
**AN IMPORTANT PARADIGM CHANGE IN LINGUISTICS.
THE EMERGENCE OF EMOTIONS IN PRAGMATIC AND
DISCOURSE RESEARCH.**

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Key words: *Emotion, emotionologists, discourse, speech actions, communication. Aspects. Types of aspects: communicative, cognitive, pragmatic, discursive, culturological, cognitive, linguistic.*

Introduction:

Some people may wonder if emotions have anything to do with language or believe that emotion cannot be the subject of serious scientific research. In fact, this has been a common belief for many years, even among linguists and other scientists. But, fortunately, this is yesterday's news. Today's news is that emotions matter in every scientific work, field, and linguistics in particular, as it is a key factor not only in understanding human nature, but also in understanding human language and communication.

Indeed, when people experience emotions, they can not only physically manifest their internal states (for example, by blushing or changing facial expressions), but also perform speech actions that are interpersonal in nature and have certain consequences. And in this way, speakers manifest and at the same time affect certain aspects of the cognitive, social and discursive system to which they belong. Indeed, emotions affect language and at the same time depend on language: the way we feel can affect how we speak and express these feelings, and at the

same time, the way we name emotions or talk about them can affect how we feel such emotions.

Perhaps nothing is more human than the verbal expression of emotions, for even though other animal species may express certain basic emotions in nonverbal ways, they certainly cannot talk about them. Sharing an emotion is a crucial social activity that is part of everyday conversation and communication interactions and helps us maintain both our mental and physical health. Therefore, a proper understanding of these emotions is important for interpersonal relationships and individual well-being (Fussell, 2002). In addition, it can be said that human emotions are at the heart of verbal communication. As Russian emotionologists say, in the beginning there was not the Word, but the Emotion, because from the very beginning the primary and secondary nominations were based on human emotions, and not Homo Loquens, but already Homo Sentiens (Shakhovsky 2008: 10). If we don't have the motivation to talk about something, our speech is likely to be very limited (Foolen, 2015). As Stern (1965[1931]: 54) put it, "If someone were indifferent to me, I wouldn't say that." Also, if the speaker feels that his interlocutor is not interested in what he is saying, then it will be difficult to continue the conversation. Thus, emotions in communication work in both directions: not only the speaker should be motivated to speak, but the interlocutor should be ready (and, therefore, positively predisposed, demonstrating a positive attitude) to listen; otherwise, communication will not take place.

In the 20th century, linguistics was mainly concerned with the abstract function of language and the language code as such. Language was considered as an abstract and logical tool for working with factual information. It is also true that the language, highly agitated and overloaded with emotion, was almost completely ignored.

But by the end of the 20th and the beginning of the 21st century, the world of scientific and humanistic study began to reflect on the fact that language discourse is in many ways more than a code or some grammatical, morphological or phonological rules:

The pragmatic, cognitive, and emotional aspects of human communication go beyond the language code, and this needed to be reflected and shown in research. Thus, the world of linguistics is oriented towards what is now called the "emotional turn". (Le Du, 2000). Linguists began to study the phenomenon from a more objective scientific point of view, and thus came to the conclusion that, indeed, like Ochs and Schiefling as early as 1989, pointed out that "language has a heart." As the authors have noted, emotions are undoubtedly a very important part of all kinds of communication and can be found at all levels of linguistic description and in every discursive system (in the sense that Scollon and Jones, 2012 gave to this term). Moreover, as many authors state (for example, Myagkova 2000, Shakhovsky 2008), any word is discursive and can be emotionally colored.

Thus, we can say that we are currently experiencing the emergence of a new interdisciplinary field, namely the linguistics of emotions, or emotiology (an already established term in the Russian language), which is based on various theories of the origin of emotions, from various disciplines such as philosophy, biology, cognitive science, psychology, social sciences, neuroscience, computer science, or existentialism (Shakhovsky 2008: 21).

Thus, the linguistics of emotions has an interdisciplinary character, embracing and passing through a number of paradigms of modern linguistics and science as a whole: communicative, cognitive, pragmatic, discursive, and culturological. This diverse nature of modern emotion research is the result of the logical and inevitable development of psychologically-oriented linguistics, which has revealed that emotion affects all mental, verbal, and nonverbal activity and that it permeates all levels of human language. According to Shakhovsky (2008: 383), this is not a thesis or hypothesis, but an axiom.

As Lüdtké (2015) notes, the emotional turn in linguistics is a way "for final comprehension of the integrity of language", for the transition from "individual, rational logos" to "intersubjective emotional dialogue". However, this does not mean that the old rational paradigm should be abandoned; On the contrary, we firmly believe that the old and new paradigms should "join forces" to achieve

the best understanding what human language is and how it works. Thus, the rationalist paradigm is now complemented by the paradigm of the integration of emotions, and this presupposes, among other things, consideration of linguistic heterogeneity, a certain openness to the analysis and understanding of violations of linguistic norms, spatial linguistic phenomena, or the consideration that, even if language exhibits arbitrariness in some respects, it also reflects motivation in some others. Things are no longer black or white in linguistics, let alone discursive studies, and that's exactly what is fascinating about it: language is a very complex, pragmatic, and dynamic system (Van Gelden, 1998), and the subsystem of emotions in language is complex and dynamic. Thus, in this new light, we see the expression of emotions as a phenomenon that shows the relationship between the brain, the body, and the world. Within a dynamical system (Gibbs, 2010), which reflects the sequential cyclic structure of feeling-thinking-action in the theory of dynamical systems .

(Alba-Huez and Alba-Huez, 2012).

And it is precisely because of its complexity that the concept of emotion is difficult to understand and define, which leads the researcher to inevitably ask many questions, such as what exactly is an emotion? Is it possible to measure emotions by observing the brain, body, and language??

Should emotions be distinguished from cognition? How many emotions

Do we feel or express? It seems that there is no consensus among psychologists, sociologists, anthropologists, linguists, or neurologists when it comes to answering these questions (Skollon i Dzhons, 2012). Moreover, as many authors state (e.g., Myagkova 2000, Shakhovsky 2008), any word is discursive and can be emotionally colored.

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As Lüdtke (2015) notes, the emotional turn in linguistics is a way "for a definitive understanding of the totality of language," for a transition from an "individual rational logos" to an "intersubjective emotional dialogue." However, this does not mean that the old rational paradigm should be abandoned; on the contrary, we firmly believe that the old and new paradigms must "join forces" to achieve better understanding what human language is and how it works. Thus, the rationalist paradigm is now complemented by the paradigm of the integration of emotions, and this presupposes, among other things, consideration of linguistic heterogeneity, a certain openness to the analysis and understanding of violations of linguistic norms, spatial linguistic phenomena, or the consideration that, even if language exhibits arbitrariness in some respects, it also reflects motivation in some others. Things are no longer black or white in linguistics, let alone discursive studies, and that is precisely what is fascinating about it: language is a very complex, pragmatic, dynamic system (van Gelden, 1998), and the subsystem of emotions in language is complex and dynamic too. Thus, in this new light, we see the expression of emotions as a pragmalinguistic phenomenon that shows the relationship between the brain, the body, and the world.

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