



Emotional Concept *WAR* Within the Ukrainian Military Subculture

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Abstract: *The aim* of the article is to characterize the emotional concept *WAR* within the Ukrainian military subculture. The study of the emotional concept *WAR* is carried out from the standpoint of a comprehensive psycholinguistic approach based on the integration of discourse analysis and psychoanalytic interpretation. Selection of a research approach to concept *WAR* study as to the problem of professional markedness of emotional language is due to the growing interest for the emotional sphere of consciousness and its impact on the speech activity. An analysis of three successive stages of the emotional concept *WAR* formation has to be carried out to achieve the aim: 1) obtaining information and formation of primary concepts of emotions; 2) generalization of available information and creation of a general classification system of knowledge; 3) the formation of individual emotional knowledge. It has been proven that the specificity of the emotional concept *WAR* within the Ukrainian military subculture is the assimilation of altruistic motives and motives of neglect. At the heart of such conglomerate there are, on the one hand, a willingness to sacrifice, a need to give and a sense of responsibility, and on the other hand, an awareness of undervaluing of sacrifice, the fear of being rejected. Dominant motifs in the concept *WAR* are mental pain and moral suffering, they have a high level of intensity. The motif of neglect acts as means of tacit reproach from a person who is in need of love, care, attention and who tries to get them by invoking people's sense of social duty. Filling the concept *WAR* with such senses has a certain pragmatic aspect, which is associated with the existential semantic content and with the corresponding fears that arise from the unconscious: death, sense of live, loneliness, freedom. When a person feels himself neglected then existential fears recede into the background and the realization of his mortality becomes secondary.

Keywords: Psycholinguistic Approach, Emotional Concept, Concept *WAR*, Military Subculture

1. Introduction

The military subculture, which refers to the guiding principles of behavior in the military sphere, is based on the thinking, language, philosophy, ideals and ethics that are intrinsic to armed forces personnel. Groundwork for the military subculture is closely linked to the general social culture and reflects the patriotic, military, professional, ideological, national and domestic traditions that have developed over many generations. In the perspective of socio-psychological approach culture betokens not only the material products or means of activity of any social community but also the way of life of this community, socially standardized behavior of its members [1]. Interpreting culture as a subsystem that regulates social

interaction between individuals and social groups, many researchers refer to the presence in culture of a semiotic order that includes different types of signs and sign systems [37]. Despite the fact that the military subculture has an obligatory universal and national component, the military subculture is separate and corporate, it is firmly fixed in the consciousness, language, worldview and life of the military that not only amalgamates military culture into one cohesive entity but allows to recognize each other in almost any life situation and come to the assistance if necessary. Particularly stable, systematically repeated components of military subculture are presented in the whole system of the military behavior psychological matrix [22]. It is therefore only natural that this factor significantly affects the differences in the interpretation, understanding and evaluation of the same facts

and events by civilians and military subculture representatives [36]. V. Shakhovskiy notes that even on the example of emotional perception of the world, its facts and events we all witness not only parallels but also quite sharp contrasts, and only within a certain culture people more fully understand and share the commonality of emotional feelings [27]. In this case, a special role is played by a certain mental construct, namely an emotional concept [23]. Subcultural markedness of emotional concepts is based on such socio-cultural and psychological factors as, for example, features of life, stereotypes of thinking, patterns of behavior [28]. It should be noted that emotion as a reaction to a certain stimulus is always caused by some specific and abstract situation, which is called a typical (categorical) [29]. Such classic situation for the military subculture is combat (war). The conceptualizing of war in language including emotional events can be traced by exploring the emotional concept *WAR*. Selection of a research approach to concept *WAR* study as to the problem of professional markedness of emotional language is due to the growing interest for the emotional sphere of consciousness and its impact on the speech activity [31, 34]. The scientific value of the study lies in the further development of the psychological theory of emotions.

2. Analysis of Recent Research and Publications

The works performed in line with the strategy of psycholinguistic approach are of academic interest for this study. Representing language as an activity, as a process of generating meanings and their representation in language units, psycholinguistic theory gets the opportunity to interpret the category of emotional language from new positions [12]. Scientific research in this area is consistent with one of the latest trends in modern psycholinguistics, according to which the object of analysis in the study of emotional concepts are not individual language units with their systemic properties but the mechanisms and patterns of their use in speech [19]. Based on the papers of V. Shakhovskiy [27], E. Miagkova [20], M. Krasavskii [13] that have already got the status of classical works psycholinguistic approach to the study of emotional concepts has received its further development in empirical research of V. Marchenko & R. Khmel'nitskii [18] (means of expressing of emotional concepts are analyzed on the example of the work of children's Canadian writer Lucy Maud Montgomery); T. Krysanova & I. Shevchenko [38] (negative emotions in film discourse are studied); O. Petiak [40] (the associative and gender peculiarities of marriage partners' perception of the emotional concept 'jealousy' within the framework of Ukrainian language culture are studied); N. Mikhalchuk, L. Onufrieva [19] (the psycholinguistic features of the emotion representation during use of the concept 'fear' are described); E. Borelli, D. Crepaldi, C. Porro, C. Cacciari [32] (the relationships between psycholinguistic, affective, and pain-related properties of 512 Italian words (nouns, adjectives, and verbs)

conveying physical and social pain are explored) etc. The scientific novelty of this study consists in that the concept *WAR* is considered in the perspective of psycholinguistic mechanisms of personal emotions expression of military subculture representatives.

3. Materials and Methods

The study of the emotional concept *WAR* is carried out from the standpoint of a comprehensive psycholinguistic approach, in which the text emotionality means "the leading motive of speech activity representation, the only representative of which at the level of mental reflection are emotions" [12]. It can be assumed that a more complete understanding of the emotional concept *WAR* can be got through the integration of discourse analysis and psychoanalytic interpretation. The expediency of a discursive approach to the analysis of the concept *WAR* is based on the assertion that "reflection on war like all other types of reflection unfolds in a discursive dimension. We can say that wars are inseparable from verbal, discursive practices" [30]. Discourse analysis has the most empirically oriented approach and allows to focus on extensive psychological issues such as cognition, emotions, attitudes, values, prejudices, memory, motives. Psychoanalytic interpretation considered as a special cognitive guideline with such characteristic features as accentuation of values and the assumption of experience self-sufficiency focuses on the symbolism of the unconscious, universal meanings and psychological mechanisms that are important material to analyze totality of derived psychological meanings present in concept *WAR*. Materials to conduct this research are publications and comments on the pages of groups, whose purpose is to unite the military men and give them the opportunity to participate in discussions on issues that are urgent for the military: "Military service", "Armed Forces of Ukraine", "Poems of ATO. Soldier", "Songs created in the zone of anti-terrorist operation", "Brotherhood of Ukrainian power structures", "Union of the anti-terrorist operation participants" etc.

The aim of the article is to characterize the emotional concept *WAR* within the Ukrainian military subculture.

4. Results and Discussions

The psycholinguistic approach to understanding the concept is relevant for this article. In the perspective of this approach the concept is defined as basic perceptual-cognitive-affective phenomenon that have a dynamic nature, functions spontaneously in the cognitive and communicative activities of the individual, abides by the regularities of mental life and, consequently, differs from meanings regarded as products of scientific description from the standpoint of linguistic theory [9]. Based on this definition we can conclude that the psycholinguistic understanding of the concept emphasizes not only the conceptual content but also the block of knowledge, notably a group of concrete

figurative (visual, auditory, gustatory and other) elements in the human psyche [8], that is not only the lexical or semantic plans of studied concepts but also respondents' emotions, their axiological scale and the associations linked with a particular aspect of concept [24], which O. Miagkova defines as an emotional-sensory component [20]. It includes a complex of experiences related to the verbal sign of the concept. The main characteristics of this complex are its indivisibility (i.e. the inability to distinguish in "pure form" its components and to separate them from each other, this can only be done hypothetically), different levels of awareness of its constituent elements, different levels of social and ethnocultural intermediation, individual specifics of information representation processes. This complex combines both current subjective impressions, attitudes and emotions mediated by culture [20]. Actualization of the emotional plan allows to use the term *emotional concept*. Emotional concept is understood as "ethnically, culturally conditioned, structural-semantic, lexical and/or phraseologically verbalized complex based on a certain conceptual basis and includes, in addition to the concept, image and cultural value" [14]. A feature of basic emotional concepts is syncretism of their structure and lack of clear zone boundaries [41], and "their semantics are subjective and can be represented not by meanings but by senses" [4]. According to the typology, the emotional concept refers to operational concepts that reflect the dynamic aspect of cognition. That is, the emotional concept itself is a dynamic mental phenomenon but not a fixed one that cannot be changed [3]. Thus, in studying the senses of the relevant to modern reality emotional concept *WAR* within the Ukrainian military subculture the subjective assessment of the armed conflict in eastern Ukraine is emphasized. In order to find out emotional overtones of the concept the event must be assessed in terms of its impact on the recipient [11]. An analysis of three successive stages of the emotional concept *WAR* formation has to be carried out to achieve this aim: 1) obtaining information and formation of primary concepts of emotions; 2) generalization of available information and creation of a general classification system of knowledge; 3) the formation of individual emotional knowledge [35, 17]. Each stage of conceptualization corresponds to a certain level of cognitive activity: empirical cognition, conceptual comprehension and secondary comprehension [33]. At the heart of the initial level of empirical emotional cognition is perception resulting in receiving the initial non-verbal knowledge by the individual [39]. On verbal level this knowledge is represented by groups of lexical units used to name, describe and express emotions that convey:

– emotional projections of the country-specific perception of war based on the national concept specifics, i.e. "the idea of "subject" which is the most general, maximally abstracted but specifically represented in linguistic consciousness in the totality of all valence bonds marked by national-cultural peculiarity" [15]. In the perspective of the national perception of war exactly the kind of regulatory characteristics are emphasized, which relate to broader

phenomena than a specific event (war). The central part of the emotional indicatory field is occupied by verbs of perception and their thematic groups that manifest a negative emotional attitude having high intensity of feelings – hatred: *I hate war that smashes somebody's future* (FB);

– emotional projections of personal contact with the object of cognition that reflect individual's emotional involvement in the interaction, the depth of their contact and the severity of problems. In this aspect the emotional projections of the country-specific perception of war develops further, the individual learns social experience in the form which corresponds to its individual characteristics: "Before becoming personal social values must not only be understood but also emotionally accepted as a result of correlation to individual's preferences" [26]. Observation are not sufficient for a person's cognition, understanding, experience, contemplation of the world, it is necessary participation [10]. What is important during this process is person's understanding of both specific situations of involvement in the war events and their place in the system of life: *Do you know what is hidden behind the number 200? This is when during the battle you hear the cry of the fellow-fighters: "... come quick, he is still breathing!!!" And in the most difficult conditions forgetting about sterility you add Celox in his wound with dirty trembling hands and whisper like a prayer: "Wait, wait, bro. Wait, everything will be... Everything will be!" ... This is a clunker UAZ accelerating to crazy speed and under fire a desperate driver takes the car out of the shelling, and paramedics try to do wonders in spite of the madness of the old ambulance's "dance"...* And putting a hand on a driver's shoulder they say: "Stop fussing, that's all" ... This is the commander-sworn brother entering into cold morgue and giving a new form. That's how it is. That's how it has to be. And he smokes cigarette after cigarette, only an Adam's apple keeps moving around and he should inform relatives. And, you know, men cry... This is a long irrevocable way home, mother on her knees at the doorstep, madness of wailing... And you are silent, just repeat like a mantra: "I'm sorry... I'm sorry... I couldn't keep him away from death." ... And a child with a frightened look who hasn't still understood that Dad is no longer alive!... This is a knocks of the earth on a coffin lid and vodka at the funeral... (FB). The psychological picture of involvement in the war events can be described in such way: "based on the reflection of the surrounding reality an individual forms an idea that becomes his own due to just his subjective position and in addition it eventually acquires a certain valence "for me" [26]. Projections of personal contact manifest such emotional involvement in the events that took place during the war: grief and derived emotions and emotional states, such as sadness, sorrow, despair, hopelessness, depression, boredom and depression, apathy; fear and derived emotions, whose semantics reflect the intensity of feelings, such as horror, fear, anxiety, panic and others; "emotional kind of hope", which arises when "hope and despair are considered as two interconnected and equal ways to the true man existence, to the transformation of his life" [16]; emotional fatigue; –

emotional projections of the war image, which are built by appealing to a significant fragment of the personal vision of a world through the names of specific objects, phenomena, key characteristics of events-stimuli. The prototype criterion is important. Emotional projections of the war image are based on secondary conceptualization and secondary categorization within a different coordinate system (a system of thoughts, evaluations, values, stereotypes), which is executed by a person as an individual (personal assessment) or as a member of a particular community (common collective assessment) by means of actual verbalized concepts [2]. Updating of ready-made assessments and linking (associating) them with specific emotions and emotional states that emerge from past negative experiences occur in human consciousness. Such emotions are sadness, grief, horror: *charred black body; slaughter; cries of pain; trench is like a hidden viper; hundreds of fresh graves; curtain of fetid smoke; dirty and trampled snow; the usual dirt in the trench; mournful funeral bell; parents' tears; mother's grey hair; in a black hole which names zone of anti-terrorist operation* (FB).

The second level of conceptualization is marked out by conceptual understanding, in which the individual emotional nature of perception transforms into whole, structurally organized emotional knowledge. Basic conceptualization of emotions at the level of conceptual generalization is carried out in order to create a comprehensive classification system of emotional knowledge, which allows to present all the conceptual spaces of reality in its entirety. This becomes possible due to the abstraction from insignificant features and the identification of basic characteristics and bonds embedded in the consciousness of the bearer of knowledge [17]. The second level of conceptualization includes evaluation because it is "closely related to a person's inherent ability to perform rational (intellectual) and emotional activities" [21]. The analysis of the researched material proved that at the end of 2020 – the beginning of 2021 the military professional markedness of the emotional concept *WAR* is characterized by an assessment dualism. On the one hand, the assessment is given on the basis of basic geopolitical concepts and categories (political borders, national and state interests, expansion, national security, territorial integrity, inviolability of borders etc.) – *LIBERATION WAR*. On the other hand, there is an ethical and moral implication or significance in the assessment, which actualizes the lack of gratitude from society. Gratitude is an interpersonal relationships regulator, and psychologically it is one of social emotional phenomena, its definition includes the idea of prototype situations, such as a person's awareness of the fact that his personal well-being is the result of other people's assistance [5]. Lack of empathy from society, which sometimes forgets that hostilities are going on in the east of the country (*What are we fighting for? No, not for the government. We are fighting for you. For all who hide behind our backs and want peace at the cost of our lives*) (FB) is the cause of another assessment – *UNACKNOWLEDGED WAR*. Based on statement that the social purpose of gratitude is to maintain trust between

people [6] and the basis of the state existence since the bonds of gratitude largely bind human society [7] we can see reason why the assessment *UNACKNOWLEDGED WAR* is paraphrased during the conceptualization into sharper, more naked mode *TREACHEROUS WAR: do not betray the fallen in the battles; on this holiday of villany and deception; Everything defended by us has been marred by them because everyone forgot that at first always memory is killed* (FB).

At the third, interpretive level of conceptualization the system of emotional knowledge and language system of classification is formed. This system is adopted for a culture as "a representational system of conceptual and essential emotional knowledge, a universal network of language categories covering mainly basic conceptualization of subject area, actions and events regarded as key formats of verbal objectification of emotional concept" [25]. This phase relies on the results of previous stages of conceptualization, it is characterized by a significant degree of subjectivity, affects the most general conceptual features of emotions and their stimuli at the level of conceptual thinking and is the level of specific meaning formation [25]. Conceptual and essential emotional knowledge concerning the war is represented in the metaphor *HELL*. Within this metaphor war arises as a psychological hell what life turns into through negative emotions: *What is HELL? HELL is your feelings when you come home from war, go out at the station and see indifferent faces of people. HELL is your feelings when your neighbors don't greet you because they're either ashamed or don't care. HELL is your feelings when your former civilian friends don't know where you are, how you do, what happens with you, don't even call. HELL is your feelings when you hear in crowd how long, seriously and emotionally they are discussing some crap that is not worth a penny. HELL is your feelings when you are condemned for risking for the sake of people who now do not appreciate your peaceful sleep, who know neither the pain nor the smell of blood, sweat and gunpowder. HELL is ingratitude and disrespect* (FB).

5. Conclusions

Thus, the specificity of the emotional concept *WAR* within the Ukrainian military subculture is the assimilation of altruistic motives and motives of neglect. At the heart of such conglomerate there are, on the one hand, a willingness to sacrifice, a need to give and a sense of responsibility, and on the other hand, an awareness of undervaluing of sacrifice, the fear of being rejected. Dominant motifs in the concept *WAR* are mental pain and moral suffering, they have a high level of intensity. The motif of neglect acts as means of tacit reproach from a person who is in need of love, care, attention and who tries to get them by invoking people's sense of social duty. Filling the concept *WAR* with such senses has a certain pragmatic aspect, which is associated with the existential semantic content and with the corresponding fears that

arise from the unconscious: death, sense of live, loneliness, freedom. When a person feels himself neglected then existential fears recede into the background and the realization of his mortality becomes secondary.

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