carried out by the famous cultural scientist R. Lewis, the main civilizations of the modern world are divided into Western and Eastern in terms of the priority of the individual and the principle of collectivism. In addition, R. Lewis divides the world into monoactive, polyactive and reactive from the standpoint of using time. If in monoactive cultures it is

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[2] Lotman Yu.M. Inside thinking worlds. (Human - Text - Semiosphere - History). - M .: Languages of Russian culture, 1999. - S. 488.
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[4] Lotman Yu.M. Several thoughts on the typology of cultures // Languages of culture and problems of translatability. - M .: Nauka, 1987 .-- S. 3-11.

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customary to plan their lives, and in polyactive cultures peoples are mobile, sociable and accustomed to doing many things at once, then in reactive cultures the greatest importance is attached to politeness and respect, the ability to listen to the interlocutor silently and calmly [5].

Despite the existing difference in the cultural characteristics of the former imperial states, England and France, it is obvious that the priority of the individual plays a significant role in the French and English linguocultural communities. In addition, some similarities in languages, the historical development of the French and English peoples, the geographical position divided by the English Channel testify to the belonging of the former European colonial states to a single civilization.

French and English are classified as Indo-European languages. Despite the fact that the French language is lively, accurate, logical, while the English language is filled with ambiguity and uncertainty, nevertheless, these languages are quite comparable. The peoples of Great Britain and France speak languages that belong to a single European civilization. It seems necessary to emphasize the unity of the civilizational background of these linguocultural communities.

On the whole, from the point of view of a linguist, it is more *expedient* to speak of culture as "a mechanism that creates a set of texts, and texts as the realization of culture." Thus, culture can be viewed as a hierarchy of particular semiotic systems, as the sum of texts and a set of functions correlated with them, or as a device that generates these texts. Culture can be understood, by analogy with an individual memory mechanism, as a kind of collective device for storing and processing information. The semiotic structure of culture and the semiotic structure of memory are functionally similar phenomena located at different levels. It corresponds to the dynamism of culture: being, in principle, a fixation of past experience, it can act both as a program and as an instruction for creating new texts.

Semiotic systems of culture create a semiotic space, or cultural space, which appears to the researcher as a multi-layer intersection of various sign systems (for example, language, painting, architecture, theater), which together form a certain layer, with complex internal relationships. In fact, the semiotic space fills the boundaries of culture and is a condition for the work of individual semiotic structures and, at the same time, their generating. In this case, natural language is no exception. Moreover, functioning in the cultural space, it is the main “rotating wheel” of culture.

Thus, a natural language has its own semiological space, understood as a set of linguistic sign systems. However, any language is a "bundle" of semiotic space, which turns out to be immersed in cultural space, and only because of its interaction with this space, it is able to function. In this regard, it is important to emphasize that an indecomposable working mechanism - a unit of semiosis - should be considered not a separate language, but the entire semiotic space inherent in a given culture, called the *semiosphere*, according to Yu.M. Lotman[6], Thus, the semiosphere is understood as a common cultural and linguistic space.

If no natural language can work without being immersed in a cultural space, then no cultural space can exist without a natural language as an organizing core. Consequently, it seems inappropriate to study separately two semiotic spaces, cultural and linguistic. At the same time, the semiosphere is characterized by heterogeneity, since its space can be occupied by various cultural (western and eastern) and subcultural (for example, age, professional, gender) spaces, as well as semiotic systems of languages that are different in nature, which relate to each other in the spectrum from complete mutual translatability to equally complete mutual untranslatability.

It is necessary to emphasize the coding structure of sign systems that fill the space of a natural language. According to the close relationship of cultural and linguistic spaces, the coding structures of a natural language are aimed at decoding cultural and linguistic information. In this regard, the linguistic space is presented as a set of semiotic systems of a coding structure aimed at deciphering cultural and linguistic phenomena in a given society and at a given time. At the same time, the texts of different cultures, as a rule, require for their deciphering not a single code, but a complex system of codes, sometimes hierarchically organized, and sometimes resulting from the mechanical connection of various, simpler systems.

Within the framework of the dialogue of cultures, it seems possible to consider a person as an emotional one, broadcasting cultural and linguistic codes. Then the obvious question is: what are emotions?

The famous American psychologist Carroll E. Izard notes that it is very difficult to identify the essence of the concept of "emotion", and therefore "a laconic definition will not be able to reveal its essence fully"[7]. Nevertheless, he gives a short definition of emotion, which, in his opinion, “can by no means be considered complete”[8]: “emotion is something that is experienced

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[8] Izard. K.E. Psychology of emotions / Transl. from English. - SPb.: Publishing house "Peter", 2000. - P.27.

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as a feeling that motivates, organizes and directs perception, thinking and actions"[9]. Emotions play an important role in human life, since "human culture began to differ from the social instincts of animals, primarily with the formation of the emotional beginning."[10] Obviously, the study of emotions is extremely difficult - so much so that until now they were considered simply not amenable to scientific research.

However, all these difficulties cannot force scientists to remove the task of defining and studying the content of a person's emotional sphere. In this sense, an integrative description can become the key to solving the problem, since without the study of individual aspects of emotionality as a problem by various sciences, it is impossible to get an adequate picture of this object.

In general terms, the relationship between the world, man and emotions can be represented as follows: there is a world (object) and a man (subject) as a part of the world capable of reflecting it. Emotions regulate this process of reflection, expressing the meaning of the objects of the world for a person. Emotions as a mental phenomenon reflect in the mind of a person his emotional attitude to reality. These emotional relationships, although subjective, are socially conscious and therefore more or less typified. Thus, emotions always have a cause, a subject and an object.

Expressed by L.S. Vygotsky at the beginning of the XX century, the following thought serves as the quintessence of the theory of emotional thinking: "Whoever tore thinking from the very beginning from affect, he forever closed his way to explain the reasons for thinking itself."[11] This point of view remains relevant for the beginning of the XXI century. Emotions are the driving motives of consciousness, and this must be taken into account when studying its nature. The ontology of consciousness provides for the differentiation of the concepts of "emotions" and "feelings". Emotions are part of the psychological structure of feelings, while feelings are a more complex form of reflection, peculiar only to humans, which includes not only emotional, but also conceptual reflection.

Consequently, feelings are conscious emotions that are defined "in the range of an approving or disapproving reaction to what is designated."[12] The former include respect, reverence, commendable attitude, etc., the latter - contempt, neglect, censure, derogatory attitude and their varieties. As a rule, the focus of linguistic research is on certain types of emotions, which are meant "feelings-relationships"[13].

Thus, "cognition and emotion go hand in hand, next to each other: emotion motivates cognition, cognition is in emotions."[14] The unity of emotion and thinking is undeniable in view of the recognition of the existence of emotional intelligence as proposed by Daniel Goleman[15]. This term means the specific ability of a person to control emotional impulses, to regulate more delicately his or her emotional relationships, the ability to motivate their emotions, co-feel, co-suffer.

Man and emotions are inseparable. Emotions existed in humans even in the pre-language period, at the level of gestures. "Emotion is the core of a linguistic personality, just as reflection is the core of its consciousness."[16] All this leads to the conclusion: the concept of "linguistic personality" - first of all - implies its emotional essence, that is, emotional intelligence. In turn, the type of emotional intelligence is determined by the person's mental style.

In accordance with the foregoing, it seems that the term *linguistic personality* claims to be an obligatory attribute *emotional - emotional linguistic personality* (Shakhovsky V.I.). However, modern linguistics presents a whole paradigm of linguistic personality models: ethnosemantic personality (S.G. Vorkachev), elite linguistic personality (O.B.Sirotinina, T.V. Kochetkova), Russian linguistic personality (Yu.N. Karaulov) and others. Thus, "the diversity of the linguistic personality is manifested in various images that are just beginning to be developed."[17] In Russian linguistics, for example, on the basis of linguistic data, the image of a person is reconstructed, the representation parameters of which correspond to the hypostases of a linguistic personality, including I-physical, I-social, I-intellectual, I-speech-thinking, I-emotional[18]. In this regard, in the article "Human image according to language data: an attempt at a systemic description" Acad. Yu.D. Apresyan names eight systems that make up the image of a person. In the opinion of a well-known linguist, in the "reconstruction" of a person, the following list of his systems must be taken into account: 1) physical perception; 2) physiological conditions; 3) physiological

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[15] Goleman D. The Emotional Intelligence. Why it Can Matter More than IQ? – Bentam Books, 1997.
[16] Shakhovsky V.I. Linguistic theory of emotions: Monograph. - M., 2008 .-- p. 48.
[17] Saifi L.A. Conceptualization of the somatic image of a person in language and discursive practices: Abstract dissertation. ... Cand. philol. sciences. - Ufa, 2008. - P.7
[18] Apresyan Yu.D. The image of a person according to language data: an attempt at a systematic description // Questions of linguistics. - 1995.– No. 1.– P.37-67.

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reactions to various kinds of external and internal influences; 4) physical actions and activities; 5) desires; 6) thinking, intellectual activity; 7) emotions; 8) speech. At the same time, the emotional system seems to be one of the most complex and least autonomous systems of a person. On the one hand, it activates all other systems of Homo Sapiens, and on the other hand, "almost all other human systems take part in the emergence, development and manifestation of emotions ... and even speech."[19] Therefore, within the framework of the study of the emotional sphere of a person, a linguistic personality appears in such a significant image as Homo Sentiens, or an emotional person. Reflecting in language, emotions acquire the status of emotiveness.

It is impossible to know the functional side of the language to the end without contacting its creator and user in all the diversity of its historical, social, national and other features. Popular ideas about emotions reveal deep insight into the structure of emotions and the nature of emotional life[20]. These representations "crystallize" in the language of emotions, especially in the emotional vocabulary of this language. For example, “the rules for English speakers to use the words grief, remorse, disappointment or shame take into account specific inner feelings that are qualitatively different from each other”[21].

In addition, T.V. Larina draws attention to the open manifestation of emotions, especially negative ones, in the English communicative culture. This is confirmed by the fact that such emotive units as emotional, effusive, demonstrative, excitable, in English have a negative connotation. So, "to characterize a drunk person in English there is a funny idiom - tired and emotional, which literally means tired and emotional."[22] In general, sociological, psychological and linguistic research shows that all people are both "linguistic and emotional animals."[23]

Nevertheless, cross-cultural studies of the emotional behavior of representatives of various linguocultural communities are very interesting. For example, comparing the individual and national characteristics of expressing the emotionality of Americans and Russians reveals curious linguistic parallels and contrasts. The emotional styles of Americans and Russians are in tune with their chronotopic national trends. Americans are dominated by "happiness," "complacency," "friendliness," while today's Russians are dominated by "despair," "fear," "anger," "disrespect."

However, despite the presence of cultural conditioning in the emotions of a person speaking, it is important to note the existence of universal cross-cultural emotive codes that express an emotional state and at the same time indicate it. Thus, a universal field was established by referring to the variant types of the emotive deictic (indicative) field, represented by the emotive-deictic (indicative) fields of homo sentiens and femina sentiens[24]. In this case, the data of the English and French languages are used as the analysis material. The results of the linguosemiotic analysis are accumulated in the content of the invariant emotive-indicative field. The center of the emotive demonstrative field as a possible *tertium comparationis* is occupied by interjections, emotional-evaluative adjectives, intensifiers, morphological means of verbalizing emotions, associative-emotive vocabulary and emotive syntactic means that play the role of emotive-symbols and emotive-indices. One of the pronounced features of the emotive indicating field is the ability of units of affective vocabulary, interjections, emotional-evaluative adjectives to become significant components of the central part of the deictic field as emotive symbols. This is due, first of all, to the semantics of affectives, coupled with maximum expressiveness, aimed at the realization of the speech effect, which, in turn, determines the self-sufficiency of the affective-indicative vocabulary, both in language and in speech implementation, from the position of the category of indicating emotivity. The periphery of the invariant deictic field is occupied by figurative emotive signs that correlate with a specific meaning in the semantics of the indicative lexicon[25]. The determined invariant emotive-indicative field allows to prevent communication gaps within the framework of a cross-cultural space.

Obviously, emotive semiotics, occupies a central place in the "family of sciences", since without receiving, storing and transmitting information, human life is impossible - neither knowledge of the world, nor the organization of human society and its cultural and linguistic spaces, including the dialogue of cultures.

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