

GENERAL PROBLEMS OF STUDYING EMOTIVE VOCABULARY

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named after Muhammad al- Khwarezmi

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Abstract

This article represents the specificity of emotions that simultaneously both an object of reflection in language and a means of reflecting themselves and other objects of reality, and how they cannot be separated from the reflecting subject. In recent decades, due to the intensive development of anthropological linguistics, the problem of the relationship between the categorical concepts of "emotion and language" has become one of the most pressing topics of linguistic research not only in domestic but also in foreign philology. This issue has interested linguists and literary scholars for many years and has its own long scientific history. In the late 80s and early 90s of the 20th century, a tendency toward anthropocentric description of linguistic phenomena emerged in Russian linguistics. The goal of these studies was an attempt to recreate a linguistic picture of the world that reflects the entire body of human knowledge about the world around us and about ourselves. Since our consciousness includes not only the logical, but also the emotional, volitional and reflection of reality, then language, "materializing the results of cognitive activity, reflects both the rational and the sensory, emotional side of this activity" and "along with the consolidation of the results of cognitive activity, various experiences and states of the subject, his attitude to the environment, to other people and to himself should be expressed in language" (Kukushkina 1984: 232). The emotional sphere of human life is one of the fundamental components of the psyche and, along with intellect, forms the core of personality. Thus, S. L. Rubinstein notes that "a person's feelings reflect the structure of his personality, revealing its direction, its attitudes: what leaves a person indifferent and what touches his feelings, what pleases him and what saddens him, usually most clearly reveals - and sometimes betrays - his true being" (Rubinstein 1993: 163). The specificity of emotions is that they are simultaneously

both an object of reflection in language and a means of reflecting themselves and other objects of reality, and also that they cannot be separated from the reflecting subject (Shakhovsky 1987: 123). Thus, emotions, like imagination and memory images, are characterized by subjectivity: human feelings cannot find any analogues in objective reality, that is, pleasure, anger, joy exist in the world insofar as there is a feeling individual (Vilyunas 1976: 31; Dodonov 1987: 26). In recent decades, due to the intensive development of anthropological linguistics, the problem of the relationship between the categorical concepts of "emotion and language" has become one of the most pressing topics of linguistic research not only in domestic but also in foreign philology. This issue has interested linguists and literary scholars for many years and has its own long scientific history, since the first studies on the topic of expressing human emotions with the help of language appeared in the 1920s thanks to the works of B.A. Larin (Larin: 1974). At present, there is a huge number of scientific works on this topic (Lebedeva: 1991; Bragina: 1994; Feoktistova: 1994; Apresyan: 1995; Dobrovolsky: 1996; Pokrovskaya: 1996; Shakhovsky: 1983). The long history of studying human emotions is demonstrated by psychology as an area of human knowledge related to linguistics. In psychology, emotions are defined as a person's experience of their attitude to something (Ilyin 2013: 325). A similar scientific linguistic interpretation of the concept of emotion can be found in academic dictionaries of the Russian language and in the works of many modern researchers. Thus, emotion is "a feeling, a person's experience" (SRYA: 659). V.A. Maslova's indication that "emotions are a specific form of human attitude to the world" (Maslova 2011: 255) complements and expands this definition. It is necessary to realize that emotions do not reflect world phenomena, but rather the attitude towards them. A person conveys real internal feelings that characterize his consciousness and psyche. Emotion plays an important role in modern human life, and the expression of emotions helps to establish and strengthen contacts between peoples and countries. The needs of a modern person, his activities and way of life are permeated with emotions regardless of his mentality, language environment and geography of

habitat. The same emotions and the same expression of them are characteristic of members of each specific society, they are based on the same attitude towards the world, which is manifested in uniform mental attitudes. At the same time, a person's individual attitude to life and to other members of society plays a huge role in expressing their individual emotions. Emotion is a generally recognized form of communication. Without emotion, it is impossible to perceive the surrounding world. Emotions are part of our internal and external life: we are indignant, admire, hate and adore. When a person expresses emotions, he does not realize with what linguistic means and in what way he expresses them. This means that native speakers have a priori knowledge on a subconscious level of how to express their emotions: internal and external experiences (Shakhovsky 2012: 97). Language, along with facial expressions and gestures, has long been a mirror of emotions: "Language is an instrument of emotion" (Maslova 2011: 255). C. Darwin wrote about this: "Language as a special kind of instinct is closely connected with human emotions" (Darwin 1953: 253). V.I.Shakhovsky believes that man and his emotions are part of the objective reality of the existence and use of language. The researcher believes that in order to actively express emotions, the subject must use language as a means of enabling such expression. Thus, language is a means of expressing emotions, and human emotions themselves are a form of reflection of a person's attitude to the world (Shakhovsky 2012: 68). As V.I.Shakhovsky rightly points out, language is the key to understanding emotions. "Language names and nominates emotions, provides their description or only points to them" (Shakhovsky 2012: 18). From this quote it follows that language provides the opportunity to express emotions in different ways. One of the main researchers of this problem in Russian linguistics, Professor V.I.Shakhovsky, indicates the following ways of expressing emotions (Shakhovsky 2012: 19): language can nominate emotions; can describe emotions without naming them; can indicate the emotional state of an individual without naming the emotions themselves or describing them. The author gives the following examples: sentences with the verbs "to be afraid" and "to be angry" - "I am afraid; I am

angry" demonstrate a direct nomination of emotions; the description of an emotion in the absence of its name is illustrated by sentences like "She stood with a pleasant smile, as if rejoicing"; the sentences "She turned pale", "She frowned" also do not name an emotion, but indicate the emotional state of a person.

To express emotions, it is possible to use not only linguistic but also non-linguistic means, which include facial expressions, gestures, phonation, etc., which are manifestations of human emotions. Thus, the use of a nomination word is the most common, but only one of the ways to express emotions. In other words, emotions receive various manifestations and can be expressed by both non-linguistic and linguistic means.

References

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