

## **THE RELATIONSHIP BETWEEN LANGUAGE AND THE UNCONSCIOUS**

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### **Abstract**

This article analyzes the relationship between language and the unconscious from the perspective of psychoanalytic linguistics. The study examines the forms of manifestation of the unconscious in speech activity based on the theoretical views of Sigmund Freud, Carl Gustav Jung, Jacques Lacan, and Julia Kristeva. In particular, the unconscious mechanisms of speech errors, associative shifts, symbolic expressions, metaphors, and communicative strategies are analyzed. The semiotic and symbolic layers of language and their role in the culture of linguistic communication are also revealed.

**Keywords:** Language, unconscious, psychoanalytic linguistics, culture of linguistic communication, parapraxis, speech activity, symbol, metaphor, semiotic layer, symbolic layer, collective unconscious, archetype, intertextuality, communicative strategies, cultural codes.

### **Introduction**

Psychoanalytic linguistics is aimed at studying the complex relationship between language and the unconscious, and combines the theoretical and methodological capabilities of psychoanalysis and modern linguistics. This direction is an important scientific tool in studying the hidden layers of the culture of linguistic communication. If the previous chapters of the study analyzed the philosophical and psychological foundations of the theory of the unconscious developed by Sigmund Freud and Carl Gustav Jung, then this paragraph will focus on how these concepts are manifested in language and speech activity. In particular, the unconscious basis of speech errors, associative shifts, symbolic expressions, metaphorical constructions, and communicative strategies are examined from the perspective of psychoanalytic linguistics.

In the psychoanalytic tradition, language is interpreted not only as a means of expressing the inner spiritual world of a person, but also as one of the forms of manifestation of the unconscious. From this perspective, many linguistic phenomena that occur in the process of speech are associated with the psychic experience of the individual, which is not fully controlled by the mind. The French psychoanalyst and philosopher Jacques Lacan, through his famous thesis “The unconscious is structured like language” [ Lacan J. *Écrits: A Selection*. Translated by Alan Sheridan. – New York: W.W. Norton & Company, 1977. – P. 163.], interprets the unconscious as a semantic space with a certain order and system of signs.

According to this approach, the hidden meanings, symbols and metaphors that appear in human speech are a linguistic expression of the activity of the unconscious. The views of the French philosopher and psychoanalytic theory researcher Julia Kristeva are also of particular importance in explaining the connection between language and the unconscious. She argues that “any text is formed as a transformation of other texts” [ Kristeva J. *Desire in Language: A Semiotic Approach to Literature and Art*. – New York: Columbia University Press, 1980. – P. 66.]. This approach shows that in the structure of speech and text, along with individual experience, there are also cultural memory, collective imaginations and hidden semantic layers. In our opinion, Kristeva’s views on intertextuality create an important methodological opportunity to identify unconscious cultural codes in the culture of linguistic communication.

From this point of view, psychoanalytic linguistics allows us to interpret language not only as a communicative tool, but also as an expression of the inner psychic world of a person, cultural experience and unconscious semantic structures. As a result, the culture of linguistic communication is manifested not only as a set of speech norms and communicative strategies, but also as a multi-layered cultural and psychological phenomenon formed on the basis of the complex interaction of consciousness and unconsciousness.

The need to study psychoanalytic linguistics in the context of the culture of linguistic communication is explained by a number of theoretical and practical factors.

A special place in the development of psychoanalytic linguistics is occupied by Julia Kristeva's concept of the semiotic and symbolic layers of language. According to the scientist, language consists not only of a system of signs based

on grammatical and logical rules, but also contains layers that reflect the affective experience of a person, emotional experiences and unconscious impulses.

On this basis, Kristeva distinguishes between the semiotic and symbolic aspects of language. She states that “the symbolic layer is associated with social norms, grammatical structures and communicative rules, while the semiotic layer is manifested through rhythm, intonation, repetition, sound harmony and emotional-expressive elements” [ Kristeva J. *Revolution in Poetic Language*. – New York: Columbia University Press, 1984. – P. 24–30.].

The significance of Kristeva's theory is that it allows us to interpret speech activity not only as a conscious communicative process, but also as an expression of unconscious affective energies and cultural experiences. From this perspective, the culture of linguistic communication is not determined only by compliance with grammatical norms, but also encompasses the emotional-expressive, rhythmic and aesthetic aspects of speech. The analysis shows that the special place of rhythm, melody and repetition in certain forms of oral creativity, in particular, in epics, proverbs and other folklore genres, can be interpreted as one of the cultural expressions of the semiotic layer described by Kristeva. In conclusion, it can be noted that psychoanalytic linguistics is an important interdisciplinary direction aimed at studying the complex relationship between language and the unconscious, and is of particular methodological importance in studying the hidden layers of the culture of linguistic communication.

This approach allows for the interpretation of phenomena such as parapraxis, speech symptomatology, censorship, and repression as unconscious determinants of communicative activity.

In studying the unconscious foundations of the culture of linguistic communication, it is not enough to limit ourselves to the analysis of individual psychic processes. Because speech activity is not only a product of personal experience and individual unconsciousness, but also develops under the influence of historically formed cultural representations, collective memory and collective semantic structures. Therefore, in order to fully understand the unconscious layers of the culture of linguistic communication, it is necessary to turn to the issue of the collective unconscious, archetypes and cultural stereotypes.

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