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Semiotics of Passions, Concepts and Perceptions

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Abstract

Semiotics originated with De Saussure in his study of the relationship between the signifier and the signified, and Peirce who developed an expanded classification of signs. At that time, semiotics was concerned with the structure and active factors in discourse. However, a methodological deficiency later emerged in the form of the need to study emotions and passions. Semiotics developed with Greimas who presented the narrative. Then, his interest shifted to passions, which led to the emergence of semiotics of passions in order to understand emotions and their impact on shaping meaning, by relying on semiotic and psychological analysis to understand how emotions are represented in discourse, not just expressed. Therefore, using description and analysis as its methodology, the research aims to clarify the concept of semiotics of passions and the most important terms that were given to it and the references of its emergence, and its types.

Keywords: Semiotics, Passions, Semiotics of Passions, Emotional Dimension.

Introduction

Semiotics, as an independent critical method, had Western foundations. It emerged between the end of the nineteenth century and the beginning of the twentieth century through joint European and American efforts. Modern semiotics is considered "the child of two parents: the first is Charles Sanders Peirce and the other is Ferdinand de Saussure (Ayyashi, 2004, p. 33).

Semiotics is a science that studies the life of signs within social life, as Saussure suggested (Ibn Manzur, 1993, p. 254). More specifically, he states that "language is a system of signs that express ideas. Linguistics is a part of semiotics, and the rules that this science reveals can be applied to linguistics. If we want to understand the true nature of language, we must understand its connection with other systems of signs (De Saussure, 1988, pp 34-35).

We find that Peirce worked simultaneously with Saussure to construct semiotics as a method of analysis that derives its origins from linguistics. Hence, Peirce saw the necessity of linking thought to the sign and viewed thought as a sign (Yousif, 2005, p. 9). He began to study how semantic systems work, by laying the epistemological, methodological and conceptual foundation for a general science that studies all types of sign (Al-Murabit, 2010, p. 7).

Studies in the field of semiotics have expanded and different trends have emerged. However, the basic element of semiotic studies has remained the same (Al-Murabit, 2010, pp. 7-8).

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The efforts of semiotics scholars increased until the International Semiotic Association was founded in 1969 AD, and Greimas took over its secretariat. After that, his efforts in the field of semiotics continued until the efforts of the Paris School, since the eighties and nineties of the last century, turned into approaching topics that were the exclusive domain of other sciences. This includes the subject of (passions and feelings), which was the exclusive domain of psychology for a long time (Al-Judai', 2013). This is what we will try to explain in the following sections

The Concept of Semiotics of Passions:

If we look at the concept of passions from a linguistic perspective, we will find in Lisan al-Arab that passion is the passion of the soul, and it is mentioned that His master's son: Passion Love is between good and evil. The soul's desire is its will, and the plural is desires. Linguists said: Passion is a person's love for something and its dominance over his heart. God Almighty said: {And he forbade the soul from desires} (An-Nazi'at: 40); meaning He forbade her from her desires and the sins of God Almighty that they lead to.

Al-Layth said: Passion is the defective pronoun hawa, you say: hawa, with kasra, yahwa hawa, meaning he loved. A man who is hawa: someone who is deeply in love. A woman who is hawa: someone who is constantly in love, with the estimation of fa'ila (Ibn Manzur, 1988, pp. 372-374).

In the Arabic language, "the connotation of passion indicates a negative connotation (Al-Judai', 2013). This indication is evidenced by many Qur'anic texts that were rather along the same line in mentioning and rejecting desire, including the Almighty's saying: Nor does he speak from [his own] inclination. [Taha: 3], and the Almighty's saying: And do not follow your desires, for they will lead you astray from the way of Allah. [p. 26], and other verses in the Wise Remembrance. If we look at all these texts together, we can find that the word "desire" in the Holy Qur'an indicates reprehensible meanings that are advised against and prohibited. Hence, the word "whims" means, in the past, according to what is stated in the verses of the Wise Remembrance, "all the qualities that incite the commission of major sins and extinguish the flame of faith (Al-Dahi, 2007, p 217).

Desire, according to Al-Jurjani (d. 1339 AH): is "The soul's inclination toward what it enjoys of desires without the call of the Sharia (Al-Jurjani, 2004, p. 216).

If we search for the meaning of the word "passion" among philosophers, we find that Dr. Muhammad al-Dahi discusses the view of Plato of the concept of passion as being the opposite and antithetical to reason. However, "reason needs passion to prove itself (Al-Dahi, 2007, p 214). As for Kant, it is linked to "the pattern of self-realization; therefore, it is not embodied through the feeling of pain or pleasure, but rather as a capacity for desire (Greimas, 2009, p. 260).

There is also the thought of Aristotle, who acknowledges the lack of separation between passion and logic, if not the presence of passion at the heart of logic (Al-Dahi, 2007, p 214). It reveals the nature of the difference between human passions according to their motives, for "he viewed the emotional passions to be synonymous with emotional states (desire, anger, and fear) that are natural and are characteristics of the sensitive soul. He carefully distinguishes them from specific defects by means of scrutiny of the purpose, while the emotional passions remain among the

states of the self. This confusion will always remain attached to the psychological history of the emotional passions (Antoine, 1987).

Passion is merely an emotional state. For the Greeks, it was considered a disease because it disrupts the order of the mind. It is an emotional revolution of feelings and emotions (Duvignaud, 1993, p. 7). Psychologists have defined passion as "the intense inclination towards lust or the extreme inclination towards what one loves and desires. Therefore, love is passion, because it is a strong inclination that takes over the soul and makes its attention focused on the beloved. This is because every intense inclination is likely to subjugate the soul and subdue the will within it and force it to turn towards a certain thing so that it becomes passion in the soul. Thus, passions, if they overwhelm the soul, control a person's actions (Al-Zain, 1991, p. 407). The great change brought about by Nietzsche and Freud, in a way, is this development by placing passion, within a fundamental anthropological movement, in the depths of humanity and in the depths of culture as the basis of collective and individual history. It is clear that a philosophical theory of passion is not classificatory and deductive, yet we cannot escape the following alternative: either the philosophical system in its entirety is based on the principle of passion, a principle that is considered as unrecognizable, or the classification is subject to the philosophical system that produces the theory of passion (Greimas, 2009, p. 155).

What is mentioned in the meaning of the Qur'anic texts, as well as the opinion of some philosophers that passion confuses and distorts a side of the mind in accomplishing a certain action (Greimas, 2009, p. 10). However, as a result of cultural cross-pollination, the word "passion" has become ambiguous in the Arabic language, so that it not only includes what indicates the condemnation of desires, but also includes what brings people benefit in their lives (Greimas, 2009, pp. 70-72). In the contemporary perspective, passion came as follows: "Passion is singular, plural of passions, noun of passion, chaste passion: chaste characterised by a purely idealistic nature, the soul's inclination towards lust, acting according to one's passion, doing what one wants, doing what one loves, and so-and-so is the master of his passion, i.e. he controls himself. (Mukhtar, 2008, p. 2379).

Dr. Said Benkrad states in the introduction to his translation of *Semiotics of Passions* that "the phenomenon of passion is a familiar phenomenon belonging to daily life, and it can be embodied in qualities that people exchange and classify each other based on their potential meaning and emotional expectation. Stinginess, jealousy, hatred, envy, anger, and other qualities are entities that live among us within what is determined by the thresholds that society establishes and through which it measures the qualitative surplus in emotion that exists on the sides of moderation. This itself is nothing but an assumed formula whose content is only determined within the specific cultural divisions within which this or that passion is realized (Greimas, 2009, p. 9).

It is worth noting that passions represent a topic that has gone in several directions and has been the subject of interest and study in various fields, including psychology, philosophy and literature. This is because they are related to emotion, whether this emotion is positive or negative, with its various contents of joy, sadness, anxiety, enthusiasm, anger, etc. There is a gap between passion and feelings. Passion has been considered a transgression of boundaries, while feelings refer to states of moderation, from a cultural perspective, and this matter is related to the

degree of intensity of its occurrence, and intensity determines the nature of moderation or exaggeration. Moral judgment does not focus on the essence of feelings in themselves, but rather judges the emotional excess that transforms these feelings into passion. Therefore, the study of passion is related to the moral impact it leaves and achieves in the text (Greimas, 2009, p. 10). Love lives on positive and negative delusions which take the form of images that torment or bring comfort to the identity of the self. The study of passion is in the hidden meaning from the emotional dimension. The human being does not only act but also achieves an emotional charge that determines the degree of intensity of the occurrence of this action (Greimas, 2009, p. 12).

Difference in Terminology

There is a difference in the Arabization of the term of passion (Yahiaoui, 2014, p. 535) as passions have been translated into the term emotion, but there is a difference between passion and emotion. The latter exerts absolute control over psychological effectiveness, and thus cuts off psychological balance. Whereas emotions are not necessarily associated with the loss of psychological balance, or absolute emotional control, because they are not devoid of clear perceptions and realistic perspectives (Lalande, 1996, pp. 948-949). Therefore, we find that Greimas and Fontaine have distinguished between them in the French Identity Code: passion is not emotion, nor feeling, nor inclination, nor tendency, nor emotion, nor readiness (Greimas, 2009, pp. 138-140). and this is confirmed by the Arab Identity Code.

Despite this, we find that the Saudi academic Prof. Dr. Khaled Al-Judai and the Algerian critic have objected to this translation (The Passions) launched by Dr. Mohammed Al-Dahi and then Dr. Said Benkrad, and most Arab critics, including Moroccans (Al-Judai', 2013). They used to translate it as (semiotics of feeling), because it is "a term capable of containing most of the components intended by Greimas and Fontanie, whether they belong to the mind, sensation or emotion .(Saadia, 2016, p. 151).

While the Algerian critic Dr. Dalila Zagoudi called it the term (body semiotics (Zaghoudi, 2020), body semiotics falls within the work of the semiotics of passions, or is a branch of it. (Greimas, 2009, pp. 255-256). There is a study called the semiotics of passions (semiotics of belonging (Bachar, 2019), although it was based on the same functions of the semiotics of passions. Another study called "Semiotics of Sight" examined the gaze according to the methodological tools provided by the semiotics of passions, as a visual sign indicating the existence of whims (Al-Ati, 2017). Although the semiotics of passions are given different names, the most common term is the Arabization made by Said Benkrad.

The Emergence of Semiotics of Passions:

When exploring the field of semiotics from its emergence to its current state, particularly to 'the semiotics of desires', we note that it has undergone many fluctuations. These may lead to differences between the past and the present with the emergence of another type in the field of semiotic studies. Many trends have emerged from general and specific semiotics, literary semiotics, and applied semiotics, work, self, and narrative. This is a result of studies that do not remain at a single pace. We find the Paris School, Represented by Greimas, has ongoing activity in the semiotic field that does not cease.

‘Classical semiotics with its objective nature emerged in the 1960s and 1970s with Greimas, Joseph Courtés, and Groupe d'entrevernes around them (Belkhiri, n. d.). The main goal of this group was to analyze the text or discourse in search of deep structures and to clarify their superficial and apparent manifestations through two pathways: narrative and generative. It relied on the semiotic square and passed through some interrelated components such as the structural component, the rhetorical component, and the semantic components. (Hamdawi, 2015, p. 106).

In Western criticism, there were two types of semiotic studies: objective and subjective. The objective studies the self and its relation to objects. It focuses on action and is also called the semiotics of things, because its subject of study is the relationship of things in the perceivable objective world. As for the semiotics of the self, it belongs to the field of passions, emotions, feelings, and sentiments, which is why it was excluded in previous studies of semiotics. It is a theory pioneered by Jean-Claude Kauque, concerned with the vocal and cognitive processes that control the trajectory of the self through its rhetorical path, is a development of the algorithmic chemistry of narratives that focuses on the study of things in its objective world, and self-toxicity differentiates from the toxicity of the air in that the former studies states of self by focusing on the deliberative dimension, the latter; She focuses on studying the aerodynamic dimension at the synthetic level to complement the alchemy of the narrative. (Hamdawi, 2015, pp. 97-112).

In the 1980s, contemporary semiotics emerged, directing its work towards the self, reference, emotions, the body, tension, and interpretation. It was based on the emergence of meaning and its structural pathways related to the emotional state.

The addition of the emotional dimension in the studies of Greimas semiotics came after its release. Courtés published the first part of the dictionary since the seventies of the twentieth century. They noticed that the theory has a methodological and theoretical deficiency for not giving importance to the emotional dimension in the analysis, and the impact of this exclusion on the performance of narrative programs. They began to wonder, for example: “What about emotions? How can we analyse anger, jealousy, miserliness and the changes these emotions bring about in the context of straight line incidents in narrative programmes, for example; Greimas and the panellists re-initiated work to correct the theory and methodology again, and to complete it (Touil, 2011, p. 46). They reached the introduction of the emotional dimension in their study represented by (semiotics of passions) and the theoretical and analytical principles it contains (2). The emotional dimension can be defined as a dimension related to the emotions of the characters, including the whims of the soul not the action, and Greimas and his colleagues added it to the deliberative dimension of events and motor actions, and the cognitive dimension of the circulation of verbal and verbal knowledge. They included the second part of the dictionary issued in the early eighties of the twentieth century these ideas (Hamdawi, 2015, pp. 46-47).

In the Dictionary of Rationales, Greimas preached the possibility of the birth of psychological semiotics, expressing it as “a mere far-fetched semiotic wish; the only special semiotics, linguistics, recently found itself in conjunction with psychology to form the psychology of the tongue, which since the fifties has been considered an independent discipline (Greimas & Courtés, 2020, p. 579). This illustrates that Greimas finds that semiotics has failed to move away from the psychological aspect of individual and collective actors in discourse. This applies whether at the primary structure of semantics (deep level) or at the structural level (superficial

The features of the transition from the semiotics of work to the semiotics of passions gradually manifested between 1978 and 1979. This happened when a study (For the semiotics of passions) was published in the publication of the group (semiotics) to discuss the theoretical foundations in the research of the introduction of the emotional dimension in the semiotic study of the Paris School.(Greimas & Courtés, 2020, p. 179).

In 1979, the development of the semiotics of passions was a real systematic event, as he published Greimas's article: (On the adaptations of being). This is the first article to herald (semiotics of passions), in which he studied the adaptations of the self Alistawah according to the logic of the parties: ability, knowledge, desire, and duty. This came after talking about the states of the soul, feelings and passions in the fifties, and the sixties of the last century, a major scientific offense (Hamdawi, 2015, pp. 45-46).

In 1983, Greimas studied the (complex) passion of anger in his book (On Meaning 2) a study different from the study of the passions of medieval philosophers, who relied in their approaches on the principles of classification and order. He studied it as a tired psychological compound for the self that carries it. He inventoried the lexical fields of anger and tracked their parts and details. So he came out of his studies with a narrative program for the passion of anger consisting of three stages, namely:

Frustration, resentment, aggressiveness (Greimas & Courtés, 2020, p. 46).

The Moroccan researcher Halima Ouazidi found that a different reading of this study "concludes that passions are decomposed in relation to the theory of regions, and are thus related to the factor." (Al- Dahi, 2009, p. 76) This understanding derives from Greimas's first part in the Dictionary on the possible emergence of semiotics concerned with the study of the states of the self .(Wazidi, 2017, p. 22)

After Greimas was silently thinking with a sense of shame that he was unable to bear this burden alone, he involved Jacques Fontanier in his project, one of his loyal colleagues. They remained in correspondence for about fifteen years. Their hot, focused and long discussions resulted in the publication of the book (Khemri, 2015, p. 142). The Semiotics of the Passions) and the theoretical and procedural concepts it contained (Hamdawi, 2015, p. 46). It "goes beyond the narrow framework of the emotional dimension itself, and overthrows some principles that were believed to be untouchable, without yet engaging in textual proof. Inclusive of all expected results. (Fontanille, 2003, p. 10). Thus, the basic innovations in (semiotics of passions) saw the light at the beginning of the nineties between 1991 and 1994.

The semiotics of passions is based in its work on the methodology of the semiotics of work. The difference lies in the overlap of the emotional dimension with the objective dimension of the actor in determining lexical images and highlighting the functions of purpose and identity. (Fontanille & Greimas, 2019, pp. 28-29). Fontanille recalls that "the theoretical construction of passions derives its basic principles, concepts and classifications from classical semiotics, that is, from the semiotics of action, or narrative semiotics by limiting meaning. It is a matter of diversification on an origin, or it is the increasing openness to new human areas that do not

abolish the original theoretical model, but rather enrich its concepts and expand its sphere of work (Handawi, 2015, p. 15).

Dr. Said Benkrad states that the foundations of the semiotics of passions are the same as the foundations of the semiotics of action, but they do not reproduce the act and are based on it, because they are based on being. They borrow from them the patterns of the existence of the identity and the forms of its management of the modalities, in order to clarify the discharge of passion in subjective or objective situations (2). Based on this, "passion can be dealt with and studied as a potential for its realization, not as a total content that carries its meaning in itself, which is the disclosure of the emotional stock deposited in the soul. Passion is not the emotional totality, it is one of its forms of existence, that is, the consequences of the splitting of the self at the moment of its collision with the world. But on the other hand, by these forms of verification, it is a desire to return to this mass and fusion again into absolute unity, as can be suggested by those desires that tyrannize us and push us to try to assimilate into an infinitely extended nature, for example: When the miser identifies with money, the wallet itself becomes an object .Handawi, 2015, p. 28).

The semiotics of action are based on the event itself, while the semiotics of passions also looked at the emotion that this act carries and its psychological potential from which it was formed. Its themes are not specific because they deal with all areas of human action, as they are a tool for reading all aspects of human behaviour, from simple emotions to social rituals to major ideological patterns. (Benkrad, 2013, p. 25).

Fontanille and Zeligbrig point out that the semiotics of passions are not aimed at identifying signs of passions, but rather "paying attention to their moral effects as realized in discourse. (Hamdawi, 2015, pp 10-11).

The semiotic studies are in constant development in the field of research to include the study of the relationship and the deep dimension of significance. With these developments included the study of the psycho-emotional aspect. The research on the semiotics of passions aims to reveal the chunky emotions embodied by poets mediated by linguistic and literary expression methods to influence the recipient and sharpen interest through the internal revelation of the soul, which is a reservoir of psychological emotions. By revealing the cognitive backgrounds behind the transition from the semiotics of work to the semiotics of passions." The stage of gains means the semiotics of the first generation represented by the semiotics of the narrative, and its branches. While the stage of projects means the semiotics of the second generation represented by the semiotics of passions.

In his view, this transition was made "according to a conception based on the development of consideration of the epistemological backgrounds on which semiotic theory is based. And that Greimas sought to preserve the "hard core" of his semiotic project and did not undermine previous efforts in its construction. Hard core is the set of general hypotheses that establish the initial base for any theory or scientific research program, and one of its most important features is its non-refutation. (Lakatos, 1997, pp. 115-117; Chalmers, 1991, p. 86; Greimas, 1992, p. 92).

Herman Barrett classified passions into three categories, as follows:

Intersecting passions: based on the two sides of desire and knowledge, and their representations are: curiosity, harassment, flogging, mental clarity, ignorance, fear, naivety, illusion, escape, anguish, boredom, contradiction, anxiety, hesitation, and repulsion.

Passions of excitation: or exciting passions, and is based on the two sides of duty and ability, and is concerned with the relationship between two subjects, and its representations: love, attention, hate, contempt, disdain, and trust.

Passions of enthusiasm: It is based on my side, the desire emanating from the intention of recognition and the duty issued by the necessity of ability, and its representations: admiration, infatuation, turmoil, recognition, disappointment, respect, and hope.

Results

The semiotics of passions came as a complement to the semiotics of work, because the latter is concerned with the event without the psychological nature of the subjects, which made it leave a vacuum represented in neglecting the emotions, sensations and emotional states that every person goes through despite the important place it occupies in literary discourse. Thus, the semiotics of passions is a cognitive extension of the semiotics of work.

Emotions express pleasant or unpleasant situations that affect a person as a result of situations of conflict or tension, so emotions and emotions are the result of human interaction with his environment;

The introduction of the emotional dimension in the semiotic study came gradually not all at once, because the students were wary of emotions and sensations that require psychoanalysis in the semiotic study.

The semiotics of passions do not seek to study the signs that indicate passions, but rather to pay attention to the effects of these passions in discourse. This is because they contribute to enriching the emotional imagination of the connotations within the narrative space.

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