

FEATURES OF EMOTION VERBALIZATION

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ОСОБЕННОСТИ ВЕРБАЛИЗАЦИИ ЭМОЦИЙ

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Abstract. The presented article is devoted to the study of the lexical and semantic role of emotions. Language serves not only to convey information, but also to express the inner world of the speaker. Emotions are multifaceted. Impressions in themselves are not considered linguistic phenomena, but learning the language of a speaking subject is one of the approaches to understanding human emotions. The study of the emotional world of a person involves the researcher's appeal to a number of humanities: psychology, sociology, linguistics, philosophy. Cognitive science makes it possible to combine various theoretical platforms for a comprehensive study of this complex, multidimensional phenomenon, since a characteristic feature of modern linguistics is the search for linguistic modeling of a person in a close objectively existing relationship with other related human sciences.

Аннотация. Предоставленная статья посвящена к изучению лексико-семантического роль эмоции. Язык служит не только для передачи информации, но и для выражения внутреннего мира говорящего. Эмоции многогранны. Впечатления сами по для себя не считаются языковыми феноменами, но исследование языка говорящего субъекта — это один из подходов к постижению эмоций человека. Изучение эмоционального мира человека предполагает обращение исследователя к целому ряду наук о человеке: психологии, социологии, лингвистике, философии. Когнитивная наука позволяет объединить различные теоретические платформы для комплексного изучения этого сложного, многоаспектного феномена, т. к. характерной чертой современной лингвистики являются поиски языкового моделирования человека в тесной объективно существующей взаимосвязи с другими сопредельными науками о человеке.

Keywords: emotion, verbalization, concept, character, physiology, psychology, culture, conceptsphere, lexical paradigms, joy, lexico-semantic field, prototype.

Ключевые слова: эмоция, вербализация, концепт, характер, физиология, психология, культуры, концептосфера, лексические парадигмы, радость, лексико-семантическое поле,

прототип.

Different cultures treat different emotions differently, endowing experiences and manifestations of individual emotions with social connotation, which affects education and socialization, and this, in turn, affects the system of ideas about the world, social organization and semantic embodiment of certain elements in the structure of the meaning of emotional vocabulary. Currently, more and more attention are being paid to the issues of similarity and differences in the lexical composition of different languages. The field approach allows a systematic analysis of the vocabulary of a pair of languages and highlights their features and relationships. Inconsistencies are largely due to cultural specifics, which means that they present certain difficulties for translation.

The purpose of the work is to study the above-mentioned lexico-semantic field and to present in an ordered form a section of the language system representing the corresponding phenomenon.

The relevance of the study lies in the fact that due attention was not paid to the consideration of this lexico-semantic field from the point of view of comparing languages, the research was limited to the material of one of the languages. In addition, the study of concept theory is currently a fashionable phenomenon.

This study suggests a systematic comparison of the components of the field under consideration based on the partial language affiliation in German and Russian in terms of translation methods. This fact is important because the researchers who considered this problem mainly focused on particular aspects, without making a comprehensive analysis.

The Philosophical Encyclopedic Dictionary gives the following definition of emotion: “Emotions (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. Accompanying almost any manifestations of the vital activity of the body, emotions reflect in the form of direct experience the significance (meaning) of phenomena and situations, states of the body and external influences and serve as one of the main mechanisms of internal regulation of mental activity and behavior aimed at meeting urgent needs (motivation)” [1].

There is no doubt that emotions play an important role in controlling human behavior. Researchers of emotions point to their “motivating function” and talk about the relationship of emotion with “needs and their satisfaction” [2].

The humanities have extensive knowledge about the human emotional world. Thus, it is undeniable that emotions are closely related to consciousness and thinking and are determined by “cognitive processes” [3].

A large number of “emotional states” can be distinguished, but they are mostly fleeting. Only the most prolonged and frequent emotions receive linguistic expression, which can be divided into positive feelings: joy, exultation, triumph, bliss, admiration, delight, pleasure, tenderness, emotion, satisfaction, etc. Negative feelings: sadness; crying, despair, devastation, sorrow, annoyance, chagrin, resentment, disappointment dissatisfaction. Neutral feelings: absent-mindedness, contemplation, calmness, thoughtfulness, doubt, etc. [4].

It was noticed that in all languages there is such a division on an evaluative basis. It is interesting to observe that “there are more negative emotions (fear, sadness, grief, anger, etc.) than positive ones (joy, delight, etc.) [5].

And this phenomenon is characteristic not only of Russian culture, but it is also a feature of the human psyche. This fact can be explained by the fact that “survival depends on the ability to focus and act quickly”, which is provoked by negative emotions that “narrow the range of attention

and actions." Positive emotions, on the contrary, "expand the focus of attention and encourage fun and curiosity", therefore, the person becomes distracted [6].

For a long time, scientists could not come to a consensus on whether emotions should be considered from the point of view of linguistics. The first studies in this direction were made by linguists I. V. Arnold, E. S. Aznaurov and V. I. Shakhovskiy.

Our feelings are projected into the outside world in a certain way. It's no secret that many emotions are vividly reflected on a person's face (facial expressions). "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" [7].

This means that our body reacts in a certain way to what is happening in consciousness, therefore, when describing emotions, the physiological characteristics of a person are often taken into account. So, it was noticed that for the most part emotions are "localized in the soul, heart or chest" [5].

According to many researchers, the study of emotional concepts should include, in addition to analyzing the words themselves that name emotions, an analysis of the physiological manifestations of emotions and their nonverbal expression. Accordingly, there are "two systems of emotions that interact — Body language (body language) and Verbal language (verbal language, verbal language)" [8].

An interesting fact is that physiopsychologists, based on experiments, have established the presence of a coincidence of the "somatic (physiological) design" of emotions among representatives of different ethnic groups. An example is a smile that accompanies a feeling of happiness. This can explain "the presence of meaningfully and often structurally equivalent stable speech expressions" in different languages [9]. Consequently, many emotions are "universal and recognizable in all cultures", as they reflect natural human experiences [10].

But still, "culture-specific emotions are also observed" [10]. Thus, I.V. Barsukova, based on the concept of A. Verzhbitskaya, says that "emotions cannot be identified without the help of words, and words belong to one particular culture and bring with them a culturally specific point of view".

Thus, "feelings act as the basis of certain states", but there is also a cultural superstructure in the language and consciousness of society, which is expressed in language.

A similar opinion is expressed by Ya. L. Kolominsky: "the language of emotions is a universal set of expressive signs, similar for all people, expressing certain emotional states. 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".

In other words, concepts and concepts in different languages and cultures may not coincide, since different languages "reflect reality in different ways, take its various sides as the basis of the concept being formed". Thus, at the verbal level, the peculiarities of the cognitive activity of a certain people are manifested, the national character is traced.

The features discussed above show why linguistic, historical, and cultural changes should be taken into account when analyzing the names of emotions. Therefore, it is impossible to talk about the "one emotion – one style" model, since the enrichment of knowledge leads to a transformation of thinking and, consequently, to a change in the perception of reality. In addition, "emotions are attributed to different ages of a person, different generations of people have more or less different dominant experiences." Specific emotions are not stable; one can notice differences in their expression within the same culture, when comparing different cultures, social classes, eras.

Thus, emotions reflect the significance of a particular event for a person, and are also a motivation, a factor regulating satisfaction of needs. Body language and verbal language are involved in the expression of emotions, and in all cultures, they are classified according to evaluation criteria. At their core, emotions are universal; the specifics within a certain culture, social class, epoch are brought by the choice of means of linguistic expression.

Currently, the concept theory is very popular, which will help us trace the features of expressing a particular emotion in a pair of languages. There is no consensus on the essence of the concept, the research of each scientist expands existing interpretations, gives rise to new searches. The concept is usually considered as a basic representation, an elementary cognitive unit of knowledge organization.

O. I. Kiryakova writes in her dissertation that, according to the research of E. S. Kubryakova, a specialist in the field of theoretical linguistics, a concept is considered to be “a separate meaning, an idea that exists in the human mind, existing as an operational unit in thought processes and acting as a completely independent and clearly distinguished entity” [12].

The remark of the linguist E. A. Kudinova complements this point of view and defines the concept as a kind of mental construct in the human mind, which explains the ability to translate ideas and thoughts from one national language to another. The concept “reflects the cognitive connection between a person and the world they know”.

You can understand the nature of the “emotional concept” by reading the article by L. I. Podgornaya. In it, the researcher points out that the concept of “emotional concept” means “a person’s cognition of himself and others, awareness and subjective assessment of his emotional experiences and the experiences of other people, the formation of ideas about the way emotions are expressed, their objectification in the language system and correlation with specific emotions, which are also influenced by socio-cultural conditions and national peculiarities of cultural development”. Consequently, emotional concepts are an integral part of the linguistic picture of the world, which makes it possible to highlight the “emotional picture of the world”.

In the same study, the author draws attention to the fact that the designation of emotion becomes less specific over time, as exemplified by the so-called “sponge words”, referring to the general emotional state. This group forms the core of the “conceptual sphere of emotions”.

According to the monograph by N. V. Popova, when studying the concept, one may encounter certain difficulties, because it “includes all the potential semantic content of the cognizable object”. And this complicates the perception and interpretation of concepts, as well as their “decomposability into semantic components”.

Nevertheless, concepts are amenable to linguistic design. E. A. Shimko says that the concept can be verbalized by various linguistic means: “individual words or phrases, phraseological units, sentences and whole texts”. To denote emotions expressed in language, there is a special concept of “emotivity”. According to American semasiologists Ogden and Richards, emotion is a “psychological category”, and emotivity is a “linguistic category”, since “emotions can be evoked and transmitted using language”. Shakhovsky supports this point of view and writes that emotivity is the ability of language to express such a psychological phenomenon as emotionality.

Emotivity, therefore, is a certain characteristic of a linguistic sign, while a word with this characteristic is commonly called an emotive.

As already mentioned, emotions are expressed both directly through body language and indirectly through the language of words. Verbalized emotions are distinguished by the “exemplary fixation of emotional states”, since the “linguistic blanket” can never cover the entire “emotional body” of a person”.

The main criterion for classifying a word as emotive is considered to be a “functional feature”: if a word is able to express emotions, it is emotive. The main function of emotives can be called “emotional self-expression”: “the speaker does not seek to evoke any emotion in the listener (this is the fundamental difference between emotives and expressive vocabulary directed at the addressee)”.

It is logical to assume that a lexicalized emotion is an emotional concept. As V. I. Shakhovskiy writes, the “problem of the emotional conceptual sphere” began to be developed by domestic linguists such as V. A. Maltsev, S. B. Berlizon, M. D. Gorodnikova, E. S. Aznaurova, I. V. Arnold, E. M. Galkina-Fedoruk, N. M. Pavlova, O. I. Bykova, N. M. Mikhailovskaya.

Tiffany Watt-Smith from the Center for the History of Emotions at Queen Mary University of London believes that language not only conveys emotions, it also helps to formalize them. Studying how the meanings of emotions have changed over the centuries, she came to the conclusion that words are not just labels, they convey the construct of a complex set of ideas and concepts, religious beliefs, medical theories, mores and expectations of society. In some cultures, feelings are distinguished that have no explicit equivalents in other languages.

Brain research shows a close connection between language and emotions. For example, you may notice that by naming an emotion, you can weaken it. Moreover, some cognitive researchers even say that words play an even more significant role in shaping our emotional life, they not only help us manage feelings, but often make them come to the fore.

The “most important means of verbalizing a concept” is a token. But not only the lexeme itself, but also the situation in which it is used plays an important role. V. I. Shakhovskiy found that a neutral word in an “emotive context” can receive an emotive sense. According to the researcher, the emotive semantics of language “is a fuzzy semantic set, since almost all words of a language can become emotive in certain communication conditions”.

The verbal designation of emotions can be classified from different points of view. According to V. I. Shakhovskiy, “signs that formalize lexical concepts” are divided into three classes — “designations” (Freude, joy), “descriptors” (Tränen in den Augen), and “explicants” (Schuft). “The last class of verbal signs is commonly called emotives”.

As N. A. Krasavskiy writes, the abstraction of emotions is the reason for the complexity of verbal and conceptual organization. Based on this, primary and secondary, direct and indirect nominations are distinguished. Secondary and indirect designation implies a rethinking of the entities being expressed, new connotative and emotive signs appear.

Thus, the linguistic picture of the world is formed according to the principle that allows us to perceive abstract concepts as “objectified constants”. “This principle is the result of the action of tropes, in particular, metaphor, metonymy, the most productive means of forming secondary names. These mechanisms are based on the principle of anthropocentricity, which allows a person to measure the universe with images, symbols, and stereotypes that are understandable to his perception”.

The study of the motivation of the transfer underlying secondary and indirect nominations is important, since it allows you to trace the mental operations of native speakers of a particular language and explain the relationship of the conceptual spheres of different languages. When analyzing them, it should be taken into account that “the results of the interpretation of a verbalized cultural concept” are determined by the chosen approach — synchronic or diachronic, whether we are interested in a specific linguistic “slice” or the historical development of the language. It is logical to assume that figurative expressions are expressive, have an implicit or explicit evaluation category.

Along with this, all names can be divided into verbal and superlative (“several-word”) types. The basis of this classification is the allocation of the lexical and phraseological levels of the language. When interpreting superlative nominations, “associative-figurative” connotations arise in memory, formed due to a combination of fragments of different conceptual spheres.

The superlative type of nomination includes phraseological units. A group of phraseological units reflecting emotions is characterized by expression and vivid inner images [11].

They “characterize the manifestations of the inner emotional life of a person and fix the basic emotions, help to understand how they are activated, how they manifest and are experienced, what functions each of them performs in communication, namely in the speech of people using the example of FE”. It is considered that phraseological units denote universal feelings and emotions that are inherent in all people: love, happiness, anger, fear, etc. But it is also worth considering that stable, cliched speech utterances reflect the “originality, originality of the “language thinking” of a linguistic and cultural community”, “the specifics of the cognitive experience of society, the peculiarities of its worldviews”. The “productivity and regularity of the use of phraseological nominations” can be explained by their “high expressive potential”.

A concept is an idea, a mental construct that expresses a person’s connection with the world around them. An emotional concept is formed from linguistic signs capable of denoting emotion, emotives. Exploring the principles of the methods of linguistic expression, it is possible to distinguish primary and secondary, direct and indirect nominations. At the same time, the key point is the presence of a rethinking of the concepts being expressed. There are also verbal and superlative naming principles. Thus, in all these classifications, the emphasis is either on the content or on the form (shell) of the word.

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