

**From sensual framework of a word to social stereotypes of consciousness**

Laila Agdasovna Mardieva

Kazan Federal University, Kremlyvskaya Str., 18, Kazan, 420008, Russia

**Abstract.** The article demonstrate the possibility to apply one of psychological models of sign (accounting for its modifications) to describe the mechanism of action. Considering sign's model via the prism of individual consciousness (sign of a consciousness) the author analyses a sign as a complex of components: external graphical and audio framework, the world of things the sign points on, general lingual meaning, personal senses, semantic layers of special type called social stereotypes as well as internal sensual component of sign. Author believes that external framework of a sign needs special attention. Research proves that archaic garnitures are capable of arising associative and ethnically driven increments desired by sender of a message in the consciousness of recipients.

[Mardieva L.A. **From sensual framework of a word to social stereotypes of consciousness.** *Life Sci J* 2014;11(10):634-637] (ISSN:1097-8135). <http://www.lifesciencesite.com>. 95

**Keywords:** sign, external framework of a word (graphical and audio), media, impact, psycholinguistic, social linguistic

**Introduction**

In 1993 Doctor of Psychological Sciences F.E. Vasiliuk has published an article "The structure of sign" in a magazine "Voprosy psichologii" (The problems of psychology). The author began his paper with the words "There is a special fun in handling good instrument and a special pleasure to demonstrate it to somebody having an idea of it. I'd like to propose my colleagues a model that appeared to be very usable intellectual tool, useful both for psycho-diagnostic and for psychotherapeutic work" [1: 5]. Theoretical model of the image of consciousness associated with word/sign developed by the scientists appeared to be also a very usable instrument for description and analysis of lexical units of media texts. The latter is what we would like to demonstrate.

F.E. Vasiliuk in his work has reflected understanding of consciousness as individual system of meanings in its unity with sensual tissue that was proposed by A.N. Leontiev. Consciousness is linked with the world of things and personal meanings via perception. Psycho-semiotic structure of meaning is a structure with five poles: object content, meaning, word (sign), personal meaning and sensual tissue that is a special internal component of the image of consciousness. A.N. Leontiev also called it psycho-semiotic tetrahedron as a model of the image of consciousness. Sensual tissue as it is called in psychology is different perceptual categories the image is being built of. All poles of consciousness have sensual tissue according to the concept of researcher. So sensual tissue is interpreted as a special "dynamic organ" with integrating function. It is also a "representative of a world of human body in an image of consciousness" and as an element of internal sensations, impressions and experiences [1].

It is worth noting that the problem of a body in the process of consciousness and cognition is now pressing as never before. One may recall for example the philosophy of empirical realism that declares that a man that is a part of the outer world may think of it only from "inside" basing on his physical or bodily experience [2]. This concept also relates to corporeal approach to analysis of lingual phenomena developed by H. Ruthrof. This approach presupposes understanding of verbal signs as a result of integration of mind and body. That means that extracting of senses of oral works of art and their deep understanding is possible only on the base of bodily contest that is being created by sensual and perceptual perception of reality [3].

Let us turn to analyzed model of a sign in which the structure of a sign is represented in the unity of its objective and subjective (psychic) components: sign form, generally accepted (vocabulary) content, individual experience and bodily experience, felling both the sign framework itself and all what is covered by it (this sign framework) in inner life of a person. But we propose to make a certain addition to this model of a sign to give it greater explanatory power.

Analysis of lingual facts from individual and social psychological positions is characteristic feature of Kazan Lingual School (Russian Federation). The founder of this school Baudouin de Courtenay (1845 – 1929) thought the foundation of a language to be solely psychic or centrally cerebral. "As soon as psychic and social factors act in language we should consider mainly psychology and in less degree sociology supporting sciences for linguistics..." [4: 217]. Programmatic in its essence idea that psycholinguist approach to a language presuppose analysis of lingual phenomena in all the diversity of factors and

conditions “related to psychic life of an active subject of lingual and mental activity that is included in the other types of activity in social medium” [5: 37] has much in common with the words of Baudouin de Courtenay. Cognitive linguistics as well as cognitive social linguistics also develops in this course [6, 7, 8, 9, 10].

From psychological and that is important social determination of language we propose to introduce the pole of social stereotypes with its sensual tissue into psycho-semiotic structure of sign [11]. Social stereotypes reflected in the structure of sign are stable (often prejudiced) ideas of some social object. They are filled with sensual components of various texture and types. Social stereotypes act as that element of consciousness (knowledge) that organizes perception and orient it in required direction. Under the effect of a number of factors social stereotypes became covered with a certain set of potential vectors of associations. These vectors may be free or predictable [12: 115]. Predictable vectors of associations are those vectors that are being used by publishers in different technologies of intrigue because it allows making effect of convergence of consciousness of a sender and a recipient of information.

It is important that social stereotypes are being formed under the impact of purposeful activities of media. Let us consider as an example the stereotypic field of associations related to the word *Moscow* that is represented by the opposition regional newspaper “*Zvezda Povolzhia*” (The Star of Volga region). In this newspaper the capital of Russia is 1) *the monster of propaganda* (2004, February, 12 – 18), female story-teller: *Despite the tale being told by Moscow that war in Chechnya is spreading out* (2006. January, 13 – 18); 2) aggressor: *Moscow is fighting with all the population, closing mosques and putting into custody hundreds (if not thousands) of suspects...* (2006. January, 13 – 18); female robber of regions in other words of *poor, thieved, remote Russia*” (2011. January, 20 – 26); *Destruction of regions realized in financial robbery of regions. Taxes mainly go to Moscow; Moscow conducts colonial budget policy; concentrates all the resources* (2007. November, 1 – 7); 4) parasite that wear out people provincial Russia (2011. April 21 – 27); *Moscow now lives by parasitizing on regions; supreparasitizing of Moscow pushes Russian regions off the country* (2010. November, 25 – December 1); 5) vampire that sucks the blood of regions: ... *Literally financial attack of Moscow companies on regions is going on now. Exsanguinated regions have nothing to protect with, their financial capabilities are incomparably lower* (2004. February 12 – 18); 6) sick organizm or sickly tumour on the body of Russia

(2010. September 30 – October 7): *Moscow is a model of cancerous growth on the body of Russia* (2011. April 21 – 27) and so on.

As we can see in these contexts not only the pole of social stereotypes of consciousness that are associated with the word *Moscow* are actualized with a part of Russian citizens (not those living in the capital) but also it's sensual tissue: metaphoric images of vampire or parasite, female robber are applied to actualize perceptive ideas and emotional and evaluative experiences related with them. Figurative comparison of *Moscow* with sick organism presupposes arising either pity or compassion or disgust.

Media texts are addresses to a person in his different social and role inclusions. In multinational Russian state the addressee of mass media is a representative of this or that ethnos with typical for this ethnos life views and the system of stereotypes namely ethnic stereotypes. Following the idea that “both inherent and acquired in socialization process factor lie in the foundation of ethnic consciousness development as a specific regulator of human behaviour” N.V. Ufimtseva concludes that ethnic stereotypes “are the facts of behaviour and collective unconscious” [13: 220].

Ethnic stereotypes for us are one of components of social stereotypes. Considering social and ethnic stereotypes as representation of collective unconscious we may follow C. G. Jung view them as “living existing function” in the psychics of a man that comprises mythological motives as structural elements [14: 105]. Basic mythological oppositions including dichotomy “friendly-alien” lies in the foundation of social stereotypes, ethnic prototype are included in. This dichotomy may be actualized in numerous different ways including by external framework of sign (i.e. by intentional activation of sensual tissue of word pole in the consciousness of individual).

As our research has shown using archaic (more precisely styled as archaic) garnitures allows senders of information to arise compound associative complex “own/native” in the consciousness of recipients and activate its' meaningful nodes – motherland, history, culture, religion, relatives and so on. In this connection the most interesting is using for example styled Arabic characters (that is in fact writing of Tatar word in Cyrillic that looks like a word written in Arabic characters) in design of Tatar regional newspaper of Tumen Region if Russian Federation “*Jangarush*” (literally: “Renewal”). Pragmatically the effect of this method of graphical styling is related to the history of maturing of Tatar writings. Ancestors of today Tatars used ancient letters similar to Orkhon-Yenisey. In the beginning of

X century with adoption of Islam and establishing close economic and cultural relations with Arabia and Persia ancient Tatar alphabet had been replaced by Arabian that had been used by Tatar up to 1927. In 1927 Arabian alphabet was replaced by Roman letters that in turn was replaced by Cyrillic letters in 1937. Alphabet of today Tatars is based on Cyrillic letters.

In modern Russian society perception of ethnic unity is connected with confessional solidarity that means that religion is becoming the factor that consolidates the ethnos. That is why analysis of manifestations of ethnic culture in sign units (that means analysis of actualization of ethnic stereotypes pole as a part of social stereotypes of consciousness pole) is impossible without considering meaningful field “religion that may be triggered in consciousness of readers by archaic graphical framework of the word. For example, in design of the newspaper of The Holy Establishement Kizich monastery “Listok Kizicheskogo Monastyrya” (The Sheet of Kizich monastery) Old Slavonic type is used for both the headline of the newspaper and headlines of the articles. This garniture is actively used also in the headlines of articles covering Christian holy days in secular Russian regional editions.

In regional newspapers published in the Republic of Tatarstan in Tatar language types styled as Arabian letters may be used to communicate meaningful field “Islam”. For example, the rubric “The way to belief” in periodical “Bezneng gazit” (“Our newspaper”) is highlighted by the first words of prayer “In the name of Allah, Most Gracious, Most Merciful” designed as styled as Arabian letters Cyrillic graphics.

In all the examples sender of messaged intentionally focuses the attention of recipients on graphical framework of word (on the pole of the word of image of consciousness). Sender affects the pole of social stereotypes (ethnic stereotypes) of the consciousness of his readers, on sensual tissue that is filled with archetypical emotional and evaluative increments via the pole of word. In some cases these increments have explicit realizations, for example, as in the newspaper “Zvezda Povolzhia” (The Star of the Volga Region) (2013. June 13 – 19) in the opinion of the journalist R. Akhmetov “*In general it is a sort of oddity to impose forcedly Orthodox Cyrillic to the people with Islam culture with all respect to Russian culture.*

The next example is a citation of the article “Concept” by R. Akhmetov (“Zvezda Povolzhia”. 2012. December 13 – 19): *Nobody now recalls “Tatarstan model” of associated membership of Tatarstan in Russian Federation. Even the word “federalism” is understood in Moscow corridors of*

*power as a synonym to “separatism”, and is perceived almost as swear-word... cast-iron expression “superpower status” is customary now (highlighted by us – L.M.).*

Sensation of pressing weight of expression *superpower status* is caused rather by psychological meaningful field of this expression in the consciousness of the author of the article than by semantic concernment of sounds (in Russian [d'], [r], [zh]) (and also to some extend by threading of consonant combinations) and stressed by the author by the word cast-iron. “Revealing” word i.e. actualizing sensual tissue of the word pole the journalist tries to communicate the impression that is related with the word in his (and not only his) consciousness with this verbal sign. The meaning of the expression *superpower status* and more precisely its essence because we are speaking not about the system and lingual meaning in this context is closer to the meaning of the word *empire* that is the “state with totalitarian rule consisting of territories depleted of political and economical independence and governed from the center”. Epithet cast-iron is rather characteristic of the meaning that the journalist imposes to the word *superpower status* than the characteristic of outer framework of the word. It is evaluation of the policy of Russian government aimed according to the author of the article and a part of its readers on suppression of the subjects of Russian Federation that are crushed by state machine by means of acoustic framework “*derzhavnost'* *superpower status* that is reinforced by the epithet cast-iron.

The journalist tries to orient the consciousness of a reader in desired direction i.e. manipulates his/her consciousness. Attention of a reader having stopped for a second of sensual tissue of word (sensual tissue of word pole) should further connects this subjective impression with meaning relating to this impression that is formed by social stereotypes of consciousness (social stereotypes pole). Of course, such manipulations presume social and group unity (in this case caused by regional unity and the unity of political views opposite to authorities). Only in this case manipulator may achieve the goal.

In this example it is also important that the author acts as an honest person because he objectifies his personal perception, feeling of the fragment of world and at the same time as a social person: together with his readers he opposes himself to those in the *Moscow corridors of power* perform against federalism and impose *cast-iron superpower status* (compare the opposition *federalism – swear-word* and *superpower status – stylish*). That means that the example illustrates essential for public dichotomy

related to the category of the author: the author is social person and the author is private person. "Dual subject" as A.A. Leontiev [15: 77] characterize author of text in media stressing indeterminacy of author in texts of media. As we can see these text categories (author is a social person and author is private person) are closely connected with both poles of consciousness – with the pole of personal meaning and the pole of social stereotypes and with specifics of their materialization in text structures. The pole of social stereotypes of consciousness with its sensual tissue is realized in social character of the author-journalist's position that is reflected in social evaluative character of the units of communication.

So triggering one of the poles of an image associated with the word in the consciousness manipulator actually tries to enable the other pole – the pole of social stereotypes its sensual tissue. All the poles of the image of consciousness interact forming a single hole that makes this impact possible.

Integral character of modern science leads to deepening of existing sectors of knowledge. Subjectless structural (mechanistic) scheme of sign does not correspond to paradigms of modern scientific cognition. The variant of psycho-semiotic tetrahedron of F.E. Vasiliuk that we have developed allows presenting impact and manipulation technologies used in media more fully.

#### **Corresponding Author:**

Dr.Mardieva Laila Agdasovna  
Kazan Federal University  
Kremlyvskaya Str., 18, Kazan, 420008, Russia

#### **References**

1. Vasiliuk, F.E. ,1993. The structure of sign. Voprosy psichologii. 5: 5-19.
2. Johnson, M., 1987.The body in the Mind: The Bodily Basis of Meaning, Imagination, and Reason. Univ. of Chicago Press, pp: 272.
3. Ruthrof, H. 2000. The Body in Language. London; New York: Cassel, pp: 193.
4. Baudouin de Courtenay, I.A. 1963. Selected works in Linguistic. Moscow: Publishing House of the Academy of Sciences of the USSR. pp: 384.
5. Zalevskaya, A.A., 1999. Introduction in psycholinguistics .Moscow. Russian Humanitarian University. pp: 382.
6. Harder, P., 2003. The status of linguistic facts: rethinking the relation between cognition, social institution and utterance from a functional point of view. *Mind and Language*, 18: 52-76.
7. Sinha, C., 2007. Cognitive linguistics, psychology and cognitive science. In: *The Oxford Handbook of Cognitive Linguistics*. Oxford University Press, pp: 1266-1294.
8. Language and social cognition, 2009. pp: 476
9. Croft, W., 2009. Towards a social cognitive linguistics. In: *New Directions in Cognitive Linguistics*. pp. 395 – 420.
10. Gries, S.Th., 2013. Sources of variability relevant to the cognitive sociolinguist, and corpus- as well as psycholinguistic methods and notions to handle them. *Journal of Pragmatics*, 52: 5 – 16.
11. Mardieva L.A. Psychosocial model of a sign. *Philology and Culture*. (28):76-79.
12. Tcherniyshova, T.V., 2007. Media texsts in mental and lingual space of today Russia. Moscow. Publishing House of LKI, pp: 296.
13. Ufimtseva, N.V., 2011. Lingual consciousness: dynamics and variability. Moscow. Linguistic Instituion of the Russian Academy of Sciences. pp: 252.
14. Zur Psychologie des Kind-Archetypus J.C. G., 1951. Introduction to the nature of mythology. 4 rev. Zurich, pp: 105 – 117.
15. Leontiev, A.A., 2008. Applied psycholinguistic of lingual communication in mass media. Moscow. Smysl. pp: 271.

6/7/2014