



ANALYSIS OF THE EMOTIONAL CONCEPT OF PEUR / FEAR IN FRENCH AND UZBEK LANGUAGES

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ABSTRACT

This article is devoted to the study of the methods and means of expression of the emotional concept of Peur / Fear in French and Uzbek, as well as its psychological, philosophical and social aspects. We have tried to classify these types of emotions, along with analyzing the place of fear in the system of human emotional experiences. In this article, we will try to describe the sequence in the process of analyzing the emotional concept of Peur / Fear. Since emotion is based on an emotional concept, we think it is expedient to study the place and psychological aspects of the place of fear in the system of human emotional experiences and to give it a general classification.

KEYWORDS: *peur / fear emotional concept, nominative, descriptive (descriptive) means, metaphorical phraseological units, external, internal, social, imaginary, normal, pathological, short-term, long-term fear.*

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1. INTRODUCTION

Emotions, mental states are reflected in human thinking and language. The emotional states reflected in language have their own characteristics. Emotions serve as a motive (goal) in the process of human cognition, defining the inner world of a person. The inner world plays an important role in perceiving the outer world. This fear belongs only to the conscious being, the human being, who lives in society, who is forced to follow certain moral norms and laws. It is necessary to study the cause of the appearance of this type of fear, the features of its manifestation and expression, because through this we can determine the difference between French and Uzbek linguistic thinking. This difference is reflected in the language and is consistent with the purpose of our study. The philosophical aspect of this phenomenon is that the essence of fear is viewed not as an emotion, but as an abstract phenomenon that plays an important role in human life and has a certain effect on it. In this article, we will first



examine the methods and means of expression of the emotional concept of fear and then move on to the main part devoted to the study of its psychological, philosophical and social aspects.

2. LITERATURE REVIEW

Sources and scientific literature on the research topic we study make up the vast majority, especially in the sphere of exploring fear and its main types. Under the research of several linguists who studied human senses we can take the followings into consideration e.g. Elmslev L, Prolegomena to the theory of language, New in linguistics, Issue 1, -1960., Dorofeeva N.V. Surprise as an emotional concept (on the material of Russian and English languages): Dis. ...cand. philol. Sciences. - Krasnodar, 2002.-214p, Shakhovsky V.I. Categorization of emotions in the lexico-semantic system of the language (on the material of the English language): Dis. ... Dr. Philol. Sciences. - M. - 1988.-402 p, According to their researches a great deal of study was made on this sphere.

3. ANALYSIS, RESULTS AND DISCUSSION

In our study of the emotional concept of fear, we approach it based on the principle that "all language units that express the content of emotion are divided into *nominative, expressive-descriptive means*".

1. Nominative means. These include the Uzbek synonymous series of the concept: fear, dread, scare, terror, panic, horror, savage, and we enter the French nominants such as *peur, crainte, appréhension, affres, épouvante, frayeur, horreur, panique, terreur, transes*. In these synonymous lines, *fear* and *peur* are lexemes that carry a neutral meaning and are used in naming an emotional concept. The lexemes of fear, apprehension, apprehension, *crainte, appréhension, affres* signify a feeling of frustration, danger, fear that is stronger than the event. *Panic, terror, horror, dread, frayeur, horreur, panique, and terreur* represent a very strong level of fear in other words.

2. Descriptive (pictorial) means. To these units we introduce metaphorical phraseological units that represent the concept of fear. It is the metaphor that reveals the important features of the emotions that reflect the national-cultural psyche of a nation. Metaphors are important for comparative research because they reflect the structure of human thought and the national-cultural richness accumulated in the course of a nation's historical development¹. The system of images, expressed through phraseological means, "indicates national-cultural experiences and traditions", because phraseological units are "national-cultural standard"².

To metaphorical phraseological units *poule mouillée- hen /faint- heart, serrer la queue- pinch the tail, peureux comme un lièvre - rabbit coward, avoir le coeur serré, avoir le coeur mal place - heart burst from fear, heart lashes out, avoir la chair de poule - to flesh with fear*.

We can also include *paremic* units (*proverbs, sayings*), because they reflect the emotional and psychological experiences of the people, the experiences and traditions formed over the centuries, so we plan to later consider the concept of fear in our scientific research through these units. Indeed, proverbs, parables, and proverbs reflect the characteristics of national thinking³ (Vorkachev 1997: 98). We use methods of analysis and interpretation in



the study of the paremiological fund of language, because proverbs and sayings have a spiritual and educational significance. Also, a comparative study of paremiological tools can reveal the knowledge of fear that has accumulated over the centuries.

In addition to the linguistic units that directly express the emotional concept of fear, there are also language units that express its physiological features. Feelings of fear can be expressed through facial expressions, gestures, and body language. Initially, these signs reflected the psycho-physiological nature of fear, but later became one of the main characteristics of fear, and in language, mainly in the form of metaphorical and phraseological units, used to describe a person experiencing fear. "Semantic analysis of the gestures of different peoples and cultures is important in the study of the intercultural nonverbal layer, and they also help to understand the meaning of many verbal units"² (Cradlin 2000: 36).

Linguistic units describing the mental physiological features of the feeling of fear allow us to show not only the universal, ethnocultural features of this feeling, but also the features of their expression in speech. Therefore, the emotional concept of fear is a multifaceted phenomenon that belongs to the sciences of linguistics, sociology, psychology. To identify the universal and ethno-specific features of the concept of fear, we examine its different linguistic layers: lexical, phraseological (we have included metaphorical units in this line) in syntactic layers.

The role of fear in the system of human emotional experiences

Up to the present day, there is no single point of view on the role of emotion in human life. Many researchers (Vilyunas 1984, Gorelov, Sedov 1997, Izard 2000, Leontev 1984, Rubinstein 1984, Driven 1997, etc.) contradict the idea that cognitive activity constitutes the content of human existence, classifying man as an emotional social being, because learning by emotion is more important than just gathering information.

We agree with the authors of the above that emotions form the basis of the human mental system, directing human activity and directing it in a certain direction. Emotions, unlike instincts and reflexes, act as a means of communication between people. Emotions provide social relations not only between people within a single society, but also between representatives of different cultures.¹ Although emotional experiences are personal, its mimic-sign set and expression component is social.

Some emotions, including fear, are also universal and intercultural phenomena. The physiological origin of emotion is the same for all people in the world, regardless of their culture, language, and level of literacy. The fact that the mimic and phraseological features of emotions are universal creates the basis for the establishment of intercultural relations. On the other hand, it should not be overlooked that the historical-cultural, social norms of each society have a significant impact on the emergence of emotional experiences. The social communication system is based on a person's emotional sensitivity and plays an important role in a person's lifestyle. A person cannot be considered a full-fledged person if he does not feel emotions such as anger, joy, sorrow, fear.



You need some kind of stimulus or means to arouse the emotion. It can be the effect of any event, external environment or an action. As a result of this influence, there is an attitude towards that event, line - action, which can have a positive or negative appearance. Emotion enlightens the external world of man, mobilizes his energy, and directs the physical and mental activity of the individual into this or that flow.¹

But there is another point of view. According to it, it is the activity, the exact line - the chain of actions that causes this or that feeling. "In order to feel the feelings like joy, happiness, it is necessary to achieve the dreams and goals that give rise to these feelings."² According to Leontev, the mechanism of the emergence of emotion is as follows: in the beginning, a dream-goal appears in the human mind, and this goal determines human activity. This or that attitude towards the result of this activity causes feelings to arise. But a positive result does not always evoke positive emotions.

In our view, A. N. Leontev's mechanism for the emergence of emotions can also be said to be related to the feeling of fear, because after a person analyzes the result of a certain action, he asks himself questions such as "What did I do?", "What will happen now?" and experiences a sense of fear. But basically, when a person is exposed to an objective danger - a feeling of horror arises and the mechanism of self-defense is activated.

Among the many scientific definitions given to emotion, M.E Litvak's is more noteworthy. It is characterized by its shortness, meaningfulness, and purity: "Emotions are a mental process that reflects a person's attitude towards himself and the environment."¹ Emotions are characterized by mimicry, psychosomatic changes, and these changes are manifested in language.

In our study, we will try to reveal the essence and characteristics of emotions in the example of feelings of fear. Fear is one of the basic emotions (K. Izard, R. Kempinelli, M. E. Litvak, M. Monten, V.I. Shakhovsky, Yu.S. Shcherbatykh, D. Golemann, etc.) and is both an innate and an acquired emotion. Congenital fear is the simplest level of fear. This feeling takes on a more complex character around its instinctive basis during its development and takes on a number of appearances. The social, aesthetic and intellectual factors that form the basis of human emotion also affect this feeling.

When a person feels fear, he can foresee the situations in which he will fall: he will either escape, or freeze motionless, or he will be ready to attack. The fear reaction is common to all living things on earth, but the level of feeling it is not the same for everyone. For example, if you make an insect angry, it will either run away or stand still. A similar reaction can be observed in a person (for example, when he is in danger), so there are such phrases as "stunned", "lost himself". When a person is frightened, he is close to escaping or attacking, but man is a social being, so he has to follow the normative rules accepted by society, which protects him from various actions. A person's attack on a threatening object can be discussed and condemned by members of the community, which is why there are very few language units in the language that signify an attack in a state of fear. So it is advisable to stay away from the object that causes fear.

Physiologically, fear is the strongest emotion that affects the human autonomic-hormonal nervous system. Sometimes this effect is so strong that it can even lead to death.



The phrase "*heart is torn by fear*" is not a dry phrase, because under the influence of fear physiological reactions begin and activate the human body. As a result of these actions, a person either gets rid of fear, or fear can overwhelm the person and lead to negative consequences. After the fear signal is received by the autonomic-hormonal nervous system, the feeling of fear intensifies, which in turn increases the person's self-defense activity, resulting in the body trying to get out of the state of fear, and only then the body begins to calm down. The stronger the fear, the more the person stops thinking. Therefore, in a state of fear, a person performs aimless actions: walking from side to side, tapping the table with a finger, relentless rhythmic movements of any of the body parts (arms, legs, etc.) and so on. These actions can be called a nonverbal manifestation of fear. Fear can also pass quickly from one person to another, and about such "contagion" of fear E.I. Ivleva, M. E. Litvak, Yu. V. Shcherbatyx mentioned in their researches.

Fear is not only a basic / basic emotion, but also the most intense emotion. The opinions of famous philosophers, writers and psychologists can prove this. Fear is the "strongest" (Litvak) and "most dangerous" (Izard, Shcherbatyx) amazing emotion, because no other emotion could have so disturbed the human mind. It is said that fear makes the strong weak and the wise foolish. "There is nothing more frightening than the feeling of fear" (Bacon).

Based on the above considerations, fear can be included in the list of negative emotions, but its positive side should also be kept in mind. Fear unites people, encourages them to act in solidarity, protects them from falling into dangerous situations. Feelings of fear, like all emotions, have causation, intensity, and duration, and perform functions such as evaluation, direction, support, compensation, and especially adaptation. There are many types of fear in this regard.

Classification of types of fear

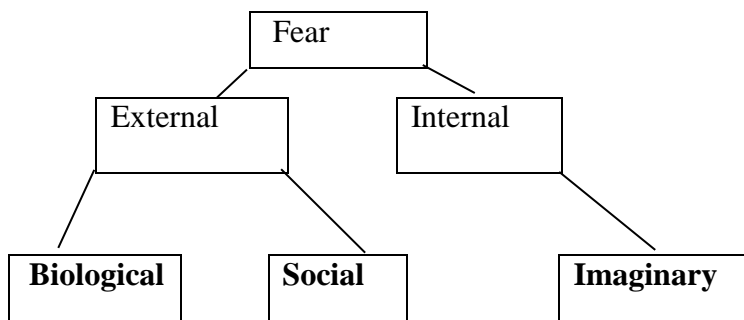
We will now try to give an alternative classification of fear types based on different criteria. The point is that fear is broad and diverse in nature. Fear develops side by side with human throughout his life, in every aspect of his activity, and expands the range of causes that arise. The first primitive, biological fear arises when any danger arises. With the development of society, a type of social fear emerged. At the present stage of development, man is not afraid of thunder, grass, or wild animals, but of poverty, disease, and criminals. Fear is a "sticky" feeling, it is relatively easy to get rid of, and it is a bit difficult to get rid of.¹ Due to the development of psychology, it has become possible to observe the intensity of fear, normal and pathological types.

Thus, as a result of the evolutionary development of society, human worldviews and thinking have changed, and as a result, the perception of fear has also changed. In this study, we used the research of scientists such as Izard (1980), Litvak (1993), Luria (1971), Prikhojan (1994), Shcherbatyx (2007), Scherer (1998) to classify the feeling of fear.

Fear is as much an abstract concept as it is a non-abstract concept, yet it can be classified based on the cause of its occurrence. The cause of fear can be external (not dependent on the person) and internal (conceived by the person himself). Hence, fear can be classified according to this criterion as follows.



Table 1



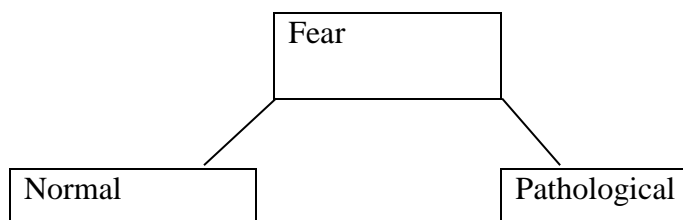
Biological fear is older than social fear and can also be called hereditary fear. This fear is caused by factors such as wildlife, natural disasters and various natural phenomena. This type of fear is specific to all beings, as opposed to social or internal fears. "Animals are afraid only of real danger, and man is also afraid of imaginary danger as a result of imagination" (Shcherbatyx 2007).

The fear that arises in a person due to psychological processes can be called inner fear. This fear is the result of human imagination. In this way, fear of darkness, imaginary events, and unexpected actions arises. In our view, within the framework of inner fear, we can consider philosophical aspects such as fear of life, death, future, and existence in general. It is possible that there are no real causes behind these fears, they are the result of the activity of human thought, and they exist only in the human imagination, they do not acquire a material character.

This is the difference between inner and outer fears: external material fears are temporary and can be overcome, and internal fears are difficult to get rid of precisely because of their immateriality. There seems to be no one who has not felt fear. Fear also plays a positive role to some extent, because it activates a person's defense system, encourages him to get out of this situation, or, conversely, leads to the opposite negative effect - confuses, disrupts the order of thought, causes destructive actions.

Another criterion in classifying fear is whether it is normal or pathological.

Table 2



M. E. According to Litvak, "it is very difficult to draw the line between normal and pathological guarding"¹, but from a psychiatric point of view it is difficult to determine, but in our opinion it is possible to know whether guarding is normal or pathological based on the degree of impact on human psyche and behavior. For example, if a person is afraid before

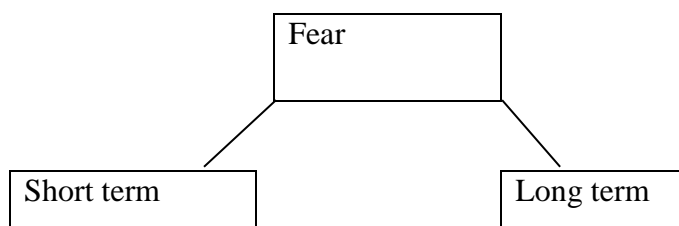


speaking in public, before taking an exam, and he understands it, it is a normal fear. If the guard is not subject to human will and is characterized by permanence, it can be called pathological guard. Phobias are a good example of this. Phobias are more detrimental to human health than normal fears, leading to sleep disorders, muscle tension, and autonomic nervous system dysfunction.²

The difference between the types of fears mentioned above is in the extent to which they can be consciously controlled: normal fear can be understood and controlled, and phobias cannot be controlled.

Another criterion in classifying the emotion under study is the duration of the feeling of fear.

Table 3



This division of fear is inherent in all emotions. As K. Izard puts it, “every emotion is explained, among other qualities, by the qualities of stability and variability.”¹ When it comes to fear, short-term panic is a variable, long-term “cowardice” is a quality of stability of this feeling. The degree of manifestation of fear is different in each person, someone falls into fear quickly, someone slowly, so in the classification of fear should not ignore the nature of its intensity. Everyone feels fear in different strengths in different situations. Due to a number of factors, such as the level of causation that triggers this emotion, a person’s level of emotional attachment, fear is also divided into several types: fear (the simplest level), panic, horror (the strongest level).

On the one hand, the feeling of fear is universal, specific to different cultures, and the same in nature and function: the presence of real or imaginary danger; physiological-specific changes in the human body; protective reaction or absolute inactivity and so on.

But on the other hand, as long as fear exists within a particular culture, it changes some of its characteristics under the influence of the laws of the society in which the representatives of that culture live. The point is that the cause of the feeling of fear is that the culture of the person who feels it varies depending on the linguistic thinking, and this affects the nature of the fear. According to research by Klaus R. Sherer (1998) and his colleagues, for Europeans and Americans, fear of a stranger is paramount, followed by fear of failure and unsuccessfulness. For the representatives of Japanese culture, the fear of failure is the main thing. Researchers attribute this to the high crime rate in America and Europe. For the Japanese, social fears such as Uzbeks (such as the fear of losing a loved one or losing one's reputation in the public eye) are paramount.¹

The results of Anna Vezhbitskaya's research on cultural concepts show that emotions are closely related to culture, because words expressing fear are related to cognitive

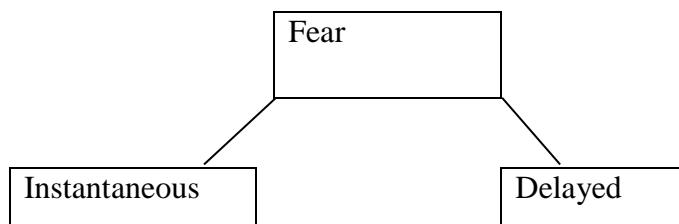


scenarios, which in turn apply to people, not to human biology, which is universal for all created by culture and spirituality. Spirituality and culture have been formed and continue to develop over time, based on history, religion, and the way of life of society.

Since fear is the strongest (Shcherbatyx 2011, Izard 2000), the most dangerous (Litvak 1993) emotion, it should come as no surprise that it can frighten someone for a specific purpose, to deliberately manipulate. In this case, the fear is not due to a fundamental physiological cause, but to a psychological interaction. In this situation, fear can also lead to human death.

Another important criterion in classifying fear is that it depends on when you feel it.

Table 4



The instantaneous fear in this classification is felt as soon as danger arises. Sometimes there are situations where the fear is felt after the danger has passed. Although this fear is delayed, its effect is strong and long-lasting: a person lives in secret from the beginning of such a situation. The reason for the delay of fear is that it is overshadowed by another strong emotion - anger, rage, nervousness, etc., and is felt after they have passed. In psychiatry, this type of fear is called “post-stress anxiety”.¹ This type of fear can also be called "restored" fear. In a state of fear, a person’s perceptual receptors - hearing, tactile and visual - are sharpened. If a person is attacked on the street, a neutral situation reminiscent of that situation can also cause fear in that person. We will try to give an example of “restored” fear: a war veteran feels fear not only during the war, but also when he remembers the war. The presence of multiple criteria in the classification of fear (normal or pathological, intense or momentary, depending on the cause) confirms the versatility of the concept under study. We could have considered a number of other criteria as well, but they were of a deep psychological nature and we would have strayed too far from linguistics.

The classification of fear we have considered above is more or less expressed in language - in the lexical field, in the methodological means of language, in the parameiological and phraseological layers. It should be noted that emotions do not occur in isolation, that is, a person can experience several emotions at once in certain situations. Such a situation can be called a "complex of emotions" (Shakhovskiy 1995), and at its center is an emotion that is dominant. The place of emotions changes so quickly that as a result a person remembers only the dominant emotion; the remaining emotions are forgotten. In our opinion, it is necessary to study the "complex of emotions" with fear in the center.



Different Approaches to the study of fear

At present, the feeling of fear is studied from different perspectives in a number of social sciences, but it should be noted that there is no clear and unified concept in the interpretation of fear. Numerous studies have shown that fear is a multifaceted emotion. This is what prevents us from distinguishing fear from other, close mental states. The study of fear based on different approaches allows researchers to fully understand and interpret the nature and characteristics of fear. In this research, we will focus on four different approaches to the study of fear - *philosophical, psychological, sociological, and linguistic*.

A philosophical approach to the study of fear

In the science of philosophy, the usual fears, the meaning of which is given in dictionaries, which is understandable to the common man, are not studied. Not fear arising from real or imaginary danger, having a biological or social appetite, differentiated according to the causative cause, fear that has the qualities of moment or duration, but the fear that belongs to the inner world of man and is created by man himself is considered philosophically.

It is known from history that fear has always fascinated philosophers. For example, according to Epicurus, fear arose as a result of man's misconceptions about the gods and a happy life. Titus Lucretius the Deaf believed that fear of death was fundamental, associated fear with faith, conscience, hope, and love, and believed that the level of fear was related to a person's lifestyle. Descartes said that "the satisfaction of the soul with some material or spiritual wealth is happiness, the danger of losing that happiness under the influence of external forces leads to fear, which in turn destroys the balance of the soul, and this determines the character of the person."¹

B. Spinoza contrasts fear with hope. "Temporary satisfaction from an event or thing that is hopeful and possible, and fear, on the contrary, is a feeling that arises as a result of doubt about that event or thing. If there is no doubt about it, hope becomes confidence, and if doubt grows, it leads to fear and despair."²

In the early twentieth century, scientists began to attempt a scientific analysis of fear. Based on the results of psychological analysis, fear was divided into rational (real) and irrational (imaginary) fears. Fear has become one of the basic concepts of philosophical existentialism. S. Kerkegor divides fear into "empirical fear" (Frucht) arising from a danger or situation, and "metaphysical fear" (Angst), which is vague, unique to man, and arises from the fear that man will not live forever.

S. After Kerkegor, proponents of existentialism (M. Heidegger, A. Camus, J.- P. Sartre, K. Wilson, etc.) continued to study fear. M. Heidegger sees in fear not only a specific state of mind, but also the most effective means by which a person knows the limits of his existence.

J.-P. Sartre also divides fear into "ordinary" fear and "existential fear."³ According to psycholinguists, "existential" fear is to some extent inherent in every human being, and it always accompanies a person on the path of life."⁴

A psychological approach to the study of fear



It is known that a person feels fear in certain situations. Fear, if it is normal, can play a positive role in a person's life, which means that normal fear is a natural state of mind of a person. If the cause of fear is not clear, its intensity is inadequate, the person does not understand the root cause of his fear, and on top of that fear leads to sleep disorders, loss of appetite, worsening of physical condition, in this case we are talking about pathological fear. Psychology and psychiatry deal with this type of fear.

Psychology examines imaginary fears, confusion, and phobias. Determining the difference between them remains a challenge for psychology. The focus of psychology is mainly phobias. R. According to Shitder, phobias occur when a patient sees a fear stimulus and the patient tries to escape from it (R. Shitder 1998). Phobias can be divided into general phobias and sociophobias. Sociophobias include *anthrophobia* (fear of strangers), *lalophobia* (fear of making a mistake when speaking), *scophophobia* (fear of attracting attention), *erythrophobia* (fear of blushing when speaking), and others.

In general, the number of phobias is very high, in practice, any object, action or event can be a trigger for phobias. Some phobias have become familiar and common to the general public: claustrophobia, agoraphobia, necrophobia, and so on. Sometimes even images that are hardened in the human mind can cause fear. But we will not dwell on them.

A Sociological Approach to the Study of Fear

The preservation of the social life species has emerged as a law of nature. Of all living things, only man is highly connected to social life. A person cannot live alone, in isolation from society. A person understands himself, his feelings under the influence of society. A person learns ready-made action scenarios from society and determines his future and place in this society. For man, the external environment is first society and then nature. For man, separation from society, so to speak, "social death" is the same as biological death. Sometimes a person prefers biological death in order to preserve his honor, not to lose the respect of those around him. Since man is a social being, it means that for him, social fear is more important than biological fear.

In a social setting, one person may turn away because they do not look like others, a situation that causes the person severe distress and defines their emotional world. The expression of emotions in society is predetermined, based on certain strict rules, based on the gender of the individual. For example, if a man expresses his fear in public, he can be accused of cowardice, for a woman, fear is not a crime. The intensity of the social fear type is lower than that of the biological fear, so it is somewhat easier to control.

Social fear does not always have a negative character; it also plays a positive role in human life. It can be said that this is one of the tasks of fear. Among the main functions of the sense of fear can be distinguished primarily adaptive (shcherbatyx 2001) and social (Izard 2000) functions. With the help of an adaptive task, a person adapts to a frightening situation, then seeks a way to get rid of it, remembers the mistakes he has made, tries to correct them, eliminates the danger or escapes from it.

A Linguistic Approach to the Study of Fear

As mentioned above, the study of fear is studied in many areas of science. The feeling of fear has been an integral part of the human world for millennia and has attracted the



attention of philosophers, physiologists, psychologists and linguists. On the one hand, the feeling of fear is a psychological-philosophical phenomenon with its own characteristics, on the other hand, it is also a linguistic phenomenon that has its own means of expression in language. The reason we consider fear on the basis of a linguistic approach is that man relies on the means of language in perceiving and observing reality, as a result of which the linguistic landscape of the world emerges and expands.

4. CONCLUSION

The linguistic landscape of the concept of fear is that we understand the nominative, descriptive, phraseological, and parameiological units that express fear. Our research tasks include comparing the means of expression of this emotional concept within the French and Uzbek languages and determining their linguistic landscape.

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