

Features of the Modern Process of Differentiation of Sense and Meaning in Communication

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Abstract

Language's dual nature as a system is proved—relevant (individual information system) and virtual nature (individual conceptual system). The use of creolized discourse has shown that operating a language at the level of an information system puts an individual as a passive consumer of the available values (the given). On the contrary, operating a language at the level of a conceptual system provides an individual with the status of a creative person who initiates the birth of sense (the created). It is proved that if a language as an information system can function irrespective of a conceptual system, the actualization of a language as a conceptual system is impossible without an information system within which it is found. It is argued that, in contrast to meaning, which, being objective (rational) is subject to arbitrary subjectivity during use, due to the emotional valency of a word, sense appears as an intersubjective phenomenon, marked by the unity of emotional and rational, non-verbal and verbal, internal and external.

Keywords: Dual nature, language system, conceptual system, information system, meaning, postmodern poetry, sense

Introduction

The most obvious signs of the current socio-cultural situation are: the eroding cynicism, disrespect, and vulgarity come first as they invade today's world from TV screens, the Internet, glossy magazines, and radio broadcasts. Indifferent consumption by the majority of scientific knowledge and knowledge of art emasculates their essence by replacing real complexity with desired simplicity. Living by the principle of "being one's own master," without regard to any authorities and to what once was of absolute value – this points to the fact that the present is consonant with the atmosphere that prevailed in Athens during the Peloponnesian war. Reflecting on this era, the heyday of which was marked by the influential heyday of Hellenism, Windelband writes that lies characterized its end, the destitution of all principles, an orgy of denial and demoralization, "for any society that

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has lost the unity of its moral convictions and distractedly gets hold of one thing or the other is demoralized..." (Windelband, 1995: 125). At those times, Socrates was trying to identify a specific common ground through communication, ensuring the movement of people towards each other that were separated for various reasons.

Since, hypothetically, the problem of sense correlates with the orientation towards the actualization of this required common ground or, in another way, towards the search for the unity of moral convictions that is now lost, this study seems both relevant and timely. In the process of studying the issue of sense-making in communication with a person and text, the authors will answer the following questions:

- RQ1. How are the process of sense generation and the spiritual dimension of an actor related?
- RQ2. What contributes to mastering the language as an activity?
- RQ3. What is the role of understanding poetic texts in this mastery?

The object of research presented in this paper is speech communication. The subject of research is focused on meaning and sense as units of speech. The purpose of this study is to identify their fundamental discrepancy, which makes it unacceptable to consider sense and meaning as synonyms, contrary to the practice that has developed in modern communicology, justified by the uncontrolled mobility of the borders between them. On the one hand, in the authors' opinion, awareness of the difference between sense and meaning will minimize the distribution of manipulative technologies used as part of shadow communication, creating conditions for non-ecological communication (Shakhovskiy & Solodovnikova, 2013: 23-34). On the other hand, it will balance the teaching of ready-made forms to create new ways, thereby laying the foundation for the communicant's speech property (Addai-Mununkum, 2019; Abulhanova et al., 2019). Achieving this purpose requires setting the following tasks that are solved at the junction of the philosophy of language, linguistic anthropology, socio- and psycholinguistics, personality psychology, and linguistics of emotions:

- (i) to consider the language in terms of the biological and spiritual dimensions of an individual;
- (ii) to argue the isomorphism of meaning to the biological dimension of an individual as opposed to sense that is isomorphic to the individual's spiritual dimension;
- (iii) to reveal the essential foundations of language as an activity as opposed to the language as a product of activity; and
- (iv) to identify optimal conditions for the sense-forming consciousness activity.

Methodology

The theoretical-methodological foundation of the study included a systemic approach that determines "the movement from a multi-subject representation of an object to an integrated single-subject representation" (Shchedrovitsky, 1995: 80); principles of self-organization and organization (Grimov, 2019: 42-52); a method of analyzing vocabulary definitions and a method of complex linguistic analysis. As a material for the study, a sample of visual poetry was chosen as a variety of creolized discourse, the complexity of the structure of which makes the creolized text one of the least studied phenomena in linguistics, which creates significant difficulties in the process of its interpretation and reinterpretation (Volkova, 2008).

Results and Discussion

The features mentioned above of the current socio-cultural situation in Russia and abroad are the most apparent evidence that the image of consciousness of most representatives of a globalizing community is a correlate of an individual information system as a “device” that is automatically launched by nature, which allows qualifying this system as self-organizing (Volkova, 2017). As part of any biological organism, this device is designed to provide maximum conditions for its carrier’s survival. About an individual, this involves the multiplication of his natural forces. For example, the inability to reproduce is compensated by IVF (In Vitro Fertilization) technology invented by humankind; the fear of death is compensated by the development of artificial intelligence or experiments on the cryopreservation of biological material. As for the multiplication of the supernatural, essential forces that provide a person with the opportunity to remain human in any circumstances, this task turns out to be unsolvable for the information system as a natural mechanism.

In the authors’ opinion, such a situation seems justified because the encoding function performed by verbal elements of the system, interacting with its non-verbal elements, precede them factually and logically (Pavilenis, 1983), a communicative function of language. Since cognition cannot “work” until it receives the empirical material from sensory perceptions, communication turns out to be directly related to an individual information system’s cognitive activity. In this capacity, the language, which is responsible for the individual information system’s functioning and ensures its self-organization is not just “built-in” into the system. Still, it defines it, proving Chomsky’s thoughts about language competence’s innate nature (Chomsky, 2011). Demyankov thinks similarly, arguing the point of view, according to which “universal cognitive strategies are embedded in universal human cognition.” Human experience of their use leads to the accumulation of object-based knowledge and “optimizing strategies” (Demyankov, 1994: 31). According to the scientist, these universal strategies embedded in the human brain “are set by its biological structure and are similar to electronic circuits in a computer. Object-based knowledge and optimizing strategies are something like self-accumulating software...” (Demyankov, 1994: 32).

In the authors’ opinion, such a “natural device” is a kind of connecting link between the natural world and the spirit world. This link was called the “psyche” in the analytical psychology of Jung. This refers to one of the main dimensions of human existence and its two other biological and spiritual dimensions (Jung, 1992). Moreover, if an individual uses the language only at his communicative function level, its biological dimension is obvious. Irrefutable proof of man and nature’s unity is that the ability to communicate is an inherent property of all-natural creatures without exception. Chernigovskaya spoke about that in an accessible way in an interview with Pozner in the Pozner program, which aired on April 25, 2016. In turn, the authors associate the supra-natural dimension of an individual with the language, the implementation of which is carried out through sense-making. If the communicative function of language is initially relevant, being immanent to the formation of the biological organism, sense-making appears only potentially; however, this does not make the desired experience less real. Even when it does not get actualized, it remains in the language system at the level of virtual reality.

The transfer of sense-making from potentially possible to present determines an individual conceptual system, built on top of the information system. This refers to the organization of natural reality, which determines the emergence of a new phenomenon created by the communicative personality – its speech. Accordingly, if the individual

information system is a natural device, the conceptual system is a supernatural device concerning which an individual act as a passive consumer. About the latter, a person acts as an active, creative personality. In other words, overcoming nature's activity by its activity, such personality is thereby freed from the terror of an impersonal program. Moreover, the rejection of the natural world's anonymous collectivity, part of which an individual appears as the "bearer" of the individual information system, inevitably entails the individual gaining his speech form in the initially undivided integrity of verbal and non-verbal elements functioning following natural automatism. Moreover, the language is implemented at the level of sense-making that initiates the communicant's speech property formation.

Jung's analytical psychology, two terms characteristic of his concept, should be considered: individual consciousness (Ego) and the collective unconscious. In the authors' opinion, the transition to the internal form of language involves the actor's dialogue on reconciling contradictions between the individual consciousness, functioning under the verbal code (rationality), and the collective unconscious, functioning under non-verbalism (irrationality). The effectiveness of this dialogue is directly related, on the one hand, to the individual consciousness removing the negativity of the unconscious in the collective one, which determines the subjectivization of objective experience. On the other hand, this refers to the enrichment of individual experience (Ego) with collective experience as the objectification of subjective experience. As a result, the essence of such harmonizing dialogue is that subjective consciousness initially became collective, i.e., objective, in a similar way as the unconscious initially became conscious. The importance of this moment is because, going towards the collective unconscious, consciousness is not lost in its depths, but, on the contrary, it repeatedly strengthens its forces in the act of co-existence, highlighting them.

From this point of view, the internal form of language, which is a purely spiritual formation, can be considered a correlate of mental activity that is organized by an individual in a particular way to maintain measured tension between the unconscious (non-verbal) and conscious (verbal). In the authors' opinion, the fact that von Humboldt defined the language, understood in this way, from the standpoint of the people's spirit is due to the following (Humboldt, 1984).

Reaching a balance of both elements of the system, the communicative personality multiplies its vital forces, gaining power not limited by the volume of individual consciousness, which opens up horizons for a person that he had not even suspected before due to the limited nature of individual consciousness. In other words, the unconscious in this context is that part of the conscious discourse, the deficit of which makes it partial, thereby making it difficult to reach the trans individual level.

Such experience allows concluding that while the information system provides an individual with the existence in functioning, being static, the conceptual system – the existence inactivity (Kaydakov, 1998: 14), is evidence of its dynamism. Accordingly, the fact that the internal form of language is actualized only through specific mental work to transform an individual information system into a conceptual one makes the following truth immutable for an individual. Maintaining constant spiritual wakefulness is an act of personal opposition to an impersonal natural structure. Being fully aware that nature is more substantial than a man for the simple reason that it was initially given, i.e., relevant, while man is just a task, he is potential, the authors, following in the footsteps of Leontiev, tend to view the meaningful life from the perspective of a drama, "the ground and center of which is the struggle of an individual against his spiritual destruction" (Leontiev, 1983: 241). Agreeing with the scientist that such struggle "never stops" (Leontiev, 1983: 241), the authors understand that the current era is the time of its sharpening.

Carrying out a projection of all of the above into the field of socio-and psycholinguistics, several assumptions should be made. Relying on the communicative function of language, an individual operates with the meaning in its givenness. Ricoeur calls such meaning literal (Ricoeur, 2008) while relying on sense-making, sense as the unity of the given that exists with all obviousness and the created¹ that is non-obvious and can be found in the available existence becomes the structural material of a speech utterance. Moreover, in contrast to the literal meaning, which can function irrespective of sense, the sense is always based on the literal meaning, in the depths of which it appears. The first one as an objective reality is inevitably subjective by each individual due to the dynamic function of language (Shakhovskiy, 2008), which justifies the assumption “everyone has his truth,” while the intersubjectivity is an immanent trait of the second one. Linking what there was and what there is, thus, sense acts as a correlate of truth. It should be reminded that reflecting on the specifics of Socratic dialogues, Windelband wrote that the method of comparative induction used by the ancient philosopher was designed to lead-free citizens away from the inaccuracy of everyday usage. Moving from the particular to the general, in search of the same acceptable meaning of a word, Socrates helped his interlocutor recognize the universal subjectivity (Windelband, 1995).

Thus, it is not surprising that stimulating the process of sense-making in his *vis-à-vis*, Socrates likened his experience to *maieutics* – the art of midwives. However, unlike childbirth as a purely natural act, Socrates initiated birth in the spirit. The argument is the fact that the method of comparative induction used by Socrates correlates with the method of vocabulary definitions analysis, which ensures penetration into the internal form of language, restoring the connection of one word, of which an individual was initially unaware, with many other words, which served as the basis for its formation. As an illustration of the transformation of an individual information system that operates with meanings into a conceptual sense bearing system, the authors use the visual poetry of Arkady Dragomoshchenko (1946-2012). This refers to a kind of creolized text that turns out to be synonymous with such concepts as a multicode text (Eiger, Yukht, Bolypiyanova), isoverbal (creolized text, video-verbal text) complex (Bernatskaya), is over (Mikheev), semiotically complicated text (Protchenko), video-verbal text (Poymanova) (Kozlov, 2002). Focusing on the indicated discourse is because the sample in question indirectly helps to understand how the information system’s non-verbal and verbal elements interact with each other. Also, agreeing with Kibrik that “historically, the presence of unmotivated connections between meaning and form is doubtful; the apparent lack of motivation should be explained by the fact that this connection is erased, demotivated, and it is necessary to find an initial motivating state” (Kibrik 1992: 130), the authors consider the creolized text of a modern Russian poet – a professional translator, whose works have received scientific recognition, from the standpoint of the desired initial motivated state. This can be confirmed by the words of Marjorie Perloff: “In Dragomoshchenko’s opinion, language is not always mastered and appropriated, predetermined and predestined... On the contrary, Dragomoshchenko insists that “language cannot be appropriated because it is unaccomplished” and, recalling Rimbaud’s words “Je Suis un Autre” adds the aphoristic phrase: “poetry is always different” (Memorial, 2016).

Taking the poet’s recognition as a starting point, the authors offer several ways to read the poem “Numerology 3” (Figure 1 and 2).

птицы				всегда	
		продажа		кто	
		и			об этом
	здесь		стекло	3	
склон		как	в	над	да
		но это	не	где	

Figure 1. Arkady Dragomoshchenko's poem "Numerology 3"

English Translation of Arkady Dragomoshchenko's poem "Numerology 3"

birds			always	
	selling		who	
	and			about it
here		glass	3	
slope	as	in	over	yes
	but this	not	where	

Suppose that the presented material is a reality. Each fragment is isolated from one another, which is also emphasized at the visual level: vertical and horizontal lines set impassable boundaries between language signs and numbers. Moreover, the importance of non-verbal elements, which both factually and logically precede the formation of verbal ones within the information system, is implicitly seen here, as it happens in a communicative act carried out under the terror of code. It is no coincidence that, when working with a literary text, functioning at the level of written literary speech, one can recognize only what is evident to everyone: some horizontal and vertical lines that form cells, which, in one case, are filled with words, in another case – with numbers, in the third case – marked with a void. Significantly, Dragomoshchenko wrote in *Phosphorus* as follows: "The ornament consists of holes or the transition from one void to another. Where is the difference between one void and another?" (Dragomoshchenko, 1994: 9).

If one looks retrospectively at the emergence of white texts, spots, gaps, voids in artistic communication, it is easy to notice their explicit expressive-emotional-evaluative semantics (Saenko, 2010). In particular, in addition to the fact that the unity of verbal and visual information proposed in Dragomoshchenko's text evokes a negative emotion, causing cognitive dissonance because the situation of misunderstanding dominates the situation of understanding, violating the automatism of perception, the visuality, functioning apart from the meaning, creates a feeling of a trap or cage from which one cannot get out. The hopelessness of a situation that provokes a state of discomfort is also supported by the fact that is acting as an analog of the information system; creolized discourse is a "product of activity" (Ergon) (Humboldt, 1984), i.e., an accomplished act.

In general, Dragomoshchenko's isoverb initiates the birth of Yuri Tynyanov called "fluctuating features of meaning," "visibility of meaning." The word "visibility" should be understood as "visualization," "visibleness." The authors agree with Tynyanov that "these fluctuating features give a kind of coherent group "meaning" outside the semantic connection of sentence parts" (Tynyanov, 1924: 87). Tynyanov's position is similar to the opinion of Mikhail Yampolsky, who defined Arkady Dragomoshchenko's works as "the poetry of touch" (Yampolsky, 2001: 210-234). "Certainly, such poetry cannot exist in a world of ready-made concepts, quotations; it wanders in a world of uncertainties, replacing knowledge with the caress of instantaneous and unintentional touch" (Yampolsky, 2001: 224).

Despite the mentioned semantic ambiguity, several steps will be taken to transform this individual information system into a conceptual system by complementing the given with the created communication with sense-making, the discrete with the continuous. Trying to find some correspondence with one another, one can thereby escape from the existing “device,” which oppresses a person with its partialness, meaninglessness, thereby relying on language as an independent activity (mental activity). For this purpose, a linguistic reflex characteristic of the information system is removed by reflection and, in full accordance with the etymology of the concept (the Latin word “reflexio” means “a look back”), an answer to the question of what a visual construction can be found. In other words, after recognition of the primacy of non-verbal (in the case of Dragomoshchenko’s isoverb, visual) elements of the system, they need to be encoded.

The first step on the way to the sense makes it possible to assume that the poem’s visual basis is a kind of table, the sum of horizontal and vertical lines of which (3+3) correlates with number 3 in one of the cells. It seems that the noted coincidence puts number 3 in a strong position in the text. As for this number, the following interpretations turn out to be significant: average mark; Trinity (God the Father, God the Son and the Holy Spirit); birth, life, death; past, present, future; faith, hope, love; and trinity of feeling, mind, and will, etc.

Having decided on the possible interpretations of the dominant text signal, the authors decode the linguistic signs inscribed in the cells, moving away from their unambiguity (objectivity). The first column contains a lexeme “birds,” the fifth one – a lexeme “slope.” Is there any reason to link these meanings with one another? Probably, there is. A bird is associated with flight, hovering, the top, while a slope – with the descent, fall, the bottom. Also, a bird is a symbol of freedom. These associations necessitate the adjustment of the visual experience due to which a cell comes to replace the table. The fact that a cage is not an obstacle on the way to freedom is recognized in the following signs: the cell which contains the lexeme “bird” has no upper border, i.e., it can fly out of the cage. At the same time, the absence of a border on the left is not essential. The left side is usually associated with movement backward, a return to what has already been passed. This is a kind of “running around in a circle,” which is indicated by the lexeme “slope”: once having fallen, a person must strive to climb up, because, sliding lower and lower, i.e., being in constant movement; however, he remains in place, since the direction of movement remains unchanged.

A lexeme “here” inscribed between the first and fifth cells of the first column, which is placed in the fourth cell of the second column, is related to the choice between top and bottom, light and darkness, freedom and captivity. This refers to a choice that requires making a decision “here and now.” A lexeme “sale” located in the third column in the second cell makes one recall the words of Brodsky, who wrote as follows: “Life is a take-away product – torso, forehead...”. The negative emotion that arises at the thought of a market deal against the background of Khlebnikov’s lines – “Today I will go again / There, for life, for bargaining, to the market / And I will lead the troops of songs / into a duel with the merry market”. Sometimes a good deal is the appearance of an acquisition. Is not such freedom an absolute illusion?

True freedom is indicated by the preposition “in” (inside, not outside of us) placed in the fifth cell of the fourth column. People “not” “always” manage to accept this unconditionally, but the one “who,” relying on the will, will be able to keep the mind and feeling in balance, will be able to rise “above” the circumstances, without betraying love, without renouncing faith and keeping hope, “wherever” he would be.

Even though in search of sense, the authors have “worked through” almost every meaning used by Dragomoshchenko to create a creolized discourse, its semantic potential can hardly be exhausted. It seems that “this” is indicated by the possible correlation of a bird and a man (Isachenko, 2019: 72–85). Accordingly, even if a bird deprived of its freedom in captivity continues to be a bird (it sings), it is quite natural for a man to maintain human dignity in the most inhuman conditions (for example, in prison 2). In other words, a man, if he is human and not a two-legged talking animal, has no right to be inhuman under any circumstances, “yes”!

Another way to read the creolized text under study is offered by Rylskaya (2010). According to the researcher, number “three” used in the table, a sign of the Trinity, directly correlates with the lexeme “glass” as a secret, a sacrament, a sacred act, which also corresponds to the characteristic of the lexeme “number” in Czech (according to Makovsky, it corresponds to the concepts of “witchcraft,” “magic”) (Makovsky, 1996: 389). Also, the number “three” is associated with trinary, divine mind, spirit, order, harmony, perfection, and heaven (Makovsky, 1996: 390). The mention of synonymy of the concepts of “number” and “harmony” allows putting an equal sign between the number “3” and the musical sphere, which, in the case of Dragomoshchenko’s text, speaks of the harmony of the poetic verse as opposed to the chaos that reigns outside the poet’s works. Simultaneously, the number 3 inscribed in the poetic text points to the need to “Remember three things: pray, be patient and work.” The opposition between vanity and peace, which are respectively associated with bargaining and patient prayer work, is set by the words “always,” “about this,” and “here.” Simultaneously, the word “slope” written out at the beginning of the poetic text can be considered an analog of the funeral service that completes every mortal’s life path whose soul soars into the sky like a bird. In general, Dragomoshchenko’s poetic graphics, representing the outlines of the table, the columns of which are grouped by 6 (3+3), can be considered, according to Rylskaya, “as a double turner. The latter is associated by the authors of the Encyclopedia of Symbols, Signs, Emblems with an act of self-knowledge” (Rylskaya, 2010). Finally, realizing that the main idea of the phenomenon of emptiness, which appears at the level of the “white spot,” is the experience of its transformation into completeness, the authors offer a variant of the creolized text different from the source, in which all free cells are completed (Figure 2):

Figure 2. Interpretation of the Arkady Dragomoshchenko’s poem “Numerology 3”

<i>birds</i>	free	and therefore	even in the cage	<i>always</i>	about happiness
are singing,	purchase	<i>sale</i>	they do not know,	<i>who</i>	or, more precisely, how many will be found among us
words,	which for wingless people	<i>and</i>	weak	to tell you about the main thing,	<i>about it:</i>
life –	<i>here</i>	and now, the rest is an illusion or	<i>glass,</i> even though	<i>Three times (3)</i>	it is permeated with light ...
<i>slope</i>	inevitable...	<i>how to stay free</i>	<i>in a dungeon and where,</i>	rising above myself, to tell the world	yes
to fight	desperately and incessantly,	<i>but this</i>	<i>no</i>	<i>where,</i>	for if there is freedom, it is everywhere and always!

The authors' interpretive steps are predetermined by semantic connections already existing in sacred texts and Russian poetry. For example, mentioning glass in a metaphysical context, one cannot but refer to the words of the Apostle Paul from the First Epistle to the Corinthians (13:12): "Now we see as we are looking through dim glass, but then face to face; now I know only a part; then I shall know fully, even as I am fully known." This dim glass metaphor conveying a distortion of truth is rooted in the collective consciousness.

In Yampolsky's opinion, Dragomoshchenko's poetic manner resembles palimpsests (Yampolsky, 2001: 224-225). The authors will also use this metaphor by mentioning the poems by Tyutchev "From the clearing the kite rose" and Mandelstam "Your painful and unsteady image," emerging through the poem "Numerology 3". In both texts, a bird's image appears as a symbol of freedom, soul, word. There is a mention of unfreedom (the untrue existence of man) and even an empty cage abandoned by a bird in God's name in both texts. Thus, the process of sense-making activates, reanimates not only the core of a specific concept ("freedom," "truth") but also its peripheral areas, which are filled with general cultural precedent texts and personal memories. In this direction, the authors agree with the researcher: "... reading Dragomoshchenko, we can imagine displacements, shifts in space and time, but also disintegrate into instants. For the perception of Dragomoshchenko's poetry, it is necessary to learn to keep distance and listen to those internal processes that take place inside the cosmos and the chaos of objects and concepts. In part, we even need to reduce the linguistic units of our consciousness, in an attempt to purely perceive the plurality and uncertainty of being" (Shipovskaya, p. 217).

Completing the interpretation of the creolized text, it should be noted that in general, the process of creating a conceptual system based on an information system is an experience of going beyond the limits of language as a code in which the context is inevitably destroyed. In this case, according to Dragomoshchenko, one can find in the language "... something that will give the reader a unique feeling of discovering the unrealizability and unfulfillment in the most ordinary things and phenomena" (Memorial, 2016). Fundamental in this context is the fact that the experience of sense-making is carried out in reliance on emotive valence, through which actual emotives and potentiatives can be rethought, as, for example, it happens with the lexeme "slope," number "3", etc. Simultaneously, taking into account the relevant nature of the emotive meaning and emotive connotation, it can be assumed that, unlike potentiatives directly related to the conceptual system, relevant emotives are part of the information system.

Conclusion

Mastering the communicative function of language, implemented at the information system level as a self-organizing system, is a feature of an individual's biological dimension. Simultaneously, the experience of sense-making, carried out through the system organization, which leads to the transformation of the information system into a conceptual one, indicates the spiritual dimension of an actor.

Since the ability to speak does not provide an individual with an automatic transition beyond the natural world's boundaries into the space of culture as an integral part of the social world, meaning turns out to be isomorphic to the actor's biological dimension. On the contrary, a sense that is actualized in the process of activity (mental activity) in organizing (transforming) the given into the created is isomorphic to the actor's spiritual dimension. The basis of language as a product of activity is an individual information system as the given. In turn, the basis of language as an activity is the conceptual system as created.

Optimal conditions for the sense-making activity of consciousness are formed in the space of artistic communication. In addition to the creolized discourse, it is appropriate to mention visual and auditory texts of culture, including synthetic ones, based on the interaction of two or more art types (ballet, opera, cinema, animation). Awareness of the dual nature of language as a relevant (communication) and simultaneously potential (sense-making) phenomenon inevitably requires a restructuring of the entire national education and primarily – communicative linguistics. Ignoring the differences identified between sense and meaning, professional communicologists repeat sophists' mistake in many ways, contributing to the devaluation of language, which fundamentally contradicts the actual state of affairs, when "In the beginning was the Word ...".

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