

FUNCTIONS OF A LANGUAGE IN EXPRESSING HUMAN SPIRITUAL STATE

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ABSTRACT: This article highlights the complexity of human spiritual state and physiological changes as well as the functions of a language in expressing them.

KEYWORDS: Emotions, culture, feeling, behaviour, impulses, physiological changes, lexical, approach, linguistic.

INTRODUCTION

Emotions are specific forms of interaction of a human being and environment. They help us to cognate the world and define our place in it. Linguistics of emotions (emotiology) usually defines emotion as the form of world reflection in human conscience to denote some mental experience, commotion and feeling. Emotions are closely connected with culture. So that we can relate it with lingua-culturology. Their role in culture and significance of the culture in formation and conceptualization of emotions is enormous. Some would say: not feelings, but emotions and the question which of the two (feelings or emotions)? plunges us straight into the heart of the central controversy concerning the relationship between human biology on the one hand and language and culture on the other. Many psychologists and linguists appear to be more comfortable with the term emotion than feeling because emotions seem to be somehow objective. It is often assumed that only the objective is real and amenable to rigorous study, and that emotions have a biological foundation and can therefore be studied objectively, whereas feelings cannot be studied at all calls this attitude the flight from subjectivity. Seventy years ago the founder of behaviourism John Watson proposed the following definition an emotion is an hereditary pattern-reaction involving profound changes of the bodily mechanisms as a whole, but particularly of the visceral and glandular systems. While such behaviorist conceptions of emotions have now been repudiated, emotions are still seen as something that, for example, can be measured. Plutchik himself writes: Because emotions are complex states of the organism involving feelings, behaviour, impulses, physiological changes and efforts at control, the measurement of emotions is also a complex process.

Linguistic approach to the description of lexical units expressing human spiritual state in the English and Uzbek languages Emotions are colorful, dramatic, fascinating, and essential dimensions of every person's experience. These primitive mechanisms send a constant stream of powerful signals that can guide us along the difficult path of survival, or quickly send us off on destructive and painful tangents. How well do you understand these essential and universal signals? Many believe that living life to its fullest requires experiencing and enjoying the full range of human emotions. Yet so many of us are uncomfortable with emotions; we don't recognize

what they are, what they are telling us, how they can be helpful, or the choices we have in how to respond to them. Many of us were taught to ignore, suppress, diminish, or deny our own subtle feelings and vivid passions. Do you know how you feel? What emotions can you recognize and describe? We may have mistakenly learned to overreact to various negative emotions while suppressing positive ones. Unfortunately, some of us are prisoners of anger, hate, guilt, sadness, fear, anxiety, shame, humiliation, envy, pain, and violence without understanding what has consumed so much of our lives. Others endure a lonely and sterile existence without experiencing genuine feelings or passionate emotions. But passion has logic. Emotions obey their own peculiar rules that we can study, understand, listen to, learn from, master, and even enjoy. People have to listen carefully to what your emotions are telling them. Piece of the difficulty is because our experiences are so complex and involve so many various factors, so varying one emotion from another is a lot like drawing lines of water in the ocean. It could be difficult to determine where one emotions end or another begins. Even when we analyze a commonsense emotion like happiness or fear, we know from everyday experience that these emotions come in many different degrees, qualities, and intensities. In addition to this idea, our experiences are often comprised of multiple emotions at once, which add another dimension of complexity to our emotional experience. Many anthropologists prefer to talk about emotions rather than feelings in their case not because of the former's objective biological foundation but because of their interpersonal, social basis. But the word emotion is not as unproblematic as it seems; and by taking the notion of emotion as our starting point we may be committing ourselves, at the outset, to a perspective which is shaped by our own native language, or by the language currently predominant in some academic disciplines rather than getting a maximally neutral and culture-independent point of view.

CONCLUSION

In conclusion, when people talk about the functions of language, and their number in the literature sometimes exceeds twenty do not distinguish, on the one hand, between the functions of language and speech functions, on the other - between them and the functions of language units as not available in the literature distinction between their expressive and emotive functions. Currently science has sufficient knowledge to determine emotions as "reaction on human exposure to internal and external stimuli have pronounced subjective color covering all types of experience and sensitivity" as well as a form of reflection of reality. It was also found that the expression of emotions and emotional impact in language and its emotive function units has caused emotive semantics, "packaged" in emotive - the carriers of this semantics, actualized in specific emotive contexts. Expressive and emotive function they are functional units of language, they are caused by different types of values of linguistic units: emotive and expressive. In the words of valuation prevails axiological function, while descriptive - nominative. This allows us to offer that language has not all of these functions. This function is a function of its units.

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