

THE PSYCHOLOGICAL ASPECT OF STUDYING LANGUAGE AND
EMOTIONS

Mukhammadieva Nigina Mahmudovna

*Teacher of English linguistics department of
Bukhara state university*

The place of linguistics, which turned out to be among the contenders for the title of "the main science of the XX century" (Khazagerov, 2001), in the system of modern scientific knowledge about the world is determined by a set of global external factors, the main of which can be called the formation of information as a priority value in the conditions of the "information society" and interest in man as its producer and consumer; globalization of international relations against the background of interest in the unique properties of each individual culture and language; the success of such sciences as psychology, ethnography, and sociology, faced with the internal need to study the patterns of language and thinking, language and culture, language and society, resulting in the emergence of a number of related disciplines (psycholinguistics, ethno-linguistics, sociolinguistics) that significantly enriched the idea of the object of research in the "parent" disciplines.

Of course, the importance of the modern status is also provided by internal trends in the development of linguistics. In the general characteristic of linguistics of the second half of the twentieth century, it is customary to talk about its adoption of an anthropocentric direction, the replacement of a systemic-structural paradigm with a communicative-pragmatic one, and interest in the problem of "man in language". Recognizing after V.B. Kashkin the thesis about the parallel development of anthropocentric and systemocentric paradigms during the XIX-XX centuries. (Kashkin, 2000: 136), we emphasize that the paradigm shift can be discussed only in general terms, leaving aside such "bold initiators of broad-minded and long-range work" as V. von. Humboldt, L.P. Yakubinsky, L.V. Shcherba.

Thus, L.V. Shcherba, not knowing what definitions would later be given to the linguistic paradigms of modern linguistics, divided three aspects in language: "speech activity" (processes of production and interpretation of language signs), "language system" (vocabulary and grammar of the language) and "language material" (i.e. texts). The first and second aspects, if reversed, are quite compatible with the above-mentioned paradigms of linguistics of the first and second half of the twentieth century. The third element, which in the



modern understanding may well be combined with the category of "discourse" (see, for example, a review of the interpretations of this term in the work of I.P. Susov, may become a "new paradigm" of linguistics, which will allow, on the one hand, harmoniously "link" the ideas that were obtained as a result static (system-structural) and dynamic (communicative-activity) approaches to language research and bring together numerous "branches" of modern linguistics, look at their common "fruit", on the other hand. Such a combination is possible if the focus of the study is placed on the "language material", which reveals both the language system and speech activity. The expression of emotionality in language is certainly one of the most significant aspects of the representation of "man in language" observed at all levels of the language system. That is why recently there has been increased attention to this problem in linguistics, up to the allocation of an independent direction exploring the properties of emotional language - emotiology. The active search for tools to adequately describe the relationship of emotionality to the meaning of a word, which began in the 60s of the last century, can hardly be considered complete, and the definition of the semantic status of emotionality is quite unanimous.

Emotions are the driving force in human life and society. The emotional sphere of a person attracts the attention of a number of sciences: biology, physiology, psychology, philosophy, medicine, linguistics, an integrated approach to the study of emotionality is being formed, in other words, "emotion is a truly interdisciplinary subject. Emotions arose in the process of evolution, they are a necessary condition for human survival and well-being. They accompany manifestations of various kinds of activity, are a mechanism of internal regulation of mental activity and behavior of the subject.

The term "emotion" comes from the Latin *emoveo* 'I shake, I excite'. In modern psychology, there are different approaches to the definition of the term "emotion": emotions are either combined with feelings or separated from them.

Most linguistic researchers believe that feelings, emotions and even sensations are so closely interrelated that they are not always differentiated and do not have clear boundaries. As a result, "emotions" and "feelings" are used synonymously by many authors. V.I. Shakhovsky adheres to a linguistic approach to the study of emotions. He points out that emotions are an intermediary between the world and its reflection in human language.

According to L.G. Babenko, the difficulty of learning the language of emotions is explained by the complexity and uniqueness of the object of study itself.



Emotions are connected only with a person, they form an indissoluble unity with him, just like other evaluative words, the vocabulary of emotions belongs to the sphere of "human". "Emotions have a twofold way of being reflected in language. Firstly, they manifest themselves in language as an emotional accompaniment, an emotional coloring that arises as a result of a breakthrough in the speaker's emotional state in the form of emotional assessments. Secondly, emotions are reflected by language signs as an objectively existing reality". Modern etymology (linguistics of emotions) is characterized by a transition from the study of individual emotions and semantic the approach of the linguistic space to the study of the emotional semantic

space of the personality. Emotions are most fully and vividly expressed by changes

in the human face. It is on the face of another person that joy and sadness, thoughtfulness and anger, love and hate are "read". The external expression of emotion (redness or paleness of the face, eye expression, facial expressions) is often more truthful than speech, tells about the true feelings that the subject is experiencing. However, one of the most Speech is a powerful way to express emotions and feelings. Intonation, sound power, rhythm – all this always, on the one hand, depends on the emotional state, and on the other hand, serves as a means of expressing it. However, the exact designation of an emotion by a word does not always correspond to true feelings. With the help of language, you can hide or imitate

certain emotions. There are many classifications of emotions, but there is no single one universally recognized by all scientists. The American researcher of emotions

K. Izard identifies ten fundamental (basic) emotions: 1) interest; 2) joy; 3) surprise; 4) grief-suffering; 5) anger; 6) disgust; 7) contempt; 8) fear; 9) shame; 10) guilt. From the combination of fundamental emotions, complex emotional states arise, such as anxiety, which can combine fear, anger, guilt, and interest-arousal. Complex (complex) emotional experiences include love and hostility. When considering an emotion, a feature is revealed: for any positive emotion, you can choose the appropriate or opposite emotion, i.e. we are talking about the polarity of feelings and emotions. V.I. Shakhovskiy emphasizes the dual (ambivalent) nature of emotions, the subject can experience love and hate at the same time. As Y.L. Kolominsky points out, "the language of emotions is a universal set of expressive signs, similar for all people, expressing certain emotional states" [Kolominsky 1986: 193]. People of one culture can correctly understand the emotions of people of other cultures and nationalities. But such



universality is not absolute, since there are cultural national differences and individual characteristics of the manifestation of emotions, depending on the temperament of the subject, his upbringing, habits. Thus, linguists studying emotions face a whole range of scientific problems belonging to psychological fields of knowledge. According to V.I. Shakhovsky, "everyone knows that it is an emotion, but it is unlikely that it will ever be able to explain what this word means" .

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