

## THE ROLE AND PLACE OF EMOTIONS IN THE CREATION OF WORLDVIEW

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### INTRODUCTION

The connection of language and culture in the modern linguistics doesn't raise any doubts. The language acquires more and more value as the directional beginning in the scientific study of the culture.

Language as a system is called upon to show not only thoughts, but also feelings, as far as the interrelation of irrational and emotional spheres in the consciousness and mentality makes it possible for person to experience those things, which are shown by the language. This experience is represented in the emotional attitude of the language personality to the object of speech. So, emotions, especially their expression in the language, take one of the leading places in the sphere of modern linguistics' interests.

The language is the social phenomenon; in all its manifestations it cannot function or develop without the connection with life. The results of the cognitive activity of each person are objectivized in language, and at the same time, this cognitive activity together with all the processes which are accumulated in the perception, categorization and conceptualization of objects, are closely dependent on the experience gathered by the individual and are determined by them in great number of aspects<sup>1,2</sup>.

In other words, the language of any social group depicts the experience, which was saved up by its speakers, i.e. is, to some extent, the depository of the definite information. One and the same object, one and the same phenomenon can be evaluated by people differently because of various attitudes towards the same phenomena and objects, due to various circumstances.

It is supposed that the language is the key to the study of human's emotions, as it nominates them, represents, describes, imitates, simulates, categorizes, classifies, structures, comments. The language, in particular, creates the emotional world view of one or another linguoculture<sup>3</sup>.

But the paradoxical is the fact, that linguistics was one of the last to realize that emotions are its object and, still didn't formulate the conception because of the absence of enough knowledge about it.

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<sup>1</sup> Кравченко А.В. Знак, значение, знание : Очерк когнитивной философии языка. Иркутск : Изд-во ОГУП, 2001. 261 с.

<sup>2</sup> Голованова Е.И. Лингвистическая интерпретация термина : когнитивно-коммуникативный подход. *Известия Уральского государственного университета*. 2004. № 33. С. 18–25.

<sup>3</sup> Шаховский В.И. Лингвистика эмоций. *Филологические науки*. 2007. № 5. С. 8–20.

The **subject** of the article is the illustration of the role of the emotional component in cognition of the surrounding reality

The **aim** the article is to show the meaning of emotions in the human's life, their role in the forming and reflection of the world view.

To achieve this goal we have applied descriptive qualitative approach consisting of the data describing, comparing, integrating, and theoretical validation. The **methodology** applied in the article is based on the essential points of the theory of emotions which present basic ideas for the linguistic research<sup>4,5,6</sup>. In this study, we use conceptual, cognitive, analysis and elements of pragmatic analysis as methods of research.

### 1. The notion of language and conceptual worldviews in linguistics

The notion "world view" belongs to the fundamental scientific notions. It shows the most essential characteristics of human, his existence. The world view, as the global image, is constantly formed in the process of engagement of the person with the outer world and other members of the society<sup>7</sup>. The world view is objectivized in the language, art, music, rituals, and different sociocultural stereotypes of people's behavior.

The cognitive approach to the study of the language becomes very popular and perspective nowadays. Scientists-linguists became aware of the fact, that the people's language is bugger and deeper, then its orthoepical, lexico-semantic and syntactical systems.

Alisova claims, that the language has the body and the spirit<sup>8</sup>. The body is material, that we can see and hear, and spiritual is hidden deep in the historically-etymological and lexico-semantic labyrinths and national and cultural peculiarities of the ethnos. Material can be studied; spiritual is given from one generation to the other at mental and cognitive levels and is very difficult for understanding for the representatives of ethnos that speak different languages.

The surrounding world appears to be some kind of symbol, a hieroglyph, mysterious text, which speaks about its creator. The whole world is the information, which was laid by the God and is potentially accessible for the person to read. But for this you must obtain skills of the symbolic reading, with the help of which instead of verbal and factual the symbolic, concealed will appear, the sign of eternal, spiritual, divine<sup>9</sup>.

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<sup>4</sup> Мягкова Е.Ю. Эмоциональная нагрузка слова : опыт психолингвистического исследования. 2010. 212 с

<sup>5</sup> Филимонова, О. Е. Эмоциология текста. Анализ репрезентации эмоций в английском тексте : Учебное пособие. СПб. : Книжный Дом, 2007. 448 с.

<sup>6</sup> O'Driscoll C., Laing J., Mason O. Cognitive emotion regulation strategies, alexithymia, and dissociation in schizophrenia : a review and meta-analysis. Clin. Psychol. Rev. 2014. № 34. pp. 482–495.

<sup>7</sup> Селіванова О. О. Сучасна лінгвістика : терміологічна енциклопедія. Полтава : Довкілля-К, 2006. 716 с.

<sup>8</sup> Алисова Т.Б. Ономаσιологический подход при сопоставительном изучении лексико-семантических структур двух языков. *Серия "Филологическая"*. 2005. № 3. С. 46–50.

<sup>9</sup> Sharifian, F. Cultural Linguistics. Amsterdam, Philadelphia : John Benjamins Publishing Company, 2017. 171 p.

The language is the main form, where our idea of the world is represented. It is also the most important tool, with the help of which the person receives and generalizes the knowledge, fixes and gives it to the society. The person as the object of cognition is the bearer of some peculiar system of knowledge, ideas, and considerations about the reality. This system has different names: the world picture, the model of the world, the image of the world and is studied in different aspects.

The language is perceived as a connecting element between each separate person and the mentality of the nation, to which this person belongs. Because of the language it is possible not only to recreate this connection at the modern stage, but also to track it during the development of the history of the whole nation and society.

All the elements of the national culture have the imprint in the language of the nation, which is different from others due to the specificity of the world's and person's representation in it<sup>10</sup>.

As a result of the surrounding world's comprehension by a person, all the knowledge is divided into some specific groups, creating the cognitive base. In the process of the conceptualization of the reality, i. e. clearing up and interpretation of the knowledge about the world, which are based on some models, categories and stereotypes of the specific language, the conceptual world picture is formed.

It is necessary to mention, that the synonymic terms are used in the modern linguistic works, such as “the conceptual system”, “the conceptual model of the world”, “the conceptsphere”, “the mental world picture”. All of them are characterized with the correspondence and mean “the system of concepts, which represents, in the plan of content, the information (true or false), which is preserved by the individual, the bearer of such system, about the real or possible state of things in the world (what he thinks, knows, supposes, imagines and so on)”<sup>11</sup>.

The conceptual world picture is determined “by the background knowledge, ethno-cultural, social sphere and also by the whole experience which is accumulated by this ethno-cultural gathering and is given from generation to generation”<sup>12</sup>. The conceptual world picture is not only a system of ideas about the sum of the realia of the outer world, but also the system of meanings, which is represented in these realia due concepts. The conceptual world picture is much wider than language, because different types of thinking take place in its creation.

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<sup>10</sup> Голубовська І.О., Корольов І.Р. Актуальні проблеми сучасної лінгвістики : курс лекцій. К. : Видавничо-поліграфічний центр “Київський університет”, 2011. 223 с.

<sup>11</sup> Павиленис Р.И. Проблема смысла. М. : Мысль, 1983. 286 с.

<sup>12</sup> Колесов В.В. Язык и ментальность. СПб. : Петербургское востоковедение, 2004. 240 с.

By means of language the conceptual world picture is transformed into the language world picture. They are different in means of creation: the first uses the notions of understanding and imagination, and the second is connected with language units.

So, the presence of non-verbal means of representation in the conceptual world picture and the language means at creation of the general features and national peculiarities of the language world picture is the main and the most difference between them.

As a lot of scientists think, the world picture is the global image of the world, which represents essential peculiarities of the world in the understanding of its bearers and is in the basis of the person's understanding of the world and the result of all the spiritual activity. The world picture is the subjective image of the objective reality, created by the person. It "is not the mirror representation of the world, but is always its while interpretation"<sup>13</sup>.

We consider that the world picture is constantly changing objective reality, and the conceptual world picture is some interpretation of reality, which is structured in the form of system of concepts and which requires verbal actualization.

The language world picture is narrower than conceptual as "the thought is fixated in the language not fully, only its most substantial aspects have the verbal representation"<sup>14,15</sup>. At the same time, the analysis of language world picture, in particular, allows to study the nation's mentality.

While characterizing the language world picture, the scientists<sup>16</sup> mention its special meaning and functions: the language guarantees the needs of the society in communication and cognition. This task is accomplished by functions, which it performs. The main functions are communicative, cognitive, representative, emotional, expressive, imperative and the forming of thoughts.

Each language unit is orientated at the conceptual space of the environment, becoming the language representation of one or the other fragment. As far as the conceptual world picture (and, so, all its fragments) is the dynamic phenomenon, the language units, which represent it, undergo different changes and acquire conceptual meanings, which broaden the semantic field of one or the other sign. As a result the sign

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<sup>13</sup> Щербинина А.Е. Понятие "картина мира" в современных лингвистических исследованиях. *Проблемы концептуализации действительности и моделирования языковой картины мира*. Архангельск, 2009. Вып. 4. С. 222–226.

<sup>14</sup> Замалетдинов Р.Р. К проблеме соотношения концептуальной и языковой картин мира. // *Сохранение и развитие языков в условиях многонационального государства : проблемы и перспективы* : Казань, 2009. С. 252–257.

<sup>15</sup> Попова З.Д., Стернин И.А. *Язык и национальная картина мира*. Воронеж : Изд-во "Истоки", 2002. 59 с.

<sup>16</sup> Голубовська І.О. *Етнічні особливості мовних картин світу*. К. : Логос, 2004. 284 с.

usually functions not only as a word-nomination, with one or more linguistic meanings, but as a word, as a cultural concept.

Each language mirrors some peculiar type of perceiving and conceptualization of the world. The meanings, which are represented in it, create the whole valuable system of meanings, so to say the collective philosophy, which becomes the must for all the language speakers. The way of reality's conceptualizing, which is peculiar to some particular language is partly universal, partly is characterized by specificity of the nationality. That is why the bearers of different languages can see the world differently, due to their languages.

So, in the process of settling by a person of a surrounding, the knowledge is divided according to particular categories, forming the cognitive base. Due to the person's interpretation of the received information, the conceptual world picture is formed, which combines both individual and collective experiences. The conceptual world picture has, though not fully, its representation in the language world picture, which is connected with the process of nomination of the main elements of the conceptosphere and their verbalization by means of language.

## 2. Linguistics of emotions

Emotions play the important part in the understanding and comprehension of the world. Emotions are not the form of cognitions, but they cause peculiar feelings in the consciousness. i. e. the understanding of person his relations of himself, of reality, of cognition and activity.

The cognitive theory of emotions (emotiology), which combines the cognitive psychology and linguistics, showed the new problems in the studying of emotional phenomena. Emotiology uses the knowledge, which was got from other fields about emotions, for example the information from cognitology. On the basis of this information the linguistic conception about emotions is created. That is why, it is logical that, emotiology is determined as the science about the verbalization, expression and communication of emotions<sup>17</sup>.

Emotiology was actively developed since 80s of the last century. In the world linguistics there are hundreds of monographs and dissertation about the emotiveness of language, the role of emotions in the language behavior of the person, emotional language identity, emotional concepts<sup>18,19,20</sup>.

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<sup>17</sup> Шаховский В.И. *Филология Philologica*. Краснодар, 1995. № 7. С. 49–52.

<sup>18</sup> Вежбицкая А. Толкование эмоциональных концептов. Язык. Культура. Познание. М., 1996. С. 6–25.

<sup>19</sup> Красавский Н.А. Эмоциональные концепты в немецкой и русской лингвокультурах. Волгоград: Перемена, 2001. 495 с.

<sup>20</sup> Goleman D. *The Emotional Intelligence*. Bentam Books, 1997. 200 p.

It is obvious that emotionality “pierces” all the speech activity of people and is fixed in the semantics of the word as a qualifier of different emotional states of a person. That is why, according to Shakovskij, it is important to remember not only about logical-objective semantics, but also about emotive one, while studying the language<sup>21</sup>. In general the emotive semantics of the world can be determined as mediated by the language relation of emotional and social ideas of the person about the surrounding world.

The object of the emotiology is the language categorization of emotions and the presentation of cognitive-discourse category of emotiveness. According to of this theory, emotions are studied in the close connection with cognitive processes and their relation is based on the next factors: cognition stimulates emotions, as far as it is characterized by creation of emotions, and the last influence the cognition, as they interfere all levels of cognitive processes.

The essence of the linguistic theory is the follows: the person (the subject) depicts the real world, but not everything, and only important and valuable parts for the present moment.

The process of emotions’ representation is regulated by emotions, as far as they are the mediators of world’s reflection in language, due to the fact, that they show the meaningfulness of objects for both speaker and listener.

Emotions are the specific, original form of cognition, reflection of the outer world. Peoples’ feelings are reproduced, as in the mirror, in language and culture of society, in every language individuality.

Via emotions person embraces the specific experience, which is fixed in the consciousness, mind and language. It verbally represents the objects of the world, phenomena, situations and their emotional evaluation. Words become their substitutes in the person’s perception, and also are important for the person or can be the bearers of feelings, as those objects and situations, which are substituted by words.

The specific place in linguistics is given to the studying of such language category as emotivity, which is understood as functional-semantic category, which serves for outer translation be the language speakers (the language individuals) of their emotional state and relation to the world and which is characterized by paradigm at lexico-semantic level.

The representation of emotions in emotiology is understood as direct verbal representation, which is made with the help of specific units-emotives, the semantics of which “induces the emotional attitude”<sup>22</sup>. Emotives are understood as lexemes, which are used to represent the

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<sup>21</sup> Шаховский В.И. Типы значений эмотивной лексики. *Вопросы языкознания*. 1994. № 1. С. 20–25.

<sup>22</sup> Мокрова О.Р. Полистатусная презентации категории эмотивности в эмотиологии. *Вестник Башкирского ун-та*, 2008. Т. 13. № 3. С. 559–562.

emotions of the speaker (addressers) and / or for emotional influence at listeners (addressees). Any lexemes<sup>23</sup>, which can be used for representation of one or another typical emotion can be an emotive.

It should be noted that emotives – language and speech units– are the bearers of the emotive meaning: they name, mostly, not the object, but the emotional attitude towards it.

Emotivity is a semantic quality of emotiveness's representation as a fact of psyche, which is immanently peculiar to the language. It is represented by the system of means and is shown in the semantics of language units as social and individual emotions. It is characteristic of all spheres of person's life and, in particular, is in the center of the problem of language individual's understanding.

The basis of any person's activity, for sure, is emotional feelings, which introduces into the lexicon and phraseology of the language “hardly noticeable chemical substance”<sup>24</sup>, which changes their inner senses in different communicative situations and their interpretation by speech partners.

This fact makes it possible to suggest, that the category of emotiveness is the generally-methodical for studying of various cultural contexts, as far as the basic emotions are universal for all the humanity.

The existence of typical emotionally meaningful situations of human intercourse, both inner in one culture, and cross-cultural, creates the possibility of finding out of general emotional topics, such as: death, danger, power, love, respect and so on<sup>25</sup>.

Among paradigms of emotivity there are rows of words and their derivatives with affixes of emotional-subjective evaluation; synonymic lines, the periphery of which is emotionally colored variants of lexemes; antonymic lines. All these types of paradigms are of semantically connected lexemes according to the presence or absence of the common semantical feature “emotiveness”.

Emotions are the motive base of the cognitive activity of humans and they create the substantial part of person's cognitive system. And the processes of verbalization of emotions show the main mechanisms of human's brain functioning. So, the problem of emotions' representation in speech and language took the worthy place in the linguocultural paradigm, denoting the already existing directions of studying in this field of scientific notions.

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<sup>23</sup> Шаховский В.И. Эмоциональный дейксис речевого жанра. *Языковая личность : жанровая речевая деятельность*. Волгоград, 1998. С. 72–74.

<sup>24</sup> Барт Р. Основы семиотики. Французская семиотика. От структурализма к постструктурализму. М. : Прогресс, 2000. 208 с.

<sup>25</sup> Волкова Н. Н. Распространение компонентного состава фразеологизмов, обозначающих эмоции. *Начало пути : Сборник научных работ молодых учёных и аспирантов филологического факультета ВГУ*. Вып.2. Языкознание. Воронеж, 2004. С. 3–9.

### **3. Emotions in the formation of worldview**

Continuing the topic of emotion's functions in the life of society, it is impossible not to pay attention at their role and meaning at the process of the world picture's creation.

The emotivity, as the universal category, finds its representation in different languages. It, obviously, is the most anthropocentric category, taking into consideration its essence of being represented only by human. That is why the study of emotions is closely connected with the ability of person to make rational (intellectual) and emotional activity.

Everything, which is open to people, comes under emotions. But, most frequently, the emotional attitude is seen in the determination of physical and psychological peculiarities of people. This sphere is the most investigated in psychological, pragmatic, communicative, stylistical and other aspects.

One of the main studies today is the investigation of the emotional abilities of language in its coordination with national culture. The national specificity of different emotional states becomes more vivid while studying of this phenomenon in different languages and cultures.

In the emotional sphere between people the brightest individual differences occur. All sides of identity, its character, intelligence, interests and behavior with other people are shown in the wide range of emotions and feelings.

The main differences in the emotional sphere of identity are connected with the difference in the content of peoples' feelings, at which objects are they directed and what attitude of human towards them show. In the form of emotional experience all person's purposes, including the understanding of the world and ideology, his attitude towards the world and other people, are represented<sup>26</sup>. Different emotions can be dominant in the structure of person's identity, which is why peoples' decisions according the outer world and their reactions are absolutely individual.

Emotions play the important role in the perception of the world and its understanding. Emotions are not the form of cognition, but they evoke certain feeling in the consciousness, i.e. the person's attitude towards himself, towards the reality, towards the understanding of the reality. That means, the fact, that they take the direct place in the process of world picture's creation.

The world picture, which is peculiar to some specific epoch and society, includes value orientations of person, his evaluation of himself, of outer world and of the activity in the widest understanding. The value orientations contain the emotional attitude in the necessary amount.

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<sup>26</sup> Колесов В.В. Язык и ментальность. СПб. : Петербургское востоковедение, 2004. 240 с.



he value orientation are represented via oppositions: good – evil, labor – idleness, hardworking – laziness, wealth – poverty, honor – disgrace, beauty – ugliness, life – death and so on. In these oppositions one member is negative in the world picture, and the other is positive, and emotionally colored.

There is a great amount of information about the nation's system of values, about the specificity of its understanding by the individual in the language world picture. The emotional and value parts of the world picture represent not only the system of values, but also the means of the secondary conceptualization, which belong to the sphere of human's inner world. Each culture has two ways of getting knowledge: "using the general for all humanity and national categories of cognition"<sup>27</sup>.

Let's show said above with some examples:

*"He got out of the cab in a state of wary anger – with himself for not having seen Irene"*<sup>28</sup>.

The characteristics of Soames during the action and as a human in whole creates the communicative sense of the utterance. Such situation is represented by the word-combination with the oxymoron 'wary anger', and shows the wide scale of emotions. The adjective *wary* and the noun *anger* belong to the same semantic field of emotions. This relates them. But, the adjective *wary* has the seme of piece and the noun *anger* contains the seme of excitement.

So, they contradict to each other and help to reveal Soame's nature. Carefulness is his constant characteristics, and the anger is variable. Both of them create the contradiction. Such state is not peculiar of Soames, and thanks to it such tragicomic effect is created.

Let's look at one more utterance, which contains the characteristics of the hero's emotional state:

*"They always attack the more unpleasant people of the party, usually the drunks or the ones of very low mentality or morals"*<sup>29</sup>.

There is no doubts, that it is an utterance, where special illocutive means are used, to represent hero's emotions. Perlocutive effect is in the emotional state of the listener, which is being changed as a result of the speech activity, and the reaction is not immediate, but it is only the consequence of emotional and rational influence.

Let's look at the next part of the discourse:

*"But he was still a junior and many younger men than he had already taken silk. It was necessary that he should too, not only because otherwise*

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<sup>27</sup> Пименов Е.А. Концепт и картина мира. *Новое в когнитивной лингвистике*. Серия "Концептуальные исследования". Кемерово : КемГУ. 2006. Вып. 8. С. 81–86.

<sup>28</sup> Galsworthy J. In *Chancery*. М. : Progress Publishers, 1975. 304 p.

<sup>29</sup> Durrell G. *The Whispering Land*. Л. : Просвещение, 1969. 203 p.

*he could scarcely hope to be made a judge, but on her account also; it mortified her to go in to dinner after women ten years younger than herself*<sup>30</sup>.

The author wants to clear out, that the speaker (in our case – Mrs Garstin) is waiting for changes with impatience and is irritated by the fact, that the real state of things doesn't change to the better.

In the quoted utterance the phrase “*he was still a junior*” can be changed into the expression “*He had not yet applied for silk*”, which show the action, which is waited with impatience by Mrs Garstin from her husband.

The content of the correlates *still* and *already* is laminated by the pragmatic meaning of the evaluation, and these temporal adverbs partly explicate the emotional state of the speakers which corresponds to the change of the situation or the preserving of the earlier state of affairs. That means that they are taking part in the process of handing over of some particular emotional and pragmatic information.

Let's analyze some more utterances:

*“Julia, taken by his enthusiasm and his fantastic exuberance, accepted his offer”*<sup>31</sup>.

*“Damned silly if you didn't come with us to the races? I accepted this offer and inwardly sighed”*<sup>32</sup>.

In the first utterance the author explains to the reader, why the offer, which was made in the emotional form, was accepted. Lexical means, which represent the attitude of the hero toward the person, who expressed this offer (*taken by*), predicates, which qualify the characteristics of this person (*enthusiasm, fantastic exuberance*) also serve to this aim. They, also, semantically enrich the word *offer*, creating its positive potential.

In the second example, the lexeme *offer* also gets the emotional coloring as a result of semantical connections with the word-combination *inwardly sighed*. The verb *sigh* means “*take a deep breath that can be heard (indicating sadness, tiredness, relief, etc.)*”, which explains the fact, which this offer is essential to the main hero, who was waiting for him.

That is why the feeling of relief (*relief*) occurs in his behavior towards the plan that was successful. The contextual positive emotional meaning of word *offer* – “*long-awaited for*”, “*desired proposition*” explains, why the offer was accepted.

There is one more abstract, which is interesting to look at:

*“The door shut, the firm heavy steps recrossed the bright carpet; the fat body plumped down in the spring chair, and leaning forward, the boss*

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<sup>30</sup> Maugham W.S. *The Painted Veil*. N. Y. : Arno Press, 1977. 289 p.

<sup>31</sup> Maugham W.S. *Theatre*. N. Y. : Arno Press, 1977. 292 p.

<sup>32</sup> Francis D. *In the France*. L.; Sydney : Pan Books, 1982. 236 p.

*covered his face with his hands. He wanted, he intended, he had arranged to weep. It had been terrible shock to him when old Woodifield sprang that remark upon him about the boy's grave. "My son!" groaned the boss. But no tears came yet. In the past in the first month... he had only to say those words to be overcome by such grief that nothing short of a violent fit of weeping could relieve him... The boss took his hands from his face; he was puzzled. Something seemed to be wrong with him! He wasn't feeling as he wanted to feel"*<sup>33</sup>.

The sentences of this segment of the discourse are connected with each other by the similarity of the structure: by parallel constructions and by the presence of the same referent (*the firm heavy steps, the body, the boss*). The circular lexical repetition (*the boss covered his face with his hands u the boss took his hands from his face*) in the first and last but one sentences of the given utterance tie it together in the single unit.

The lexemes *firm* and *heavy* realize the contextually conditioned semes of the negative evaluation "firm, solid" and "depressed", showing the beginning of the emotional load's growing, which is gradually becoming stronger and is accumulated in the second sentence.

The grammatical tense of the verbs restores the real sequence of events. First two verbs are used in the past imperfect, while the last one is used in the past perfect tense.

The author puts the verb *want* at the same syntagmatic line with verbs *intend*, *arrange* and as a result the associative connections, which occurred between them, summon the shift in the meaning of the verb *want* to the verb's *intend* meaning and give it the shade of modality. The verbs *arrange* is situated in the direc collocation with the verb *weep*, as a result its second meaning is actualized "*to shed tears*" (to cry hard) – with ironical connotative coloring.

## CONCLUSIONS

So, emotions are the original representation of the objective reality in the human's consciousness. Their peculiarity depends on the fact, what and how is represented with their help. The attitude of some objects to the human's existence as of the natural and social creature, to his needs and desires, and the human's attitude to them, is represented via emotions. Such diversity of reflection of the surrounding nature is shown in the form of different emotional experiences. Emotions represent the definite process, which takes place in time. And at the same time they are the psychological state of the individual.

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<sup>33</sup> Mansfield K. Selected Stories. M. : Foreign Languages Publishing House, 1959. 183 p.

The interaction between emotions and thinking in the process of cognitive activity consists in processing of the information, which comes through processes of sensation and perception. The realization of the information starts from emotional programmes, which give the most general evaluation of each situation and, in such way, make the space of its processing by logical programmes more narrow.

The intermediate conclusions of the emotional processing of the information also have some influence on the process of cognition. Emotions stimulate it, if it is correct, or stop it, if it is not correct.

The emotional art of the world picture, which is objectively separated from the language world picture, contains the system of moral values, ethical norms and rules of behavior and is reconstructed as some interrelated evaluative judgments, which can be compared with law, religious and moral codes, and generally excepted judgments of the common sense, typical folklore and famous literature topics.

From all said above the next conclusion can be made: the emotional part of the world picture is the fragment of more general system of speakers' understanding about the world, which is represented in language; it is the well-ordered multitude of emotional judgments, which reflect the evaluative guiding lines of the society; the specific features of the nations' mentality are shown here most vividly; values are divided into outer and inner (socially and personally conditioned), there is no firm border.

The world picture is the integral system of understanding about the world, that is why the emotional component, as said above, is obligatorily present in its formation.

We think that the general world picture includes not only the naturally-scientific sub-system, socially-historical, but also fictional, ethnical and religious, or mytho-poetical. It is obvious that the part of the presence of emotional component in these sub-systems is different. The representation of emotivity in different world pictures should become the object of further linguistic study.

## **SUMMARY**

The paper examines the role of the emotional component in the cognition of the outer world and forming of the world picture. Emotions are specific, original form of cognition, reflecting and evaluation of the person's surrounding. Human feelings are reflected in the language and in the culture of the society, and in the language individual, like in the mirror. In the linguistics of emotions the most attention is given to the category of emotivity, which is understood as the functional and semantic category, which serves for outer translation by the language speakers (the language

individuals) of their emotional state and attitude towards the world, and is characterized by the paradigm at the lexico-semantic level. Emotivity is usually represented with the help of emotional suffixes, exclamations, particles and intonation. It can be rendered by the lexical meaning of words. Such meanings are called emotional as they fulfill the realization of emotions, feelings, which are called by the factors of outer world. The nature of emotions consists of two indissolubly united parts: their cognitive and informative peculiarities are combined with evaluative ones. Emotional mechanisms of consciousness work according the principle of mutual evaluative-cognitive correlation. The evaluation “takes into” relevant emotion, and parameters of emotions coincide: “pleasant – good” “unpleasant – bad”.

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