

STUDY THE LINGUA PICTURE OF WORLD THROUGH EMOTIONAL CONCEPTS

N.Minaydarova,
2nd year master student, Nukus SPI,
Uzbekistan, Nukus

Annotation: This article is devoted to the study the linguopicture of world through emotional concepts "smile" and "laugh". The most important role in the interpretation of emotional concepts is played by sociolinguistic factors, which is due to the peculiarities of the national character. There are given the classification of emotional concepts.

Key words: linguistic picture of world, emotional concepts, culture, smile, laugh.

Emotions are the central part that makes people of different cultures more/less similar to each other and essential components of thinking a person representing a certain linguistic culture. It's obvious that emotions reflect some form of evaluation, attitude to the world around and summarize the national experience of a given people. As a rule, the score is expressed using the emotive component in the word in which the specific meanings. The emotional concept is understood as "ethnically, culturally conditioned, complex, structural and semantic, lexically and/or phraseologically verbalized formation", which is based on conceptual basis and contains, in addition to the concept, evaluation, image and cultural value. It is known that the value component of concepts generates them as special complex thought units. It has been established that emotional concepts are ethnospecific and fix the thought process of representatives of a particular linguistic culture.

The most important role in the interpretation of emotional concepts is played by sociolinguistic factors, which is due to the peculiarities of the national character. Emotions can be triggered by changes environment, the impact of objects of reality. Ambient human world is constantly changing, causing certain emotional experiences. Thus, under the influence of objects around us in reality, our body has a response, and receptors transmit this "information" to the cerebral cortex.

The classification of emotional concepts presented by Anna Vejbitskaya deserves special attention. The first group of emotional concepts is united by the general idea of what happens to us or to others, people, good or bad. The second group reports what people do again, good or bad. The third group singles out the concept according to an equally important criterion: it is an idea of what we think about ourselves and what others people think about us. The fourth group denotes an emotional attitude towards other people, for example, love, hatred, respect, pity, envy. Thus, the most obvious parameters that make up a person's thoughts about his emotional experiences and which underlie the explanatory classification of emotional concepts in language and culture are "bad", "good", "occur", "do", "want", "not want", "I" and "someone".[3, p339]

It is noteworthy that the word, as the custodian of extralinguistic knowledge, conveys both emotional experiences and an assessment of the events of the environment, peace. Sociocultural parameters largely determine the content of a word that verbalizes a certain emotion: often, in addition to universal and supranational experiences, emotions characteristic of a given ethnos and caused by "nationally conditioned reflexes" can be identified.

It is known that universal reflex mechanisms underlie the transmission of emotional states. This relationship is evidenced by biological human instincts that determine the emergence of emotions.

It is obvious that language, as a means of conveying information about the emotions that have arisen, is capable of expressing emotionally colored meanings that are born in the course of communication.

Despite the fact that all representatives of humanity experience universal emotions, there are some ethno-specific experiences, the birth of which is due solely to extralinguistic factors. Consequently, in certain situations, representatives of a particular linguistic community experience the same emotions. Transfer process of the mental state of one individual through verbal means also implies a response emotional reaction of another individual. It can be

assumed that in some cases the speaker communicates his emotions through verbal signs, and in other cases, he deliberately seeks to evoke emotion in the interlocutor in this way. Note that the language the representation of emotions is often comprehended and occurs on a conscious level, so the choice of language means for actualizing emotions is intentional.

As a rule, when expressing an emotion, the characteristics, evaluation and attitude to the object or subject to which it is directed are transferred.

Exploring the features of the verbalization of emotions, V.I. Shakhovsky singles out "emotivity as a component of the lexical meaning of a word", taking into account the extralinguistic information that this component provides.[1,p.22]

Moreover, emotivity presupposes a corresponding objectification of emotional relations by all speakers of a given language. Thus, emotions are not only experienced by representatives of linguistic cultures, but also are updated by the language, which is important for conceptual analysis.

The emotionality of speech is also evidenced by the specificity of communication situations in which speech is emotional, contains the attitude of the speaker and the assessment of phenomena, objects and individuals around him.

This gives rise to believe that there is an irreversible process of the influence of emotion on the results of human activity. However, the custodian of such emotional states is the language (accumulates and stores knowledge about human experience, including about emotions), and therefore it is necessary to study emotions through the prism of language.

To research the linguistic picture of the world through emotions, one should trace the dynamics of the functioning of emotional concepts in a particular linguoculture, identify the most vivid representatives and, accordingly, the distinctive features inherent in this linguistic mentality.

When considering the issue of the correlation of such emotions as "smile" and "laugh", objective difficulties arise. It seems appropriate to turn to the

physical side of these phenomena in order to attribute them to one concept or distinguish them as two concepts included on the basis of similar features in one class.

Thus, laughter becomes an expression of a person's joy or a reaction to some funny or ridiculous phenomenon. It seems important to indicate the connection between laughter and crying. Crying as the same fundamental emotion is associated with laughter, as evidenced by the expression "laugh to tears", that is, the intensity of one emotion leads to another.

It is believed that the formation of a smile as a social component of communication also originates from the life of mammals. Initially, the smile is interpreted as a social signal showing a benevolent attitude among primates. This facial expression of adaptive behavior serves as an important sign indicating the absence of danger. Considering that social contact initially causes a feeling of fear, it is the smile that becomes the most important element of "preventing a sense of danger". The mutual smiles of the interlocutors also indicate a benevolent mood.

As noted by S.G. Ter-Minasova, a smile is an important sign of culture in the Western world (and in the English-speaking world in particular). You can come to the conclusion that this is a tradition and some kind of custom: it is enough to "stretch your lips into the appropriate position to show that you have no aggressive intentions, you are not going to rob or kill" [2, p.264].

Indeed, this facial movement is valued in communication both as an expression of positive emotions and as an invitation to make contact. Moreover, we note that a smile as a non-verbal sign reflects important positive emotions, such as pleasure and joy. This component of communication, as a rule, is always directed at another person and always assumes the presence of an addressee. It is possible that a natural smile is necessary for oneself (if one does not exclude the fact that it transforms a person, decorates and enlivens his face), but in this case it

does not carry the originally inherent meaning - to impress, to inform about their good intentions.

Thus, charming and impressing others, expressing politeness and interest, a smile at the same time appears as a rather simple and unpretentious way of communication. It is no coincidence that they say, "smile, and the world will smile back at you." As a rule, misunderstanding is due to the fact that in any social contact there is a fear for the reaction of the interlocutor. A smile is designed to smooth and prevent conflicts, soften sharp corners and has magical powers.

Referring to laughter as a kind of emotional reaction, we can say that initially laughter also expresses joy or happiness. According to A.V. Karasev, laughter is amazing and probably the only "of our spiritual movements, which in many respects contradicts the reason that gave birth to it". The reasons for laughter can be different: we can laugh when we see something ridiculous or when we find ourselves in a funny situation.

Reference:

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