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POTENTIAL OF NON USUAL UNITS WITHIN PHILOSOPHIC DISCOURSE

Sergey Bredikhin (a)*, Liana Vartanova (b), Olga Kashirina (c), Elena Sergodeeva (d)

*Corresponding author

(a) North-Caucasus Federal University, 1, Pushkin str., Stavropol, 355009, Russia
bredichinsergey@yandex.ru, +7(918) 742-12-92

(b) North-Caucasus Federal University, 1, Pushkin str., Stavropol, 355009, Russia
vartanova74@rambler.ru, +7(962) 401-78-78

(c) North-Caucasus Federal University, 1, Pushkin str., Stavropol, 355009, Russia
okashirina@mail.ru, +7(8652) 33-02-28

(d) North-Caucasus Federal University, 1, Pushkin str., Stavropol, 355009, Russia
sergodeewa@rambler.ru, +7(909) 770-33-63

Abstract

This article examines functions and pragmatics of non-usual units, serving to explicate limiting concepts and conceptual meanings in texts of philosophic discourse. A detailed classification of non-usual units of a complex structure is given depending on the degree of implementation of the basic criteria of novum and creative derivation in semantic components. This discourse is a special kind of discursive practice, which allows making “quantum leaps” in the verbal presentation of results, the thinking process itself. This basic characteristic can explain the fact of the complex existence of language means in it at various levels of the information coding system and knowledge continuum, including its structural and noematic aspects. These units can be divided into neologisms, author, semantic, lexical, occasional concepts and conceptual meaning that do not carry the content outside the near context in the text. Their presence in the text provides both the realization of cognitive and non-usual information, and provides the producer with the opportunity to reflect on the associated phenomena. The hedonistic function of these units, which provide, among other things, linguistically vivid stylistic expressiveness of the text, is also noted. The possibilities of the language of philosophy, together with the generally accepted functionality, are by no means exceptional, and sometimes they also determine the deep content of the philosophical text of the function: intellectual, creationist, and appealing. They actualize not only the logical and rational components of the human consciousness, but also require a genuine “use” of the author’s separation of the concepts.

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1. Introduction

One of the most significant means of explication of new knowledge and conscious reflection in philosophical texts is the individual author's occasional and neologisms, specific structural and noematic derivatives, characterized by the implementation of specific categorical characteristics, such as novum and tvorimost. These phenomena allow the producer not only to achieve the necessary stylistic expressiveness, but also provide a more accurate and adequate implementation of the illocutionary goal of introducing his own author's worldview and translation of his own conceptual and value system. These units of the mental and space, realized in a non-usual form, are the prerogative of the philosophical text. The main condition for the adequate functioning of the system is the observance of the principles of constant tvorimost. The hierarchization of the components included in a complex non-usual formation, and the complex multi-vector development do not just level the action of the entropy processes, connect the text space into a complete world description, but also give the producer the possibility of forming non-usual constructions.

2. Problem Statement

The process of philosophizing itself, like the text arising from its result, is dichotomous. The very subsystem of the language of philosophical discourse is also amphibolic: philosophical discourse is scientific in its methodology but differs from other academic discourses in the framework of manifestation. Philosophy makes it possible to use the non-usual for understanding the new. This is new in the conceptualized concept and is verbalized with the help of non-usual derivatives. These units are amenable to classification, however, before determining their typological belonging to occasional or neologism, it is necessary to emphasize the absence of uniform criterial characteristics that allow this. Many scientists have considered the problem of the ratio of occasional and neologic.

One of the most accurate interpretations of the methods for isolating neologism in a series of contextually-defined single derivative leads is given by Ostapova (2009), who dwells on the following criteria for differentiation:

- 1) the timing of the appearance of the derivative;
- 2) the ability to determine the presence / absence of a particular author of a non-usual unit;
- 3) the presence / absence of novelty of certain components or the derivation model of the unit;
- 4) entry / non-entry into the system of syntagmatic and paradigmatic relations in the language (Ostapova, 2009).

All these criteria relate to varying degrees of manifestation in the novum and tvorimost.

Most scholars believe that the authorship of neologism is erased as it enters the language system. Occasional education that does not exist outside the horizontal context is a product of speech activity (language-consciousness based on the linguistic composition) of a particular person, to whom it is attached. Those such units are non-systemic speech phenomena that, in the explication of the coherence, underlying them, rely on a specific context.

According to Akhmanova (2012), occasionalism is understood as something that stands out from the generally accepted, stereotypical use, "not usual", corresponding to the individual author's taste in choosing structural and semantic components, due to the specific context of use.

Since occasional appearances appear under the influence of a speech situation (illocutive communicative goal) (Anfray, 2018) or author's intention, they are usually divided into potential (potentialisms) and individual authors (egologisms), and both have very wide possibilities for explicating new overtones of meaning. Egologisms are created according to unproductive language models, while potentialisms appear in speech due to highly productive word-formation models.

3. Research Questions

The main subject of research for us is the pragmatic possibilities of immanent-intentional meaning-generating in philosophical discourse based on the creation of non-usual derivatives. In addition, as part of the consideration of this issue, the tasks of typing and classifying the units in question should be solved, based on the degree of realization of the components “novum” and “tvorimost”, as well as the description of their functional semantic originality.

4. Purpose of the Study

The purpose of the analysis is to consider philosophical practice as a specific discourse type on working with semantic noematic phenomena, which verbalizes a specific type of thinking. It is within this type of thinking that non-trivial objectification of mental structures, a combination of language-consciousness and speech-thinking, becomes possible. In the present act of intersection of two cogitological spheres, non-usual naming is similar to the phenomenon of hyper-verbalization (Nefedova & Kotlyarova, 2018).

5. Research Methods

This paper discusses the possibility of a new approach to the analysis of philosophical meaning-making while conceptualizing ideas. Non-trivial derivatives should be described as a special hierarchical structure containing noems “novum” and “tvorimost”, however, they can be implemented to varying degrees in one form or another relevant in a particular context. This description is based on the analysis of the deep content of a philosophical text based on the very possibility of decoding, interpreting and reconceptualizing text space as an objectivized worldview, both at the noematic (unconscious) level of the recipient and at the phenomenological (conscious) third level of abstraction. Models of sense formation in the considered units are closely connected with the use of adequate methods of distribution in the intentional conscious reflexive space. Mental constructions that form a conceptual and valeral system, in which the philosophical discourse of the corresponding direction operates, are verbally embodied in signs and symbols and the text as a single, whole-shaped sign. The process of re-expression, the transition of cognitive cogitemes into language-conscious lingvemes causes transformations of proto- and meta-meanings, new forms in the semantic structure of the philosophical text, the creation of text “inside and outside understanding” (Bredikhin & Vartanova, 2017). This methodological approach is a contamination of the methodological apparatus of phenomenology, cognitive linguistics and hermeneutics.

6. Findings

Let us proceed directly to the consideration of the functional potential of non-usual derivatives in philosophical discourse. So Patsula (2005) identifies the following functions of non-usual formations in the form of occasionalisms:

1. Nominative. Arise in the artistic text with the aim to name the object or concept that is missing in reality.
2. Stylistic. Stylistic occasional characters are created as figurative names of already known objects or phenomena.
3. Characterizing (Evaluative). This function allows the author to expressively assess an individual, situation or event, avoiding an “ordinary” assessment, however, the perception of “objectivity” as a target for certain types of recipient action patterns (Bredikhin & Vartanova, 2015) should be maintained regardless implementation of this function to preserve the possibility of understanding and interpreting the meaning of the structure.
4. Saving of speech means. This function reflects the basic law of verbal communication - the law of conservation of speech effort (Patsula, 2005).

Despite the fact that such forms of non-usual derivatives are the product of a speech act, and hence the language system as a whole, they do not claim to take root in the language. The main reason for this is the deviation from the established principles of word formation, the avoidance of the norm of language for explication of new shades of the mental construct.

In the "Linguistic Encyclopedic Dictionary" edited by Yartseva (2002) distinction between two large groups of non-usual derivatives is explained as follows: “Neologisms (from Greek *neos*– new and *logos* - word) - words, word meanings and combinations of words that appeared in a certain period in a language or used once (occasional words) in any text or act of speech” (p. 680).

The linguistic function of neologisms is the designation of new objects and concepts. They become part of the vocabulary of the language, and then fixed in the dictionaries. The word remains a neologism as long as it is little known or incomprehensible to native speakers. If the concept denoted by neologism becomes relevant (explicates overtones that are understandable to all members of the linguistic-cultural community or a separate part of it, engaged in research in a particular area, however, with signs of "novum" and "tvorimost"), and the associated word fits into the framework language system (meets the basic requirements and rules of derivation), then soon the word enters into active use and ceases to be occasionalism and turns into neologism.

Lexical neologisms appear due to already existing word-formation models or are borrowed from other languages, for example, the well-known Heidegger borrowing, formed by etymological decomposition and actualizing new meanings in his work “*Sein und Zeit*” - *Ek-stase*. *Ek-stase*, *ek-statisch*, is built on the basis of the Greek basis and prefix and is associated with such phenomena of German-language philosophizing as *Hinausstand* or *hinausstehen* - pseudo-terminological units that express the notion of “transcendental structure” in the process of producing complex judgment as a mental construction. However, in his work “*Sein und Zeit*” there are also other newly “created” overtones of the semantic hierarchy, which inherently include the *ноемы* of “*tvorimie*” and “*dynamics*”, which means it is in the field of the conceptual description of the *Zeitlichkeit* phenomenon.

Semantic neologisms are formed due to linguistic movement, that is, an already known word either changes its meaning or receives one more completely new one. The most striking example of this type of neologization is the transformation of semantics of the term *Dasein*, which has long been included in the criterial apparatus of the language of philosophy. Initially (in the 17th century), this concept was a synonymous German term for the Latin *Existentia*, and even in the early works of M. Heidegger, but explicated the essential characteristics of *Mensch* as a phenomenon of a specific “conscious” existence, for example, in the nominative combination of *Seiende das Wesen*, and the usual for ordinary *Mensch* language is a kind of random naming for *Seiendes*. Thus, the explication of the components “*novum*” and “*tvorimost*” in the *Dasein* neologism makes it possible to more clearly express the ontological structure of the phenomenon.

The functional potential and its realization in the philosophical discourse of one or another direction in the aspect of creation and distribution of copyright non-usual derivatives of both types makes it possible to classify them into nominative and stylistic. The former implement exclusively the naming function (the representation of cohitological units in the lingual representative), the latter are oriented to the figurative description of a well-known phenomenon (the actualization is inherent in the original concept by cogitements).

The enrichment of the vocabulary of a particular subject area of the language system with new words through borrowing is a natural language process. This phenomenon vividly demonstrates the cultural relationships between languages and their speakers, within the framework of the language of philosophy, this process also marks the continuity or *contradiktochnosti* currents of philosophical thought, turning the processes of mutation of the categorical apparatus into an eternal process of flowing meanings and objectifying reflexive reality in the process of thinking (Morgan, 2014). This is due to the fact that in order to designate new phenomena or concepts, it is easier to adopt a name that already exists in another language, sometimes emphasizing certain elements of generalized semantics, thereby introducing it into the conceptual and valence system of the host linguoculture. Sometimes a new non-usual derivative appears as a more convenient alternative to what used to be called the original lexeme or phrase, as presented in the example with *Ek-stase*.

The sociopsychological causes and factors of the borrowing process contaminated with neologization are brought to the forefront, shifting the immediate need for the nomination of new concepts to the periphery of the process of creating a non-usual derivative. New growths for identification of conceptualized concepts that already existed before are used to level the “*usus*”, “*stereotype*”, to abandon the usual speech pattern. They help to avoid specifying a philosophical narrative, bringing it to a new, third level of abstraction, generalizing and structuring a general ontological abstraction (Rabaté, 2015). Such neologisms in the discourse of a philosophical orientation carry in themselves a primary informative function, describing until this moment unknown or remained in the shadow of the primary nuclear component shades of the semantic hierarchy.

From all of the above, we can conclude that one of the main functions of non-usual derivatives in philosophical discourse is intellectual appealing and emotive-axiological. Following Komlev (2005) (with some refinement) we can classify the data of intellectual and axiological potencies:

- 1) sensitive-bodily, or hedonistic;
- 2) psychological-emotive;

- 3) intelligently-classifying;
- 4) aesthetic evaluation;
- 5) ethical-orientational;
- 6) utilitarian;
- 7) regulatory;
- 8) teleological.

These criterion indicators in the intellectual-appellative aspect form three large groups: sensory-psychological, sublimated and logical-rational.

The main feature of the language of a philosophical text is the complex existence in it of language means at various levels, including non-usual derivatives, both author's and semantic and lexical.

In various discursive practices of individual areas of philosophical thought, non-usual formations carry a variety of naming functions:

- The name of the world. Designation of a unique approach to the analysis and description of ontological phenomena;
- The name of the phenomena and phenomena. Focusing on the diversity of the phenomena of the conceptual description of the picture;
- figurative naming of mental constructions. Accentuation of criterion characteristics of the objectified phenomenon.

Within the framework of this classification, non-usual derivatives in philosophical literature perform the following main functions:

- 1) nominative. This function is intended to endow a categorized philosophical concept or object with a new, creative meaning. Semantic revitalization within a given philosophical flow
- 2) emphatic function serves for bright selection, including stylistic, realities in objective and reflexive space. Thanks to the emphatic function, the authors emphasize the uniqueness of a particular phenomenon or phenomenon;
- 3) referential. The referential function realizes the connection of the author's non-usual derivative in the philosophical text with the concept existing in the philosophical narrative (pre-text).

In addition to the naming of phenomena, non-usual constructions can stylistically characterize worldview in one direction or another of philosophical thought. In addition, the author's new formations make it possible to fully reveal the potential of the intellectual-appellate and emotive-axiological impact of the philosophical text on the recipient.

7. Conclusion

A wide distribution in the philosophical text is found individually-authored neologism. This phenomenon allows the author to better uncover objects or phenomena, to emphasize their characteristics or features within the framework of the impact on the reader.

A philosophical work is a special kind of metatheoretical structured discourse with pronounced genre-stylistic and logical-cognitive features. In tests of philosophical discourse, a special place is given to atypical linguistic means of expressiveness and non-usual derivatives. Their functioning is due to the absence of referential realities in objective reality, their hypostated objectification. Linguistic means of

expressiveness and individual author's non-usual constructions serve for the emphatic distinguishing of the described phenomena. In this study, we are quite skeptical about the thesis of semantic-syntactic optionalness of such entities, in our opinion, leveling the overtones of a multidimensional conceptualized concept within the concept sphere of a specific work or whole narrative prevents decoding and interpretation, leads to irreparable losses in the intellectual appellate aspects of the depth of holistic text content.

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