



EMOTIONS AS CONCEPTS IN COGNITIVE LINGUISTICS

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Abstract

This work aims to present a novel perspective on emotion categories in cognitive linguistics (see to Kövecses 1986, 1990, 2000 for the "old" view). The premise that conceptual metaphors are multidimensional structures and the addition of a reformulated understanding of context to CMT (see Kövecses 2020) are the two modifications to "standard" conceptual metaphor theory (CMT) that the new perspective builds upon. These two modifications to the theory allow us to view emotion concepts as multidimensional metaphorical frameworks enmeshed in a multitude of contextual details.

Key words: emotions, cognition, emotional sphere, metaphor, sthenic and asthenic, linguistic cultures, the linguistics of emotions.

Introduction. A person connects to his environment in a particular way based on what he experiences and commits. The realm of feelings or emotions is the experience of this human link to the surroundings [8, p. 551].

Since almost all human systems—perception, physiological reactions, intelligence, and physical systems (thinking and speech included)—participate in the emergence, development, and manifestation of emotion, emotions are among the most challenging aspects of a person's relationship with the outside world (only speech is more challenging).

Lexical units designating emotions and emotional states merit particular consideration when examining a word's emotional properties. Presumably, by delving into a thorough examination of these terms, one might come closer to comprehending the intricacies of the "emotional picture of the world" and investigate whether or not this "picture" is unique to various linguistic cultures.

Literature review

Philosophers such as Socrates, Aristotle, Seneca, R. Descartes, B. Spinoza, J. Locke, D. Hume, D. Diderot, I. Kant, I.V. Goethe, F. Nietzsche, and others have a profound understanding of emotions and how to evaluate them. It should be noted that the idea of reality, or actual existence, itself incorporated value aspects in ancient and medieval philosophy.

Socrates, a well-known exponent of classical Greek philosophy, classified all feelings into the soul's pleasures and sorrows—Anger, fear, desire, hatred,





love, jealousy, and envy were among the latter. In Socrates' words, "it is much sweeter than honey, it flows into a person's chest" [7, p. 54], he embodied the essence of fury. According to the philosopher, being filled with wrath causes one to like this unpleasant, high-energy state.

One's should be aware that many philosophers link emotions to effects or passions in their arguments; these concepts merely share a quantitative moment of emotional arousal intensity. Fundamentally, they differ greatly from one another. Passion is a strong, enduring emotion that lasts a long time, whereas affect is an explosive emotional process that flows quickly and forcefully [8, pp. 579-580].

According to Aristotle, passions are anything that affects how individuals feel and the choices they make. They can also be related with happiness or sadness, such as fear, rage, compassion, and all other comparable and opposing emotions. According to Aristotle's definition, anger is "the desire, coupled with chagrin, to punish someone for what appears to be neglect either to some person or to his relatives, when it should not be neglected" [1, p. 60].

Aristotle defined passions as everything under the influence of which the state of people changes and various decisions are made, as well as what is associated with grief or pleasure: for example, anger, compassion, fear and all similar and opposite feelings. Anger, in Aristotle's interpretation, is "the desire, combined with chagrin, to punish someone for what appears to be neglect either to some person or to his relatives, when it should not be neglected" [1, p. 60].

Descartes recognized passion as a necessary emotion to prevent self-inflicted offense, but he also saw passions as motions and agitations of the soul [2, p. 494]. However, this enthusiasm frequently interferes with sound judgment and leads to mistakes that must subsequently be acknowledged and corrected. An intense urge to exact retribution and destroy the source of injury is specifically linked to rage [2, pp. 566-568].

J. Locke reduces the entire emotional sphere of a person to passions. According to the thinker, "our passions are driven by pleasure and suffering, pleasure and anxiety - not only bodily suffering and pleasure, but also any pleasure or anxiety we experience that results from any pleasant or unpleasant sensation or reflection" [5, p. 283]. Thus, Locke attributes hope to the pleasure of the soul, love and joy to pleasures, hatred to suffering, and sadness, fear, despair, envy, anger to the worries of the soul. Anger, the philosopher notes, is the anxiety or agitation of the soul upon receiving some kind of insult; it is accompanied by the intention to immediately take revenge [5, 1985.].





D. Diderot asserts that negative emotions like pride, jealousy, rage, and laziness are hated and harmful [3, pp. 78–79]. Nonetheless, the philosopher views anger as an essential passion because "the outward manifestations of anger serve as a warning to anyone planning to offend someone that their actions will not go unpunished and, by creating fear, drive them away from malicious intent." The person who has been offended reacts out of rage. The creature did not think it was possible for it to supply strength and courage [3, p. 147].

One key topic in I. Kant's writings is the anthropological nature of emotions and its arguments. The philosopher argues in "Anthropology from a Pragmatic Point of View" that emotions can be classified as either good or negative, sthenic or asthenic.

According to I. Kant, the occurrence of either pleasant or bad emotions can be explained as follows: "...the effect that our state of feeling produces on the soul can also be used to explain feelings." It is uncomfortable and painful for me to directly (via a [external] sensation) drive me to leave my state (get out of it); on the other hand, it is pleasant and brings me joy to retain this state (remain in it) [6, p. 295].

The philosopher views affect as sthenic (from strength) and asthenic (from weakness), further subdividing them into sthenic and asthenic emotions. The latter lessen the strain of the vital force, whilst the former excite and therefore frequently deplete [6, pp. 326-332]. It's noteworthy to notice that some emotions—of which I. Kant specifically mentions wrath—are regarded as ways "by which nature mechanically promotes health": fury, when it can be channeled into a state of well-being without fear of resistance, is a reasonably dependable means of digestion [6, p. 341].

Though they are not yet a kind of cognition, emotions play a significant part in the cognition of the world and its comprehension. They induce certain experiences in consciousness related to an individual's attitude toward themselves, reality, and activities. Ten basic emotions are identified by K. Izard [4, pp 90]: 1) interest-excitement, 2) happiness, 3) astonishment, 4) agony, 5) fury, 6) disgust, 7) disdain, 8) fear, 9) shame, and 10) guilt. A society's unique view of the world must take into account its surroundings, activities in the widest meaning of the word, and human value orientations that contain an emotional attitude based on oppositions: good versus evil, work versus idleness, hard work versus laziness, wealth versus poverty, honor versus dishonor, beauty versus ugly, life versus death, etc.





Linguistics distinguishes the linguistics of emotions, which is especially important for intercultural communication. Currently, a whole group of humanities is engaged in the study of language from the standpoint of intercultural communication: cultural studies and sociology of culture, ethnolinguistics and linguoculturology. The linguistics of emotions gives us the opportunity to look at language as a form of self-expression and self-awareness of the people, it paves the way for us to understand the national character and, as a tool of dictionary description, serves as a means of overcoming conflict situations in intercultural communication.

We consider it necessary to study phenomena correlated in two languages in the context of "own" and "foreign" cultures. The thesis about the direct influence of the culture of an ethnic group on its language is repeatedly confirmed in the vocabulary, semantics, and grammar of the language, as well as in its phonetic fabric. Hence, the difference in languages is explained by the difference in cultures, the difference in conceptual codes and mental styles among different peoples. An intercultural approach to the emotional sphere of a linguistic personality shows that various key emotions of an entire cultural community and its individuals determine the verbal content of the emotive function of their language. therefore, emotivity as a category is used in the study of various layers of culture. An intercultural approach to the emotional sphere of a linguistic personality shows that various key emotions of an entire cultural community and its individuals determine the verbal content of the emotive function of their language. therefore, emotivity as a category is used in the study of various layers of culture.

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