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# **Сучасні проблеми германського та романського мовознавства**

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people of a particular ethnic group or culture. They are relatively commonly used and conventionally interpreted by people in the process of oral communication.

Olfactory communication, which involves such a nonverbal means of communication as a smell, is recognized as equitable in a number of nonverbal means of communication, such as kinesics (sign language), oculus (eye language), haptic (tongue of tones), proxemics (space of communication), etc.

Thus, the outline of the general prosodic characteristics of the discourse is intended to harmonize the understanding between the sender and recipient of the message and ensure the success of the communication process.

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**Nataliia Mykhalchuk, Ernest Ivashkevych**

## **PSYCHOLINGUISTIC PECULIARITIES OF THE REPRESENTATION OF EMOTIONS DENOTING “FEAR”**

### **Introduction**

With the change of millennia there has been a change in the scientific paradigm in psycholinguistics. The focus of attention of linguists is now fixed on the user of the language – both as an individual who is a representative of a native culture and the

language community to which he/she belongs. The linguistic imperative was the analysis of ethnically determined lexical and grammatical meanings, through which it is possible to identify the essential features of a particular linguistic culture and to get closer to understanding the mentality of the ethnic group – its carrier. Within this anthropocentric approach to the study of this psycholinguistic phenomena, our research deals with the study of the structure and semantics of lexemes for the designation of emotions in the English language.

Emotions belong to the semantic foundation of consciousness, organizing and directing it. The last explains the current increase in the interest of scientists in different industries according to emotions, their means of conceptualization and verbalization. As it was emphasized in different researches (Гончарук & Онуфрієва, 2018; Mykhalchuk & Bihunova, 2019), the knowledge of the world was realized through emotions. However, the lack of a comprehensive theory of emotions, the diversity and contradiction of their classifications, the heterogeneity of the processes of their definition complicate the study of verbalization of human emotional reactions.

The analysis of approaches to the study of emotions adopted in cognitive psychology and also in psycholinguistic testifies to the inextricable link between cognitions, emotions and a language as interdependent components of the emotional-cognitive system “consciousness – perception – conceptualization – categorization” of emotions as the object of psycholinguistics.

One of the most relevant areas of modern cognitive linguistics is the study of concepts, including the concepts of emotions. The research of concepts of emotions is the undeveloped area in contemporary Psychology. Therefore, **the purpose of this article** is to define the role of the concept of emotions in the conceptual and linguistic pictures of the world of Ukrainian and English people. Achieving this goal we put **the following tasks**: 1) to analyze the definitions of emotion in Ukrainian and English languages; 2) to make a comparison of the definitions given in linguistic dictionaries; 3) establishing the role of concepts of emotions in the conceptual and linguistic pictures of the world of people of different ethnocultures.



**Methods of the research.**

The following theoretical methods of the research were used to solve the tasks formulated in the article: a categorical method, structural and functional methods, the methods of the analysis, systematization, modeling, generalization.

**Results and their discussion.**

The concept as a philosophical definition emerged in the time of scholastic Philosophy. In the nineteenth century, the term “concept” became actively used by literary critics who understood it as an “idea”. Subsequently, the term was borrowed by linguists. However, in the researches of cognitive orientation it has different content. There are, for example, three approaches to interpreting the term “a concept”. Firstly, in the broadest sense the concepts include lexemes the meanings of which constitute the content of the national linguistic consciousness and form a “naive picture of the world” of native speakers. Secondly, in the narrower sense, concepts include semantic formations that, in one way or another one, characterize people of a particular ethnoculture and are marked by their linguocultural specificity. Finally, the concepts include only those semantic entities the list of which is largely limited and which are so called “key” for understanding the national mentality as specific one to the world of its people. The third approach is followed, for example, by A.Levitskyi, who understands the concept as the object from the “Ideal” world, which has a name and reflects certain culturally conditioned perceptions of the Person about the “Reality” of the World (Лєвицький, 2004).

Concepts can denote both material entities and non-material ones, and the latter represent, to our mind, particularly reach material for linguistic researches, since conceptions of specific objects can largely be determined by their own knowledge of their denotation, in abstract concepts. These denotations are not a specific subject to direct material observation, and, consequently, perceptions of them are much more predetermined by the mentality of the speakers and thus may reveal more secrets about them.

A special place among these concepts of abstract entities takes the concept of emotions. Emotions shape a person’s mental life, and emotional concepts are, in fact,

the means by which we gain our experience and realize our feelings. In our research of emotional vocabulary that may seem particularly easy to understand the mentality of a particular ethnic group; moreover, unraveling the rules for the use of a word that denotes a metaphysical essence will bring us to the heart of the theory of emotions and bring us into the paradigm of the research, which includes the study of the physiology of emotions, the elegance that it unfortunately lacks of.

If we use the Ukrainian language, then we will find the following definitions of emotions: 1) emotion is a person's experience of his/her attitude to reality, to his/her personal and surrounding life; there are such word combinations as emotional experience, human feelings; 2) emotions (affect, emotional unrest) are called states such as fear, anger, sadness, joy, love, hope, sadness, pride, etc. Emotions are presented in certain psychological experiences, each is known in his/her own experience, and in bodily phenomena. Like feelings, emotions have a positive and a negative sensual tone associated with perceptions of satisfaction or dissatisfaction (Бондаренко, 2002).

In the English dictionaries we will find the following explanation for the word "emotion": 1. Emotion – a strong human feeling such as love, hate, or anger. 2. Emotion is the complex psychophysiological experience of an individual's state of mind as interacting with biochemical (internal) and environmental (external) influences. In humans, emotion fundamentally involves "physiological arousal, expressive behaviors, and conscious experience". Emotion is associated with mood, temperament, personality and disposition, and motivation. Motivations direct and energize behavior, while emotions provide the affective component to motivation, positive or negative (Collins Cobuild English Language Dictionary, 1991 : 266).

As we see, in the Ukrainian and the English languages emotions are called strong human feelings, and as examples there are feelings of fear, joy, hatred, anger and so on. In the lexical composition of the studied words denoting the emotions (for example emotion – joyfulness) are represented by the following lexical and grammatical classes of words:

- *verbs of their own physical or mental activity*: to rejoice; to have fun; to entertain; to enjoy; to please; to joy.

- *nouns*: names of feelings of joyness: joy; pleasure; fun; happiness; enjoyment; delight; pleasure.

- *adjectives which characterize the emotions*: joyful; cheerful; comforting; contented; shining; rainbow; happy; hungry; pleased; delighted; thrilled; overjoyed; satisfied; ecstatic; smug.

As we can see, the vocabulary for the designation of emotions is expressive and emotionally colored.

It should also be noted that scientists (Борисов, 2004; Левицький, 2004) underlined such a peculiarity of concepts of emotions, as a combination of universal and ethno-specific content. Although there is no answer in the humanities to the question of the relationship and the boundary between two components, it is not in doubt that the physiological nature and psychological mechanisms of experiencing at least the basic emotions are the same for all of humanity, and they are already overlaid with some historically conditioned emotional of a particular ethnic group. Confirmation can be found in our psychological research.

In contemporary English language world, the emotional concept of “fear” is one of the most commonly used by its self-identification. Fear is a universal base emotion that reflects the instinct of self-preservation and plays a leading role in providing human life.

We think that fear is one of the fundamental emotions that performs a protective function and is accompanied by certain changes in the activity of higher nervous system, such as: changes in pulse rate and respiration, blood pressure indicators, function of stomach. However, it should be noted that feelings of fear stimulate the ability to respond to adverse factors of objective reality. Being at the highest point of emotional excitement, one seeks ways to solve the problem, because fear specifically distorts reality, imprinting on the nature of its perception and interpretation. In the unfavorable situation, a person seeks to get rid of the state of helplessness and intimidation as soon as it is possible to minimize the effect of

threatening factor. We can conclude that ideas about the emotion “fear” are localized in the negative associative-shaped zone of the linguistic picture of the world.

However, it should be noted that fear is a force that is capable of both destroying one’s personality from inside, leaving him/her helpless in the circumstances, and mobilizing the internal forces of the person, thus helping to avoid the dangers and escape, as it is an extremely powerful motivational factor for modeling personal behavior. Fear can fairly be attributed to the leading factors that contributed to the development of civilization. It was the sense of real or perceived threat that encouraged humankind to unite in tribes, communities (from which cities and states subsequently formed), because together it was much easier to withstand the attacks of beasts, other tribes, and even natural disasters. One of the foundations of religious beliefs is the fear of being punished by higher powers or of suffering after death, which in many religions is the boundary between earthly existence and eternal life in heaven. This thesis makes it possible to consider the emotion under study as a factor in motivating the morality of contemporary man’s behavior.

The concept is a complex multilayer formation, the central part of which is the core. The core of the emotional-conceptual sphere is the mental representations of knowledge of the person about their own emotions as the facts of manifestation of the activity of the emotional sphere of a man. Its peripheral zone also includes information about all spheres of human existence that in one way or another one predetermine its functioning or are interpreted through the prism of its existence. This fact testifies to the imposition of the emotional conceptual sphere on other parts of the conceptual picture of the world of the person, and, consequently, on its determinant role in the consciousness of the individual: all concepts are “emotional” from the point of view that nothing can be comprehended (proxified and categorized) without direct or indirect intervention in the cognition of the emotional sphere of consciousness. So, emotions are the foundation that seems to “cling” to the conceptual picture of the world of representatives of any linguistic community.

The emotional conceptosphere is a dynamic labile semiotic system, a historical and social formation, the development of which is conditioned by both extralinguistic

and actual linguistic factors. Psycholinguistic factors that determine the development of the emotion-conceptual sphere in the diachrony of culture are asymmetry of the linguistic sign, expansion of registers of human communication, social, stylistic differentiation of the language. The main extralinguistic factors that determine the formation and transformation of the emotional and conceptual sphere are the complications of human practical activity, the emergence of theoretical knowledge as a way of mastering the person in the world, socialization of personality, moral orientation of social institutions, etc.

The vast majority of the emotion-concept sphere is verbalized paradigm. It is characteristically formulated by quite diverse languages, mainly secondary nominations, such as metaphor and metonymy: all abstract concepts, including emotional ones, are metaphorical in nature. The widespread use of the means of secondary characterization of emotions is due to a high prevalence and productivity of such types of nomination in the language at its present stage of development due to, on the one hand, the poverty of direct designations of a human mental world, and, on the other, the archetypes of human cognitions.

Indirect nominations of emotions are the process and the result of reassessment of already existing psycholinguistic realities. The contemporary notation of emotions is based on the transfer of the names of real fragments of the world (physiological reactions of a human body, its physical actions, phenomena of nature, mythological images, etc.) to the mental activity of the person.

Organizationally emotion-conceptosphere is a set of hierarchically ordered paradigm, verbalized using lexical and phraseological means of emotional concepts, which are “quanta”, such as structured knowledge about the emotional life of the person, which are for each other in a complex of structural-semantic and functional relationships. Therefore, for the research of the nature of the emotional-conceptual sphere, it is extremely important to understand the essence of the emotional concept, to describe and reflect their components, to analyze the linguistic means by which they are represented. Such a description needs to take into account the existing in the socio-cultural life of the community of psychological, sociological and semiotic

factors, which together form a cultural factor that determines the formation and functioning of concepts as a cognitive-cultural phenomena.

One of the main concepts in the structure of the emotion-concept sphere is the emotional concept of *fear*, which accumulates knowledge about the underlying emotion, without which human existence is not possible. Emotion of fear is one of the most important components of the emotional conceptual sphere of a man, which determines the process of knowledge and orientation of this man in the world, characterized by biological, psychological and socio-cultural dimensions. Fear is a fundamental feature of a human being, a natural universal basic emotion that reflects the instinct of self-preservation and plays a leading role in the maintenance of human life. Functional purpose of fear is that it is manifested in the form of affectively heightened perception of threat to life, well-being or the person and active or passive reactions to adverse environmental factors. The view of the world through the prism of danger leads to a specific distortion of the reality, which directly affects the nature of its perception of the individual, the correct interpretation of events, the successful choice of ways to overcome difficulties and the realization of unpleasant and harmful to the body of emotions in general. In addition to the prototype “perspective” reaction of fear is the action of threatening a future event, it can appear as a “retrospective” emotion that arises in the case of mental reproduction of the past danger having been experienced.

Therefore, the primary cause of fear is the physical or mental perception of a certain state of affairs, which is categorized by consciousness as a dangerous situation that does not meet the person’s need for a sense of security. This assessment is due to the fact that there is a mismatch between the content component of the setting and the image of a real situation – it is a situation of cognitive dissonance, which is experienced as a state of discomfort. The latter inevitably leads to the search for opportunities to return a sense of security and peace.

The state of fear is directly presented in the involuntary neurophysiological and neuromotor responses of the person. This includes, for example, symptoms such as inability to concentrate, decreased muscle tone, increased heart rate, which reflects

anxiety, discomfort, changes in facial expressions and pantomimes, involuntary speech cries and so on. These symptoms are the basis for classifying the emotion as unpleasant, in the most cases disorganizing the activity of the individual, and, accordingly, rated it as a negative one.

After the initial intuitive assessment, a more conscious intellectual assessment of both the danger itself and its psycho-physiological and physical state is bound to emerge. Assessment entails the emergence of a meaningful desire to end the adverse effect through a deeper analysis of possible ways out and developing a plan of actions; will lead to the desired result. The emotion and the assessment contribute to the formation of intentions, explicating the beginning and the end of the volitional act.

At the exit of the situation, the subject's conscious or controlled actions and linguistic reactions to the fear-causing factor are: adaptation to environmental conditions or struggle, or, conversely, complete subordination to this emotional experience with the following negative or positive consequences for the person. In this case, people tend to focus on their knowledge and experience.

The specificity of the person's reaction to the threat and the occurrence of the emotion of fear is determined by the level of his/her socialization within a particular ethnic group. Fear is a basic emotion that, having a biological dimension, is socially constructed and acquires appropriate cultural characteristics. It is a question of imposing social restrictions on the ways of emotional expressions, conscious and involuntary actions of the person, with the aim to find a way out of the created situation, among which the most prominent is the expression of fear response by the units (or patterns) of the national language. In this case, social determination explains the origin of emotion, cultural-historical determination which predicts the forms of its expression and modes of regulation, and this knowledge is included directly into the structure of the emotional concept. The experience gained is structured in the mind of the person in the form of a prototypical linguo-psychological model of emotion of fear, which is described by a fixed set of events: 1) a dangerous situation; 2) the emotion of fear and spontaneous reactions of the person; 3) in some a way conscious

actions and linguistic reactions of the person. This model generalizes the knowledge that forms the information core of the emotional concept of fear and is represented by multilevel linguistic and communicative means. Therefore, the analysis of the latter allows us to penetrate the structure of the concept under study, to identify significant and additional fragments of its semantic content.

The study of emotional vocabulary, just as the multivariate analysis of emotional speech indicates that various fragments of the emotional sphere of human being are reflected and understood in the paradigm of emotional concepts. Representations in the language of a particular ethnic group undergo a concentration in the relevant emotional concepts, knowledge of emotions that are socialized in a particular culture. Given the multidimensionality of the phenomenon of emotions and, accordingly, the informative saturation of knowledge about it, which is accumulated and structured by a concept, a verbalized emotional concept can be defined as a complex dynamic structural-semantic construct of human consciousness, the specificity of which is determined by the unity of the ethnocultural and social characteristics.

The breadth of volume and heterogeneity of the semantics of emotional concepts raise questions about the identification and modeling of linguoconceptual architectonics of these concepts. The solution of this problem is connected with a number of difficulties, which are conditioned by the abstractness of the sphere of emotions, which they conceptualize. The abstraction of the concept of emotion leads to a constant search for the individual and collective consciousness of ways of expressing a mood emotionally, which determines the motility of the corresponding fragment of the linguistic picture of the world, the mosaic of motivation of the nominees of emotions, the wide involvement of the means of their indirect designation.

Analyzing the informational structure of the emotional concept of fear provides some basic grounds for sampling individual parts of the concept according to a series of events. The emotional concept is a concept that represents a situation in which a subject experiences a particular emotional state. A reference situation is defined as a



localized fragment of the surrounding reality in the human (personal or public) sphere, which embodies a certain spatial-temporal juxtaposition of objects capable of being perceived simultaneously by the person. Categorized situations are characterized by stereotyping, reflecting socially significant interpretation of information. The simplest elements of the situation are events, which include natural factors, as well as acts of human behavior (actions, concessions, states, changes, etc.). They are recorded by human consciousness as a result of knowledge of the world in order to express these elements by means of the language.

At the conceptual level of consciousness, emotion is represented as a link of the unfolded cause and effect chain, which includes three events: 1) the event that caused the emotion; 2) person's emotion; 3) the reaction. To describe these three fundamental moments of the situation of the emergence and the experience of the individual emotions of fear, the most successful is the involvement of the frame structure, because a frame creates a logically complete schematized picture in the process of knowing the stereotypical situation, fixing on its structure, on the characteristic features of a number of different situations, dedicated some field of knowledge. The frame implicates a complex situation; it can be correlated with a frame that contains everything that is typical and essential for a given set of circumstances. In our case, it is worth noting that A. Borisov remarked that lexical units denoting emotions can be captured by single frames (Борисов, 2004 : 108).

The analysis of definitions of *fear* allowed us to distinguish the following main core features of the emotional concept of *fear* in the English language: *fear is an unpleasant, painful emotion or feeling caused by the nearness or the possibility of impending danger to oneself or others who are important accompanied by a desire to avoid or to escape it.*

In the semantics of the analyzed token, there is a generic semantic “emotion” or “feeling” (emotion or feeling) that points to the corresponding denotative sphere of human consciousness, represented by the superordinate (the highest level of generalization) category of emotion. All other species of this lexical unit serve to specify the meaning of tokens. Among the species the main components are the

following: the lexical unit “painful” that interacts with the semantic meaning “negative” (unpleasant), “danger/threat”, “desire to avoid or to escape it – the desire to avoid or avoid the threat), “the nature of the impending danger – inevitable: real/close; the possibility of impending danger – possible/inevitable”, “oneself or somebody who is important – the individual/people close to him).

The internal form of the emotional concept of *fear*, which manifests itself as a result of etymological analysis of its keyword, has undergone significant changes according to this lexicographic data. The etymological basis of the concept of *fear* is the German root *\*fer*, which means “небезпеку, шкоду”, for example *fer: sudden calamity, danger* “рантове лихо, небезпека; власне страх”, which corresponds to *far: ambush* “настка”; *far* “шкода, розпач, обман”; *fara* “небезпека, переляк”, *far* “зло, шкода, нещастя”. Comparison of the current definition of *fear* and its ancient correspondences show that earlier in the basic zone of the emotional concept of *fear* was localized information about the danger that would be the cause of fear, while now the basic was knowledge about the actual signs of the emotional state of the person.

### Conclusions

Consequently, in contemporary English categorically different aspects of lexical unit of fear are fixed by derivative word-building units, which explicate: the state of the person; features of the character of the person; negative evaluation of the object of the threat; manner of the behavior.

The frame of the emotional concept of fear, which contains data of a declarative nature, reflects the constant and unchanging features of the situation of the occurrence of fear: the appearance of threat causes the appearance of fear, which is presented in the physiological and behavioral reactions of a man.

The analysis of the research of the structure of the emotional concept of fear makes it possible to state that each of the allocated blocks of reference contains knowledge of different qualities, relating to both the nucleus and the periphery. Summarizing all the information, we consider the emotional concept of fear as a complex nuclear-peripheral configuration of knowledge about prototypical and not

prototypical concepts, figurative and value attributes of the emergence, experience and elimination of emotion of fear. This configuration forms the conceptual basis on which the core of the meaning of the multilevel units of the given emotional concept in contemporary English is constructed. It is also participated in the formation of mental spaces that are constructed during the perception of fragments of English-language texts that describe the situation of the hero's experience of the state of fear. If the informative structure of the emotional concept is "responsible" for the denotative aspect of the meaning of its nominees, then their connotative aspect captures the concept's place in the English conceptual picture of the world. The status of the emotional concept of fear in it is conditioned by the attitude of the ethnos to the correlative emotion. The point is that, having a biological basis, fear receives a socialized, nationally and culturally conditioned form of the expression that is entirely based on a nationally specific, evaluative attitude of the person to emotions as a socialized phenomenon. Being the basis of the emotional concept of fear, this emotion projects the peculiarities of his/her experience on his/her semantic structure. In such a way the socialization of fear, which is largely normatively determined, predicts the status of the emotional concept under study as being essentially axiological, demonstrating the connection of its meaningful elements with nationally colored social dogmas and the rules that actualize emotions, be restrained and suppressed.

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## **EXISTENZ VON PRÄZEDENZPHÄNOMENEN IN WIRTSCHAFTSTEXTEN**

Forscher haben sich lange auf Präzedenzphänomene konzentriert. Präzedenzphänomene wurden unter dem Gesichtspunkt der Linguokulturologie und der interkulturellen Kommunikation auf der Grundlage schöngeistigen Texte untersucht. Wir achten auf wissenschaftliche Texte mit wirtschaftlichem Inhalt und das Vorhandensein von Präzedenzphänomenen.

Ein wissenschaftlicher Text ist „einer der Vertreter / Mitglieder des Konzepts / der Kategorie des Textes, in dem die wichtigsten Eigenschaften / Merkmale (oder Textkategorien) des gesamten Textes enthalten sind (z. B. Integrität, Kohärenz, Informativität, Artikulation, Rückblick, Prospekt, Intertextualität usw.). etc.), werden speziell aktualisiert " (Дроздова 2003:15).

Der wissenschaftliche Text dient als Mittel zur Speicherung, Entwicklung und Weitergabe wissenschaftlicher Erkenntnisse. Unter einem wissenschaftlichen Wirtschaftstext wird wiederum eine Art wissenschaftlicher Texte verstanden, die