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FRENCH LINGUOCULTURE AND METHODS OF LANGUAGE AND DISCOURSE REPRESENTATION OF EMOTION “JOIE” (JOY)

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Abstract: *The article is devoted to the identification of ethnocultural methods of linguistic representation of the emotion “joy” in the French language and culture. Any linguistic unit can convey certain emotion in the appropriate context and communicative situation. The analysis of linguistic material is based on a cognitive and functional-communicative approach to its interpretation. A linguistic understanding of the functioning of systemic discourse means within a specific culture, in particular the French linguoculture, occurs in terms of the anthropocentric paradigm. An integral component of spiritual culture, emotion discourse, being universal, presents a certain specificity of verbalization in different languages. This happens due to the speaker’s inherent subjectivity of interpreting the reality, which is of interest for linguistics, in particular for cognitive science and communication science. The hypothesis is put forward that the semantics of linguistic units with an institutional component reflects the attitude of any linguoculture to the fundamental concepts of being and thinking; the ways of emotional verbalization can be considered elements of the national linguistic self-identification. Research perspectives are in the development of new synergistic cognitive-communicative approaches to the study of linguistic units with an emotional component.*

Keywords: *language, culture, emotiveness, national worldview, French identity.*

INTRODUCTION

The ways of world verbalization, especially the world of emotions, are ethnospecific. This is due to the most diverse extra- and intralinguistic factors that determine the life of the language and its functioning, as well as structural, semantic and functional transformations that take place in it (Vereshchagin, Kostomarov, 1990; Novitskaya, 2008).

Language and culture are semiotic systems, where sign relations are of primary importance. The content of a linguistic sign actualizes the specific features of the national linguistic worldview. The emotional and figurative components of the linguistic sign semantics perform an important structuring function of human communication. Emotiveness is a common property of speech and can serve as one of the basic elements for identifying its national and cultural characteristics. In speech, an emotional image is created mainly according to the normative semantics of linguistic means (Olyanich, 2004; Filippova, 2010; Komova, Garagulya, 2013; Ogneva, 2014). Expression of emotions in emotiology is understood as their direct speech manifestation, produced with the help of specific units, emotives. The works by V.I. Shakhovskiy are devoted to this type of nominations. In his opinion, the names of emotions represent not an immediate feeling, but a logical thought about it; in other words, they are conceptual designations. The word only denotes emotion, so it is not emotive (Shakhovskiy, 1987, p. 28).

In our opinion, any linguistic unit can convey emotion; the matter is only in the possibility of integrating such a unit into an emotive context. In other words, the matter is in receptive potential, emotional tonality and the emotiogenic range of a communicative situation. The communicative situation is created by individuals, but each culture is implicitly projected onto any format of communication. In this sense, the collective subconscious sets emotional priorities according to a certain scheme and differentiates the process of verbalizing emotions according to the thematic component of interpersonal interaction (Vostokov, 2007). The relevance of the chosen topic is determined by the insufficient study of the emotiveness of the French language and communication. The object of the research is the methods of verbalization of one of the basic emotions of the individual, which is "joy". The subject of the analysis is the direct and indirect nominations of the emotion "joie" in the French linguistic worldview.

THEORETICAL BASIS OF THE RESEARCH

In recent studies, the use of an ethnocentric approach to the analysis of linguistic data has become increasingly popular. The comprehension of linguistic semantics through the system of emotional concepts and categories of objectively existing objects and phenomena comes to the forefront. One of the ways to study human behaviour is to study discourse (Karasik, 2002; Chernyavskaya, 2006; Demyankov, 2020). Any object of study requires the epistemological boundaries of the interpretation of the terminology used in the analysis of research material. Contemporary emotional discourse also needs this type of categorization.

To identify the typology of the verbalization of emotions in French linguoculture, we use an analysis scheme that includes the classification of the emotion's nominations by N.A. Krasavskii. This classification reveals the following ways of lexicographic representation of linguistic units: 1) generic definitions; 2) relational definitions; 3)

referential definitions; 4) combined definitions (Krasavskii, 2008). The essence of generic definitions is in the principle of hyper-hyponymic organization of the lexical language system. Generic semes are actualized with the help of words of the broadest meaning (Ogneva et al., 2015). The relational way of representation has a clarifying function. This principle of definition assumes the interpretation of the meanings of linguistic units through correlations with other linguistic units, mainly through synonymous relations. It also provides an interpretation of the secondary emotion nominations. Referential definitions nominate second-order emotions. Combined definitions use different types of interpretation (generic and relational).

We also include in the analysis scheme the methods of trope verbalization of emotions, phraseological representation, colour correlates, aphoristic and paremic fund. The typology of the manifestation of the emotional states of a Frenchman is illustrated by examples from works of art, press and colloquial discourse. The language personality of a Frenchman is studied in correlation with the national emotiosphere, which is characterized by creative parameters of functioning (Chudinov, 2003). The native speaker of the national language can be considered a category of “linguistic emotional personality” (Sedykh et al., 2020). When choosing means of realizing the semantic structure of an utterance, or, in other words, the semantic and emotional format of discourse, the native speaker is guided by the genre conditionality. It is the ethnocultural conditionality of the choice of linguistic means.

METHODS

Emotional culture and discourse should be studied not only as nominative mechanisms, but also as a communication phenomenon. All the aspects of this phenomenon should be considered from the point of view of the fullness of communicative, in particular emotional, information (Sedykh, Bagana, 2008). Linguistic competence includes the description of the specificity of the semantic interpretation of the text structure. The emotional interpretation of the text is based on identifying the meanings that are embedded in it, as the text is written in the national language (Paducheva, 1996, p. 198). In other words, an objective linguistic analysis precedes the process of finding the emotive components in the structure of the national discourse.

Emotional phraseology dominates the linguistic thinking of a native speaker. At the same time, a native speaker of the national language does not always fully master all the emotional means of phraseological usus, and some associative meanings of emotive utterances may elude (Gavrilova, 2002). In this sense, the process of finding the emotional component of discourse is based on a special cognitive-communicative approach to the study of linguistic material. Phraseological units of this type in speech stimulate rather emotional than logical perception of the utterance. From a characterological point of view, quantitative and qualitative indicators of the emotive density of speech of a native speaker constitute the empirical basis for the psycho-emotional identification of the personality.

RESULTS AND DISCUSSION

We examine the ways of verbalizing the above-mentioned emotion in the corresponding linguistic material. Joy (joie) is a positive emotion characterized by feelings of confidence, satisfaction and personal importance. Since the feeling of joy

harmonizes the state of a person, giving them self-satisfaction, satisfaction with the world and the universe as a whole, this emotion, for objective reasons, is relatively short-term and is followed by other emotional states. Joy is of great importance in human life; it facilitates and strengthens social ties, thereby increasing the adaptive characteristics of an individual and denoting release from negative stimulation and stressful states. At the same time, representatives of different linguocultures rejoice in different ways and laugh for different reasons. The French, for example, are very fond of comedy films (*La Grande Vadrouille* = *The Great Stroll*) and the boulevard theatre (plays by Feydeau and Courteline). Practical jokes presented in such works cause “Homeric laughter” among the French.

The lover hiding in the closet becomes the subject of numerous jokes. The French are very fond of telling jokes. Ethnic anecdotes remain one of the most popular jokes. According to the French, the Swiss are slow, the Belgians are stupid, the Americans are “losers”, etc. “Physiological humour”, crude jokes and clownery are also very popular. The structural, compositional and pragmatic characteristics of the presentation of the French anecdote are an understatement. The French will not joke directly and prefer an indirect representation of carnival reality. This approach has a bright emotional potential for a Frenchman, but is not always adequately perceived by representatives of other linguistic cultures. Let us consider the lexicographic ways of verbalizing the emotion “joie” in French. This emotion is objectified, first of all, by the direct nomination and the corresponding dictionary definitions (Joie. Encyclopédie en ligne, Thesaurus, dictionnaire de définitions et plus, n.d.):

joie (*n.f.*)

1. état de bonheur engendré par la satisfaction d'une aspiration ou la surprise d'une agréable nouvelle.

2. manifestation physique de ce bonheur (ex. La joie se lit sur son visage).

Synonyms: *agrément, aise, allégresse, amusement, ardeur, avantage, béatitude, bien-être, bienfait, bonheur, consolation, contentement, délice, délices, douceur, enchantement, enjouement, enthousiasme, entrain, épanouissement, euphorie, exaltation, extase, exultation, félicité, fierté, folichonnerie, gaieté, griserie, hilarité, humeur joyeuse, ivresse, jouissance, jubilation, liesse, plaisir, ravissement, rayonnement, régala, réjouissance, rigolade, rire, satisfaction, sourire, transport, vivacité, volupté.*

Expressions with direct nomination: *Porte Joie • au comble de la joie • avec joie • cri de joie • donner à cœur joie • déborder de joie • faire la joie • faire une joie • feu de joie • fille de joie • fou de joie • ivre de joie • joie de vivre • joie maligne • mettre en joie • nager dans la joie • pousser des cris de joie • rabat-joie • sans joie • sauter de joie • transporté de joie • vive-la-joie • à cœur joie.*

In the Le Petit Robert dictionary, the studied category is defined as follows)Le Nouveau Petit Robert, dictionnaire alphabétiques et analogique de la langue française, version électronique, 2008):

I. La joie Émotion agréable et profonde, sentiment exaltant ressenti par toute la conscience. *La joie est différente du bonheur, du plaisir, de la gaieté. «Le bien-être est acceptable, la joie est noble, le plaisir est suspect» (H. Laborit). «La joie est une agréable émotion de l'âme» (Descartes). Joie calme, sereine. «La joie, la seule vraie victoire sur le monde, est pure dans son essence» (Cioran). Joie infinie, intense, profonde, immense, extrême./allégresse, exaltation, ivresse, jubilation, ravissement. Joie délirante. Joie mystique, céleste./béatitude, extase. Joie indescriptible, sans mélange. Éprouver de la joie. «Y a d'la joie», chanson de Charles Trenet. Être au comble de la joie, transporté de joie. Ne*

plus se sentir de joie. «Quant à moi, je ne me sens pas de joie» (M. Bashkirtseff). Être fou, ivre de joie (exulter, jubiler, 1. rayonner, triompher). Cœur plein de joie. À cœur* joie. Fête où règne la joie.

▫ Être, mettre en joie (réjouir). Cœur en joie./fête (en fête). Travailler dans la joie et la bonne humeur.

▫ Manifestations de joie. 2. rire, 2. sourire; entrain, gaieté. La joie éclate sur son visage (radieux, rayonnant, réjoui). Communiquer, épancher sa joie. Bondir, sauter de joie. Crier, pleurer de joie. Cacher sa joie.

▫ Par antiphr. Cache ta joie! = Montre un peu d'enthousiasme.

▫ Des yeux qui pétillent de joie. Joie exubérante, bruyante, collective./liesse, réjouissance. Explosion, cris de joie. Chant de joie (alléluia, hosanna). L'«Hymne à la Joie», de Beethoven. Feu* de joie.

▫ La joie de... Respirer la joie de vivre. «Au fond de son cœur [...] c'était la joie, la joie de vivre. Il s'en allait vers la joie de vivre» (Giono). Joie de la réussite./fierté, triomphe. Joie de donner, de faire le bien. Quand aurai-je la joie de vous revoir?/avantage, 1. plaisir. Nous avons la grande joie de vous annoncer... Accepter avec joie. Spectacle qui fait la joie des enfants. Pour la plus grande joie de tous. À ma grande joie.

▫ Loc. fam. C'est pas la joie! la situation est difficile, désagréable.

II. Une joie, les joies

1. Cette émotion liée à une cause particulière. C'est une joie de vous revoir. Quelle joie d'être ici! «Il y a de merveilleuses joies dans l'amitié» (Alain). Fausse joie. Se faire une joie de: se réjouir d'une chose actuelle ou attendue. Il s'était fait une joie de nous accompagner.

2. Au plur. Plaisirs, satisfactions. Les joies de la vie./agrément, bienfait, douceur, 1. plaisir, satisfaction. Les joies de la maternité. Petites, menues joies. Une vie sans joies. Relig. Les joies du monde, de la terre, opposées à la vraie joie.

3. Par ext. Cause de joie. «Si posséder est un plaisir, donner est une joie» (Duhamel). «je suis ce qu'il aime le mieux, presque sa seule joie sur la terre» (Musset)./consolation.

4. Par antiphr. Plur. Ennuis, désagréments. Les joies du mariage. Encore une panne, ce sont les joies de la voiture!

III. Plaisir Vx Plaisir des sens. Les enfants «que l'on conçoit en joie» (Molière).

▫ Fille de joie.

The studied emotion is conveyed in a number of set expressions: être aux anges; l'âme est en fête; être au septième ciel; prendre le pied (arg.); partir du pied gauche; s'arracher les cheveux (exprimer une joie intense). The analyzed emotion is manifested in sayings and proverbs:

Aujourd'hui en chère, demain en bière = aujourd'hui en bonne santé et plein de joie, demain frappé de mort subite;

La joie est le nerf de toutes les affaires humaines (Pierre Bayle);

Je n'ai aucune espèce de joie à faire le bonheur des gens qui ne me plaisent pas (Paul (Tristant) Bernard);

Fais-leur comprendre qu'ils n'ont d'autre devoir au monde que de la joie! (Paul Claudel);

Souvent une fausse joie vaut mieux qu'une tristesse dont la cause est vraie (René Descartes);

Le silence est la dernière joie des malheureux (Alexandre Dumas);

On appelle «bonheur» un concours de circonstances qui permette la joie. Mais on appelle joie cet état de l'être qui n'a besoin de rien pour se sentir heureux (André Gide);

C'est là le fond de la joie d'amour, lorsqu'elle existe: nous sentir justifiés d'exister (Jean-Paul Sartre);

Je suis si persuadée que l'amour est une chose incommode que j'ai de la joie que mes amis et moi en soyons exempts (Madame de La Fayette);

Les jeux de la Foi ne sont que cendres auprès des feux de la joie (Jacques Prévert);

La joie ne peut éclater que parmi des gens qui se sentent égaux (Honoré De Balzac);

J'ose croire que la joie intérieure a quelque secrète force pour se rendre la fortune plus favorable (René Descartes);

Lorsque l'esprit est plein de joie, cela sert beaucoup à faire que le corps se porte mieux et que les objets présents paraissent plus agréables (René Descartes);

Le désespoir est une bonne chose mais il le faut entrelarder de joie (Jean Dubuffet);

Vivre heureux consiste en une joie qui a sa source dans la vérité (Saint Augustin);

Le vin inspire et contribue énormément à la joie de vivre (Bonaparte Napoléon);

La joie s'acquiert. Elle est une attitude. Être joyeux n'est pas une facilité, c'est une volonté (Gaston Courtois);

La fleur est courte, mais la joie qu'elle a donnée une minute N'est pas de ces choses qui ont commencement ou fin (Paul Claudel);

Laisser aller chacun son chemin, on en reçoit joie sans fin (Proverbe français).

As one can see, the dictionary definitions representing the nominations of the emotion "joie" reveal the following ways of lexicographic representation: a) generic definitions (*agrément, plaisir, exaltation*); b) relational definitions (*consolation; euphorie*); c) referential definitions (*alléluia, hosanna*); d) combined definitions (*fierté; triomphe; volupté*). The examined emotion is represented by several trope constructions: anthropomorphic metaphors (*prendre le pied; partir du pied gauche; dos et ventre; larme de plaisir; ivre de joie*), natural metaphors (*feu de joie*),

Phraseologically, the studied emotion is conveyed by a short series of figurative expressions that closely coincide in meaning and structural composition when translated into English (*être aux anges = to be over the moon, to be extremely happy; l'âme est en fête = to be happy; être au septième ciel = to be in seventh heaven; vie en rose = life in pink*).

There are practically no colours associated with the emotion "joie". In particular, only two names of colours were found. In the first case, a direct emotion nominant is used, but the direct emotional state of a person is not indicated, it is associated only with his attachment to a pet (dog). In the second case, the ideological characteristics of the individual are meant, the emotional fixation of the psyche in the field of optimism. The French are sceptics rather than optimists, so this nomination cannot be referred to the characteristic components of the French emotionosphere.

Ex. 1. «*Joie blanche*» = *Élevage familiale de berger blanc suisse. Tous nos chiens sont élevés en famille... vif, joueur, surprenant qui saura vous apporter joie et bonheur;*

Ex. 2. «*Vie en rose*» = *être heureux, tout apprécier ; avec joie, avec optimisme (Le Nouveau Petit Robert..., 2008).*

The original and paremic fund of emotion "joie" is distinguished by the monovalence of semantics (*silence = joie; une fausse joie; la joie de vivre; désespoir = bonne chose = entrelardé de joie*), the presence of the seme of the rational principle (*joie = vérité; joie = volonté; la joie = secrète force = la fortune*) and the predominant unambiguity of the format of interpretation (*on appelle joie cet état de l'être qui n'a*

besoin de rien pour se sentir heureux; joie est le nerf de toutes les affaires humaines; aujourd'hui en chère, demain en bière).

CONCLUSION

Thus, while considering language as a dynamic semiotic system, the structure of an emotive sign forms a multidimensional substance. At the discourse level, the most important aspect of the functioning of the emotive nomination is the interpretation, which is the process of the sign-message decoding, associated with the emotional format of communication and the peculiarities of the national linguistic worldview. Emotions and the linguistic worldview correlate, primarily at the level of the nominative fund of the national language. It is the specificity of the emotional nomination that constitutes linguistic means typical for any nation, in which the spirit of the people is reflected.

Thus, the methodology of analysing the ways of verbalizing emotions is based on an integrated approach to the study of linguistic phenomena. An important element of the analysis is the cognitive and functional-communicative aspects of the interpretation of the studied categories. The verbalization of the emotion “joie” is carried out using lexicographic, phraseological, trope and paremic structures that manifest the axiological features of French linguoculture: monovalent semantics and unambiguous positivity of the interpretational format of the studied emotion. Emotional communication is carried out through national discourse, which acts as a multilevel communicative structure and a vector of not only idiolectic characteristics, but also national characteristics of communication. The idiolectic and ethnocultural characteristics are in dialectical interaction, as they are parts of the discrete process of actualizing the meaning of the statement. Therefore, there are reasons to use emotive discourse as the basis for analysing the characterological component of the statement.

It is advisable to outline the perspectives for further study of the emotive component of a linguistic sign, in particular in the field of corpus linguistics, gender linguistics and comparative linguistic personology. According to a comparative analysis of the emotional behaviour of representatives of different nations, it becomes possible to single out additional linguo-semiotic parameters of communication.

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