

**THEORIES RELATED TO THE EMOTION OF ASTONISHMENT
ТЕОРИИ, СВЯЗАННЫЕ С ЭМОЦИЕЙ УДИВЛЕНИЯ
HAYRATLANISH HISSIYOTI BILAN BOG'LIQ NAZARIYALAR**

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Samarqand tuman, ipakchi mahalla, 13-sonli umumiy o'rta ta'lim maktabining ingliz tili fani o'qituvchisi

Abstract. this article discusses theories related to the emotion of astonishment and provides several notions from prominent scholars based on the topic.

Абстрактный. В этой статье обсуждаются теории, связанные с эмоцией удивления, и приводятся несколько понятий выдающихся ученых, основанных на этой теме.

Abstrakt. Ushbu maqolada ajablanish hissi bilan bog'liq nazariyalar muhokama qilinadi va taniqli olimlarning ushbu mavzuga asoslangan bir nechta tushunchalari keltirilgan.

Keywords: *anotropocentric paradigm, emotions, pragmatic processes, ethnospecific, super-emotion.*

In recent decades, various areas of scientific thought, natural and social, have gradually been integrated in a single effort to study and, as a result, understand man. Diverse approaches and views on the same object were designed to create the most complete picture of this phenomenon, including the dialectical unity of dissimilar and sometimes contradictory facts and their assessments. "In essence, a person is the cardinal link that gives meaning to scientific research, being a measure of their significance, and determines their ultimate goal"[1]. A person who knows, thinks and speaks attracts the attention of specialists in the field of philosophy, anthropology, psychology, linguistics and other sciences. Human orientation or anthropo-orientation of scientific research suggests that an anotropocentric paradigm has been formed in recent decades.

In this regard, the central task of linguistics at the present stage is "explicit inclusion of the human universe into the ontology of language, which allows explaining on a single methodological basis all the most important moments of the existence of language"[2].

The development of the anthropocentric approach in modern linguistics determines the interest in pragmatic manifestations of linguistic personalities. A person's consciousness, the world in which he resides, and the languages with which he thinks and expresses himself become the pragmatic basis of anthropo-linguistics. Here we are faced with the problem of interaction and interrelation of anthropology and pragmatic science, since the anthropo-orientation of modern scientific thought finds the most explicit and fruitful reflection in pragmatic research.

Attention to a person who seeks to embrace the laws of his existence in the information world determines the list of problems that are fundamental to pragmatic science. Pragmatic science explores the possibilities and boundaries of the pragmatic process, the relationship between knowledge and reality, the subject and object of cognition, the general prerequisites of the pragmatic process, the conditions for the reliability of knowledge, criteria for its truth, forms and levels of cognition, the process of forming a picture of the world of an individual and an ethnic group, as well as a number of other problems. This science is integrative in nature and

unites the efforts of philosophers, psychologists, psycholinguists, neurophysiologists, linguists, specialists in the field of artificial intelligence and others to develop theories of great explanatory power.

Emotions as one of the most important aspects of human nature and activity have aroused interest in the reflection of human emotional states in language, the study and description of an emotional person.

At the origins of the study of emotions are ancient philosophers who recognized the crucial importance of emotional acceptance or rejection in cognition. Plato, Aristotle, Descartes, Spinoza, I. Kant have repeatedly expressed their views on this issue [3].

The word emotion comes from the French emotion (< lat. emoveo — I shake, I excite). “Emotions are one of the forms of reflection of the world, they reflect not objects and phenomena of the real world, but the relations in which they are to a person, i.e. not the properties of objects and phenomena, but their significance for human life. <...> Emotions exist only where there is interest and attitude”[4].

In our opinion, “emotion” was most clearly defined and distinguished from a number of other phenomena in the work of E. P. Ilyin [5]. According to his research results, the phenomena listed above (feeling, emotional tone, etc.) are types of emotional response. The following are descriptions of emotional phenomena taken in the work of E. P. Ilyin, with our interpretation of the connection of these phenomena with the pragmatic processes of perception and thinking.

Let us consider linguistic works devoted to the study of the emotion of astonishment regarding the completeness of the disclosure in them of the problems of the axiological sign, cause-and-effect relationships, characteristic features of functioning, mechanisms of flow and description of the means of linguistic realizations of the emotion under study. This will allow us to identify unexplored issues of the linguistic representation of the emotion of astonishment and determine the boundaries of this study.

The emotion of astonishment is considered in many works devoted to linguistic and literary problems. It should be noted that in most studies, attention is focused on the analysis of lexical means of expressing astonishment in language and speech. Thus, nouns and verbs representing the emotion of astonishment in English and German were studied [6].

The author's merit is, firstly, the description of a group of lexical means objectifying the emotion of astonishment in literary texts; secondly, the analysis of the metaphorical actualization of the concept of astonishment; thirdly, the consideration of the general and ethnospecific characteristics of this concept in the course of a comparative analysis of Russian and English fourth, the selection of the components of the concept under study, by which the author means the components of the meanings of the lexemes “astonishment”, “astonishment”, their synonyms (amazement, wonder, astonishment), partial and word-formative variants. Nevertheless, the list of components of the astonishment concept, containing lexical and semantic units of different nature, highlighted by N. V. Dorofeeva, leaves the questions of the validity of the selection criteria for the selection of material and methods of analysis, and hence the completeness of the description of the structure of the concept itself, that is, the description of how this extra-linguistic phenomenon is imprinted in the English-speaking consciousness. In this regard, in this paper it seems appropriate to study the existing methods of analyzing the structure of concepts. Based on the results of this analysis, it is necessary to develop an optimal algorithm for studying the structure of the concept levels that can be studied on linguistic

material, and their components, which results in the construction of a model of the astonishment concept.

During the study of works related to the consideration of the means of emotivity in language, attention is drawn to the work of linguist B. Krik-Kastowski, whose author assigns a special role to the concept of “astonishment”. She distinguishes astonishment not only among emotions in general, but also against the background of basic or basic emotions of fear and joy in particular. B. Krik-Kastowski writes that astonishment underlies emotions such as fear and joy, serving as a source for them [7]. In this regard, she believes that fear is based on “negative astonishment”, and joy is based on “positive astonishment”. This makes astonishment a “super-emotion”[7]. However, as can be clearly seen from the works of psychologists and many linguists, astonishment in itself does not have a positive or negative assessment as such. Thus, astonishment is a source for other emotions, only giving a signal to a person about the inconsistency of any phenomenon with the usual, habitual course of affairs.

On the basis of the considered works, it was possible to come to conclusions that formed the theoretical basis of the research conducted within the framework of this work. Firstly, pragmatic-informational macro-situation seems to be a productive tool for analyzing a literary text and can be used to consider the origin and functioning of the emotion of astonishment in pragmatic processes. Secondly, the emotion of astonishment has a number of prototypical features that characterize it as a phenomenon of non-linguistic reality: 1) the significance of the event causing the emotion; 2) the astonishment of the event- the reasons; 3) awareness of emotion; 4) connection of the emotion of astonishment with pragmatic processes.

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