

METHODS OF LINGUISTIC EXPRESSION OF FEELINGS AND EMOTION

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Abstract

This article is devoted to the study of feelings and emotions from both linguistic and psychological perspectives. The research addresses the problem of terminological ambiguity surrounding such related concepts as feeling, emotion, and emotionality, which remain insufficiently differentiated in modern humanities. Relying on the works of prominent scholars including N. V. Avanesova, D. P. Sedykh, V. I. Shakhovsky, W. McDougall, and A. Damasio, the article examines the nature, classification, and universal character of human feelings and emotions. Special attention is paid to the ways feelings and emotions are verbalized in language. The study identifies the main linguistic methods of expressing emotional states, such as direct nomination, expressive means, and descriptive representation of feelings through verbal and non-verbal features. The article also distinguishes between the lexicon of feelings and emotional lexicon, emphasizing the expressive and evaluative character of the latter. The findings highlight the necessity of an interdisciplinary approach to the study of emotional phenomena and confirm the absence of a unified terminological framework in the analysis of feelings and emotions within linguistics.

Keywords: Feelings, emotions, emotionality, linguistic expression, emotional lexicon, lexicon of feelings, expressiveness, psychology and linguistics, emotive language, verbalization of feelings.

Introduction

The linguistic approach to the study of feeling is based on fundamental research of human mental states, and therefore it is necessary to consider the concept of "feeling" from the point of view of psychology. Currently, one can observe a great interest of scientists from different fields of knowledge in human feelings, their

nature and expression in language. The linguistic approach to the study of feeling is based on fundamental research of human mental states, and therefore it is necessary to consider the concept of "feeling" from the point of view of psychology.

So N.V. Avanesova asserts that "Various mental states of a person are classified in psychological science in different ways. Most often, such concepts as feeling, affect, emotion, mood, passion are considered related concepts. These concepts differ as follows: feelings are understood as stable human experiences; affect is a short-term, but strong emotional state of a person; emotion reflects a person's attitude to different situations; mood implies a general sensory-emotional state; passion is a long, persistent feeling".

The complexity of the issue lies in the fact that the terminological similarity leads to the fact that the concept of "feeling" still does not have a clear definition. So, fear can be attributed to feelings, feeling, sensations, affects. According to V.K. Vilyunas: "The terminological inaccuracy comes from the fact that speakers of different languages assign different content to these concepts, and researchers of feelings and feeling invest their understanding of these terms".

Fundamental, in our opinion, is the very explanation of the term "feelings", "feeling" which determines the choice of the path and methodology of research in the future. The formation of representations of the above terms is possible, according to the cited researcher D. P. Sedykh. The researcher presented a deep analysis of the notion of feelings and feeling in his scientific work: "At the beginning of the XIX century, von Humboldt noted that language as a human activity is permeated with feelings. Currently, linguistics has once again turned to his teaching, which called for learning a language in close connection with a person. In the light of this concept, a linguistic understanding of systemic emotive means is also quite feasible. Being an integral component of spiritual culture, feeling, for all their universality, manifest in different languages a certain specificity of verbalization, due to the inherent subjectivity of the speaker's interpretation of the surrounding reality, which is of undoubted interest for linguistics". Thus, D. P. Sedykh determines that: "At all times, people have experienced, are experiencing and will experience the same feelings: joy, grief, love, sadness. Humanity has accumulated a huge emotional experience. In this regard, psychologists talk about the universality of feeling, the very list of which

reflects the universal experience of understanding human mental activity”.

Researcher D. P. Sedykh, in his study of the problem, focuses on the fact that: “Feelings are a special kind of emotional experiences that have a clearly expressed objective character and are characterized by comparative stability. In this sense, feelings are associated with the idea of some object - specific or generalized (for example, a feeling of love for a person, for the Motherland). How a stable emotional attitude towards an object may not coincide with an emotional reaction to it in a specific transient situation”.

Complementing the point of view presented above, linguist U. McDougall writes: “Feelings are historical in nature. They are different among different peoples and can be expressed differently in different historical epochs by people belonging to the same nations and cultures. In the individual development of a person, feelings play an important socializing role. They act as a significant factor in the formation of personality, especially its motivational sphere. On the basis of positive emotional experiences such as feelings, the needs and interests of a person appear and are fixed. In relation to the world around him, a person strives to act in such a way as to reinforce and strengthen his positive feelings. They are always connected with the work of consciousness, they can be arbitrarily regulated” .

Based on the data provided, the author concluded that: “Feelings are of an objective nature, they are associated with a representation or idea about some object. Another feature of the senses is that they are perfected and, developing, form a number of levels, ranging from direct feelings to higher feelings related to spiritual values and ideals”.

Equally important is the definition: “Feeling - (French emotion, from Latin emoveo - I shock, I excite), subjective reactions of humans and animals to the effects of internal and external stimuli, manifested in the form of pleasure or displeasure, joy, fear, etc. Feeling can be caused by both real and imaginary situations. They, like feelings, are perceived by a person as his own inner experiences, transmitted to other people, empathized with. Feelings are relatively weakly manifested in external behavior, sometimes they are generally invisible from the outside to an outsider, if a person knows how to hide his feelings well. They, accompanying this or that behavioral act, are not even always realized, although every behavior, as we have found out, is associated with feeling, since it is aimed at satisfying a need. A person's emotional experience is usually much broader than the experience of his

individual experiences. Human feelings, on the contrary, are outwardly very noticeable”.

For research in line with the stated problem, it is important that: "Feeling and feelings are personal formations. They characterize a person socially and psychologically. Feeling usually follow the actualization of the motive and before a rational assessment of the adequacy of the subject's activity to it. They are a direct reflection, an experience of the existing relationship, and not their reflection. Feeling are able to anticipate situations and events that have not really occurred yet, and arise in connection with ideas about previously experienced or imagined situations”.

Resume the above, we, following the linguist V. I. Shakhovsky, assert that: “Since there is no common understanding and clear terminological differentiation of related concepts (emotion, feeling), we, following the terminological tradition of Russian linguists-emotionologists, use the term "emotion" as a collective concept”. In modern times, this question is still very widespread, which is associated with the revival of interest in the study of the concepts of feeling and emotion.

The researcher Damassio writes that: “ A working definition of feelings is a different matter. Feelings are the mental representation of the physiological changes that characterize feeling. Unlike feeling, which are scientifically public, feelings are indeed private”. In his article, the researcher connects the feeling of feeling with the bodily sensations accompanying them and with the body image created in the brain: "The feeling depends on comparing the image of one's own body with the image of something else, for example, a visual image of a face or an auditory image of a melody. To feel an emotion, it is necessary that nerve signals from internal organs, muscles and joints, as well as from the nuclei of neurotransmitters — all of which are activated during the emotion process — reach certain subcortical nuclei and the cerebral cortex".

The author claims in his work “the term *feeling* should be reserved for the private, mental experience of an emotion, while the term *emotion* should be used to designate the collection of [bodily] responses, many of which are publicly observable”.

Thus, much attention is paid to the problem of studying the concept of feelings and feeling in the work of a researcher Daniel Villalobos Silvas, who claims: “There is general agreement that there is no firm definition of feeling. They have been

defined and operationalized differently by many which has led to much confusion and misunderstanding in theory and research”.

For research in line with the stated problem, the definition of the term "feeling" of researcher Daniel Villalobos Silva is important. For research in accordance with the stated problem, it is important to define the term "feeling" by researcher D. Silva. The researcher identifies four main theoretical approaches to feeling in his work.

As for the term "emotionality", which is more common to denote all of the above concepts, it also does not have a clear definition. Emotionality can be considered as a synonym for hyperemotionality, which reflects an increased level of a person's emotional reaction to reality. Emotionality can also be understood as a component of a person's temperament, which reflects all feelings in a certain period of time. Moreover, within the framework of psychology, emotionality can be considered as a set of individual stable properties of a person that characterize the entire dynamics of his feeling and feelings.

Russian researcher V.I. Shakhovsky writes about this as follows: “The lexics of feelings and emotional lexics must be considered together. In his opinion, a person's feelings and feeling are represented differently by a person:

- with the help of direct nomination, for example, anger – anger, love – love;
- by directly expressing an emotion or feeling, for example, by interjection, abusive language;
- by describing feelings (posture, gaze, features of voice, etc.)”.

Despite the fact that the ways of expressing feelings and feeling in language are numerous and diverse, their function remains the same – to show a person's feeling or emotion. As a result, the following concepts should be considered in the same row:

“He was afraid of the lion (afraid – лексика чувства страха)”.

“When he saw the lion, he ran away (run away – ЭМОЦИОНАЛЬНАЯ лексика)”.

The main difference between the lexics of feelings and emotional lexics, according to researcher Romashin O.Yu., is that emotional lexics, unlike the lexics of feelings, has such a quality as expressiveness. In other words, emotional lexics is always expressive, evaluative, intense.

In conclusions, the study of terms such as feelings and feeling today affects such a wide range of issues, and creates opportunities for empirical work, which often

have to be approached from a broad, interdisciplinary point of view. There is no common understanding of these terms and a specific differentiation of related concepts (feeling, emotion).

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