



GENERAL FEATURES OF EMOTIONS AND WAYS OF THEIR VERBALIZATION

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Article history:	Abstract:
Received: 4 th October 2023 Accepted: 3 rd November 2023 Published: 6 th December 2023	The article examines the life and scientific work of Ibn Arabi, a religious philosopher, founder of the doctrine of "Wahdati Wujud" (unity of being) and one of the leading representatives of Sufism. Ibn Arabi gained fame due to his scientific achievements and received the name of "the great sheikh, son of Plato." His travels throughout North Africa as a Sufi preacher contributed to the development of his scientific activities. He carefully studied the works of Muslim Sufi scholars such as Kharroz, Hakim Termizi, Mansur Hallaj, Abdulhamid Ghazali and others.

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The study of emotions as a scientific field was founded in the 20th century by combining elements of classical linguistics and psychology. However, emotions are also studied in many other fields, including physiology, neuroscience, philosophy, linguistics, cultural studies, psychiatry, and anthropology. The unification of these sciences has led to the emergence of interdisciplinary fields like linguistics of emotions (emotiology), anthropological linguistics, psycholinguistics, neurolinguistics, cognitive linguistics, communicative linguistics, and comparable linguistics. These fields enable us to approach the issue of emotions from various perspectives and from a fresh angle by integrating the application of "mixed" methods.

Emotions are a unique kind of mirror of reality, and in psychology, the term "emotions" refers to a person's experience of his attitudes toward the outside world and toward himself [1]. Therefore, the feeling is founded on evaluations brought about by how well or poorly events or facts match a person's wants, expectancies, or expectations.

The process of a person verbally describing his emotional experiences and states is known as verbalization of emotions, according to E.Y. Myagkova [2]. Four stages of verbalization are distinguished by psychologists according to the extent to which an individual comprehends his circumstances and experiences and, consequently, communicates them verbally. These levels are as follows: "zero" level refers to the absence of verbalization; first, emotions are generalizably designated (I'm fine, I feel bad / good); this level involves the use of slang and slang expressions with very generalized semantics (wicked, cool); second, an individual is aware of and in control of his emotional state in one or more modality by using emotive vocabulary, or "names of feelings" (I'm ashamed); third, complex individual states are represented when causal relationships are established [3]. Therefore, it might be claimed that an individual's ability to verbalize their emotions depends on their emotional intelligence ("emotional intelligence") and language competence ("language competence"), which allows them to accurately describe their experiences in words. It is also important to address the contentious question of how culture affects how emotions appear and, consequently, how they are expressed verbally. Currently, there are two methods available: 1) Cultural-relativistic theory, which holds that feelings are ethnospecific and that a person's capacity to feel them is based on their particular sort of culture, language, and ethnicity; 2) universal, which holds that feelings are universal and that a person may experience any emotion regardless of their nationality or cultural background; the only aspect of emotion that is national-specific is their attitude toward them [4]. It is important to note that while certain emotions are more sensitive to the cultural environment than others, the aforementioned methodologies do not rule out the impact of culture and ethnospecific elements on how emotions are expressed.

Studies comparing various cultures' approaches to emotions have demonstrated that these approaches give individual emotional expressions a social significance that influences socialization and upbringing, and consequently, conceptions of reality, social structures, and the embodiment of specific components in the meaning of emotional vocabulary. Nonverbal cues such as behavior, gestures, and facial expressions convey emotions, but they are not universal and rely on socialization, cultural norms, and what is considered appropriate in a certain situation. Thus, culture creates a set of guidelines that dictate what constitutes appropriate emotional behavior in particular situations and what constitutes inappropriate behavior. An illustration of this is the well-known distinction between the standards in American and Japanese cultures for expressing negative emotions: while facial expressions are similar, their application varies.

As a result, it's important to acknowledge how culture shapes representation. N.A. Krasavsky developed the third, medium method, which represents the following emotions: "People only acquire the culturally particular ways of expressing their emotions via experience; emotions are genetically intrinsic phenomena [1]. This methodology serves as our guide when doing our study. The renowned linguist V.G. Gak also attempted to integrate the two previously stated methods. He thinks that emotions are ubiquitous across all civilizations since they are a natural byproduct of human evolution [5].

Paul Ekman, an American psychologist, has identified six primary emotions: fear (fear), joy (pleasure), sorrow (sorrow), rage (angry), and surprise (astonishment). Based on the following considerations, A. Vezhbitskaya proposes condensing the whole range of emotions into a limited set of innate, universal feelings that are present in nearly every person: 1) Certain emotions (like happiness and sadness) are universal; 2) certain emotions (like disgust and surprise) are expressed with a particular facial expression; and 3) certain feelings (like fear and pain) improve one's chances of surviving [6].

Since many of a man's activities are motivated by emotions, V.I. Shakhovskaya, one of the pioneers of the idea of emotions, observes that man is not only *homo sapiens* but also *homo sentiens* [3]. They are thought to be closely related to cognitive processes, and the following justifies their relationship: Because cognition is emotionogenic and emotions impact cognition by interfering with all cognitive processes, cognition also produces emotions. Thus, the essence of the linguistic idea of emotions is followed, which is that an individual selectively reflects his environment, emphasizing just those aspects of it that are important or necessary to him at that particular time in his life [7].

As a result, according to V.I. Shakhovskaya, emotion is one of the ways that the universe reflects itself, and it refers to anxieties, feelings, and emotional experiences. For this reason, the term "emotion" is frequently used in linguistics to refer to a collective idea. Nevertheless, there is emotion in every word, every assertion, and every aspect of language; emotivity permeates all communication [3].

The terms "vocabulary of emotions" and "emotional vocabulary" must be distinguished from one another. Emotional vocabulary communicates the speaker's feelings as well as their assessment of the subject of speech. Its inventory helps to objectify emotions in language. Another way to think about words with suitable implications is as emotional vocabulary. Given that both serve to illustrate human feelings, V.I. Shakhovskaya proposes integrating both ideas into one: emotive vocabulary, or emotives (expressive language, conveys emotions) [3].

This suggests that it's important to define "emotionality" and "emotivity" differently. Emotionality is the spontaneous, unconscious, and instinctual expression of feelings that serves as a person's psychophysiological need. Emotions have a certain communication attitude, are aware, and are designed to be shown [8]. As a result, they are oriented differently: the first is subject-focused, while the second is object-focused. Since the semantics of emotive language does not communicate an emotional attitude, some scientists do not include units that they refer to as emotional states in their vocabulary. In light of this, A.D. Shmelev distinguishes between two categories of expressive vocabulary: 1) terms referring to emotional feelings; 2) Words that, in addition to their primary subject-specific meaning, include a necessary emotional component [9] that characterizes their semantics. In other words, the vocabulary of emotions does not contain the words that describe feelings.

Emotions are classified into three categories based on a widely recognized system: positive, negative, and ambivalent. When preparations are synchronized with one another and unplanned events are avoided, happy feelings emerge. Negative emotions, on the other hand, are brought on by poorly coordinated plans, plans that cannot be carried out, problems for which there are insufficient resources to find solutions, or situations in which the emotion's underlying objective is unachievable. When a person experiences two opposing emotions simultaneously in response to an item, that individual is said to be experiencing ambivalent emotions [10].

Therefore, we have only looked at a small number of emotional classifications and emotive vocabulary. However, from these, we can infer that taxonomization in this field is objectively heterogeneous, leading to a variety of sometimes inconsistent methods for analyzing verbalization and linguistic representation of emotions, which call for careful consideration.

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