

**Facets of emotional life of people: axiological content of the concept**

Autor: Irina Vladimirovna Yakovleva, Tatyana Sergeevna Kosenko

**Abstract**

*Facets of emotional life of people: axiological content of the concept.* – The role and importance of emotions in the development of creative culture, intelligence, interests in people's lives and the formation of public consciousness are discussed from the axiological point of view.

**Keywords:** emotions, emotional life of the person, emotional capital, world of emotions and values of the person

**Klíčová slova:** emoce, emoční život člověka, emoční kapitál, svět emocí a hodnot člověka

In modern conditions, the axiosphere in the life of society is able to constantly generate new organizational forms of the interaction of people requiring tremendous emotional and energy costs. We will be wrong, if we belittle the importance of emotions for the emergence, existence and successful evolution of cognitive, spiritual, physiological and other needs of people. It must be recognized that values arose and underwent changes during evolution, like other human structures and functions, to a greater extent under the influence of an emotionally formed environment. The level of understanding by the subject of the socio-emotional background and building his/her activity based on this understanding (courage, initiative, determination) creates the necessary opportunities to differentiate his/her preferences and use emotions as a source of energy for reasonable behavior. In order to identify the value potential of the emotional life of the person and society, we strive to discover the energy potential contained in emotions that can regulate changes in the social environment, filter value regulations and successfully control one's own intellectual and physical activity.

A special place in the teachings about emotions is rightfully occupied by the works of S. Freud and his theory of the unconscious. In the era of absolutizing the power of reason and rational behavior, which deny the importance of emotions, the psychologist discovered that we are not rational beings, but are controlled by powerful emotional forces, the origin of which is often not recognized.<sup>1</sup> So, in his early works Z. Freud writes that affect, or *emotion*, is the only motivating force of life. Of great interest in this regard is Jung's concept of the archetype associated with the vital necessity of emotion as a value. According to C. G. Jung, *emotion* is the force behind the process of individualization: "Emotion is the main source of consciousness and any real change in consciousness has an emotional component."<sup>2</sup>

---

<sup>1</sup> FRAGER, Robert, FADIMAN, James. *Personality: theory, experiments, exercises*. St. Petersburg: Prime Euroznak, 2001, p. 59.

<sup>2</sup> GORDEEVA, Olga V. (ed.). *Altered states and culture: anthology*. St. Petersburg: Peter, 2009.

The followers of S. Freud widely interpreted the term “emotion”, loading it with an increasingly diverse value-conditioned meaning in the process of conceptual development. For example, A. Adler discussed two forms of emotions: one which is not related to society, but related to the achievement of individual goals, and the second related to society, contributing to social interaction.<sup>3</sup> Through emotions, the role of creative growth and development is determined, forming a clear model of attitude towards the world, whereas intellectualization becomes an internal “protection” from living feelings, as it was claimed by A. Maslow.<sup>4</sup> Helping the selectivity of intellectual reflection and being a set of tools that allow adapting to the surrounding reality, emotions, therefore, are of fundamental value significance for the establishment of social ties, individual self-expression and spiritual-moral development.

Axiological theorizing regarding the issues of emotional manifestations requires an unambiguous understanding of the emotional sphere, connected with the degree of the person’s involvement in events, the problems primarily conditioned by life-meaning values. The attitude of the person to the world around, as a rule, manifests itself in experiences or in the form of *emotions*, since they “are one of the forms of reflection by consciousness of the real world and the manifestation of activity by the subject in relation to vitally significant goals”.<sup>5</sup> These are the most diverse human reactions, from violent bursts of passion to subtle nuances of mood. The *emotional life of the person*, expressed in joy and sadness, anger and stress, panic attacks and shame, interest and active intellectual activity, is usually *socially conditioned*. For example, K. Levin experimentally confirms that the adjustment of emotional states, as a rule, is carried out by society.<sup>6</sup>

In modern conditions, the emotional life of the person increasingly comes into conflict with the cult of success and achievement, the cult of rationality, rivalry and competition. These circumstances require restraint in feelings and poise in actions. Leveling certain emotions and even suppressing them is usually associated with traditional values that exclude manifestations of anger and are focused on patient and compliant behavior.

The discussion of the concept of “*emotional capital*” is directly related to the formation of primary intelligence (cognitive, aesthetic-artistic, cultural-tribal, socio-historical, semantic),<sup>7</sup> which is the essence and value basis of unity and harmony with reality. In the absence of emotional experiences (happiness, anger, love, joy, shame, sadness, etc.), irreparable “drying out” of spontaneous creativity and spiritual development of the new generation can occur, which, subsequently, can cause emotional deafness, inability to empathy and reflection, conscience and mercy.

A number of properties are inherent in the *emotional and value world of the person*: these are universality, adaptability, infectivity, testing “thrills”, creating an emotional background (irradiation), the ability to transfer emotions to other objects or generating of

---

<sup>3</sup> ADLER, Alfred. *Understanding Human Nature*. Eastford: Martino Fine Books, 2010.

<sup>4</sup> MASLOW, Abraham. *Far limits of the human psyche*. Scient. ed., intr. article and comments by N. N. Akulina. St. Petersburg: Eurasia, 1999.

<sup>5</sup> AVERINTSEV, Sergei S. et al. *Philosophical Encyclopedic Dictionary*. Moscow: Soviet Encyclopedia, 1989, p. 763.

<sup>6</sup> FRAGER, Robert, FADIMAN, James, *op. cit.*, p. 729.

<sup>7</sup> STRIZHAKOVA, Ekaterina N. Emotional capital: concept, assessment and use. *Management in Russia and abroad*, 2017, no. 2, pp. 48–53.

some emotions by others, emotional honesty, relationship between emotions and behavior; the ability not to ignore, not to suppress, but to regulate one's emotions. The dynamism of positive and negative emotional states, within the limits of certain intensity, creates the conditions for filling the axiological reality with the values of harmonious existence (uniqueness, integrity, conceptualization, creativity and development in general).

Modern philosophers and pedagogues (Robert F. D., K. Isard, T. P. Yavorskaya, R. O. Smirnov, E. N. Kuznetsova and others), while recognizing reason and intellect as a characteristic of the human in the person, are nevertheless inclined to consider human being as an emotional and emotional-social being. The results of individual studies indicate that the life-meaning values of human existence have an affective, emotional nature, whereas the value phenomenology itself in society manifests itself individually and socially through emotional experience. Researchers emphasize an extremely important motivational role in the formation and development of interests, skills, abilities, intelligence and creativity.

For example, interest is the only motivation that is provided solely by the person's emotionality, making the individual differentiate preferences and concentrate on those aspects that he/she would like to explore and learn. When revising the emotional life of people, it should be noted that it is the emotion of interest that makes an individual for a long time engage in a certain type of activity or develop a certain skill that replenishes the reserve funds of intelligence. Thus, emotions organize and direct the generated energy, create specific and particular tendencies for action, and that is why we are entitled to consider emotions as an energy source for generating interest.

Of course, emotions themselves do not generate energy (the person is supplied with energy by the processes of digestion and metabolism), but a change in heart rate (bradycardia) is also observed in the person under a shift in attention caused by emotion due to the need for reflection or collection of information from the environment. A certain level of interest is necessary for the energy supply of a fruitful and long-term lasting activity, during which the person needs to constantly have an interest in it, and this is possible only if there are positive emotions and value-oriented goals.

The world develops on an emotional basis, therefore the axiological nature of emotional manifestations is found in unity with the World, in a happy being in the present ("here and now"), in the integrity of perception and the absence of obsessive stereotypes. All this allows the individual to quickly "familiarize him/herself" in the material subject world, in society, as well as in the new electronic period of our existence. This question is especially acute in connection with the preservation of natural human emotionality, on the basis of which highly developed *emotional intelligence* is possible.

We interpret the axiological nature of emotional intelligence in the following way: as inherited predisposition, creation of conditions in the educational space for the formation of image (figurative) thinking, possible as a result of the development of mental images based on artistic, musical and other ways of sensually-emotional perception of the world, as well as emotional and cognitive techniques of influence on thought processes. The enormous influence of emotional intelligence affects the formation of the structure of a creative culture that contains an emotional resource for creativity. In this case, intuitive processes, inspiration, creative risk, excitement, activity-heuristic methods and techniques will be considered

emotional intelligence.<sup>8</sup> The skills and abilities, formed in activities and directly related to creative experience, are formed, to a greater extent, under the influence of an emotional attitude, through which it is possible to familiarize with the creative achievements of other people, making them a springboard for one's own creativity.

Since the main thing in life is good family relations and friendship, initiative, enterprise, the search for new things in work and life, thus, even if the person is alone, the person needs to strive to have a calm conscience, spiritual harmony and a worthy existence. However, the lack of awareness and understanding of the role of emotions in self-organization, distracted attention, a decline in volitional qualities against the backdrop of such opposing social phenomena as indifference to current events, make the task of developing human emotional potential problematic. In the business world, when competition is becoming tougher, an important factor determining the success or, conversely, the failure of the activity of not only a separate person, but sometimes an entire company, organization, is the necessity to take into account the elementary experiences of the person under the influence of a general mental state and satisfaction of his/her current needs. These circumstances indicate the role of educational activities for the development of the humanitarian sphere of society in the aspect of emotional enlightenment.<sup>9</sup>

It should be understood that the modern person is especially sensitive to how others around him/her (the leader and colleagues, friends and relatives, acquaintances and strangers) relate to him/her, how communication develops: the mood, psychological health, and labor success depend on these factors. The need to understand the role of emotional influence in the development of a certain skill, involves establishing contact with an individual person or audience primarily on an emotional basis. This contact against the background of empathy, participation is able to create an emotional resonance providing a self-sustaining reality, due to the positive semantic, emotional and motivational attitude towards it. Thus, *emotional metaphors* are created which, through the codification of information, have a powerful effect on socially-individual activity.

With the help of emotional influence, the metaphor "puts the person in operation", disciplining his/her consciousness and orienting him/her to strictly defined goals and values, and also brings the emotional chaos of real life into a symbolic order, creating functionally suitable ideas about behavior patterns, manner of life, career, relationships between people, ways to realize aspirations. The value significance of the emotional metaphor lies in the fact that it is not separated from human life-meaning values, from the style and manner of life, from the satisfaction of emotional inclinations. Hence the cognitive desire of people to the incredible, fantastic, mysterious, unusual, shocking, extravagant, mysterious is of exceptional importance for the formation of emotional intelligence.

At the same time, the emotional metaphor has an impact on the moral sphere, inclining towards cruelty, violence, the need for sexual pleasures, if it becomes the most widespread genre of mass art. Most often, people like to learn about crimes, watch the cruel, bloody scenes that the media offer us: catastrophes, mysticism, horror, gangsterism, erotic, pornography, satanism, science fiction, detective story, western, melodrama, etc. Such a value

---

<sup>8</sup> KRYLOVA, Natasha B. *Formation of the culture of the future specialist*. Moscow: Higher School, 1990.

<sup>9</sup> YAKOVLEVA, Irina Vladimirovna. *The axiology of education and the problems of studying modern man: a monograph*. Novosibirsk: Publishing House of NGPU, 2018.

inversion is addressed to life instincts that act as conditions for relieving psychological stress with the help of a compensatory-entertaining element in resolving conflict situations and requires the formation of emotional enlightenment, with the necessity of not leaving the person alone with such an emotional “pressure”, which does not require the person’s efforts to overcome him/herself.

A state of reduced emotional tonus or boredom (“... boredom nowadays poses much more problems than need,” said V. Frankl),<sup>10</sup> creates a need for “adrenaline rush” or an experience of confusion, emotion, delight or admiration, which temporarily relieves boredom. On the ground of this need, mass *emotional hypnosis* arises, since it is the “mass human type” that is characterized by a passion for the products of the entertainment industry, which, in exceptional cases, can form extremely negative behavioral patterns. In many cases, the suggestive destructive guidelines of emotional hypnosis are not realized only because the specificity of the Russian mentality resists cruel, aggressive behavior patterns.<sup>11</sup>

The emotional activity of a social nature is called “passionarity”. For the first time, the Russian philosopher L. N. Gumilev described the generation and spending of emotional energy (with respect to an ethnic group), defining *passionarity* as a special parameter that indicates the excess of biochemical energy that an ethnic group spends throughout its life. The carriers of passionarity energy in an ethnos are passionaries or “overactive individuals” with an excess of emotional energy, due to which they are capable of superstresses. A characteristic feature of passionaries is that they commit or cannot refrain from committing acts that lead to a change in their environment, are distinguished by their activity, are able to influence the behavior and emotional state of other members of the ethnic group.<sup>12</sup>

This phenomenon is defined as a prolonged extreme exertion of powers of an individual or society, necessary to achieve a significant goal, idea and leading to a change in the environment, the individual him/herself and society. Thus, *passionarity* is a consequence of a high degree of spirituality, faith in an idea and an emotionally-passionate desire to change the world. In the history of the development of Russian society, such a phenomenon as passionarity has repeatedly changed the course of history, led to major socio-economic breakthroughs, created value guidelines and united society for the sake of achieving a common goal.

Studies of the passionarity development in Russia indicate its humanistic orientation (the value of labor, collectivism, dignity, faith in a better future). An example of passionarity is the Komsomol organization “Russian Communist Youth Union” (political organization) created in 1918, which set ambitious goals (patronage of universal education, resistance to the Nazis, development of virgin and disused lands, Stakhanov movement, construction of hydroelectric stations, Baikal/Amur railway, construction projects of the Council for Mutual Economic Assistance, etc.). Emotionally backed by the enthusiasm of youth, passionate activists by their personal example encouraged members of society to take care of their future and future generations on a global scale. This belief has always been supported by high emotional activity (slogans, songs, poetry, art, ideals and role models).

---

<sup>10</sup> FRANKL, Viktor. *Psychology of human relations: anthology*. Minsk: Harvest, 1998, p. 448.

<sup>11</sup> YAKOVLEVA, Irina Vladimirovna. *The axiology of education and the problems of studying modern man: a monograph*. Novosibirsk: Publishing House of NGPU, 2018.

<sup>12</sup> GUMILEV, Lev N. *Ethnosphere: the history of people and the history of nature*. Moscow: Progress, 1993.

It was a kind of “national fetish” with the help of which posters, national costumes and even matchboxes and stamps generated and increased the emotional, powerful energy and encouraged people to heroic acts. Modern Russian society is badly lacking in a public passion; no emotional-collective energy is felt that promotes social interaction (according to A. Adler) and accumulates in an integral “social-value core”.

**SEZNAM LITERATURY**

ADLER, Alfred. *Understanding Human Nature*. Eastford: Martino Fine Books, 2010. ISBN 978-1-57898-984-3.

AVERINTSEV, Sergei S. et al. *Philosophical Encyclopedic Dictionary*. Moscow: Soviet Encyclopedia, 1989.

FRAGER, Robert, FADIMAN, James. *Personality: theory, experiments, exercises*. St. Petersburg: Prime Euroznak, 2001.

FRANKL, Viktor. *Psychology of human relations: anthology*. Minsk: Harvest, 1998.

GORDEEVA, Olga V. (ed.). *Altered states and culture: anthology*. St. Petersburg: Peter, 2009.

GUMILEV, Lev N. *Ethnosphere: the history of people and the history of nature*. Moscow: Progress, 1993.

KRYLOVA, Natasha B. *Formation of the culture of the future specialist*. Moscow: Higher School, 1990.

MASLOW, Abraham. *Far limits of the human psyche*. St. Petersburg: Eurasia, 1999.

STRIZHAKOVA, Ekaterina N. Emotional capital: concept, assessment and use. *Management in Russia and abroad*, 2017, no. 2, pp. 48–53.

YAKOVLEVA, Irina Vladimirovna. *The axiology of education and the problems of studying modern man: a monograph*. Novosibirsk: Publishing House of NGPU, 2018.

(*Irina Vladimirovna Yakovleva*, Candidate of Philosophical Sciences, Docent, Researcher at the Scientific Center of the Russian Academy of Education, Novosibirsk State Pedagogical University; *Tatyana Sergeevna Kosenko*, Candidate of Philosophical Sciences, Docent, Deputy Head of the Scientific Center of the Russian Academy of Education, Novosibirsk State Pedagogical University).