

Eurasian
Research Bulletin

Aspects of Emotional Impact in Political Speech

Fayziyeva Shakhnoza
Rakhmatovna

Bukhara State University

ABSTRACT

In this article discussed aspects of emotional impact in political discourse, their scope, and provides an analysis of English language materials. The influence of emotions on the listener and the listener in the process of political speech, the degree of emotionality in the speech of politicians, as well as their psychological impact are analyzed. In the article discussed the role and importance of emotional impact in convincing the addressee.

Keywords:

Political Speech, Emotional Impact, Objectivity, Psychological Component

Log In

There is often a view in society that emotions are personal and politics is public. So politics is reasonable, and emotions are illogical. But this idea is not appropriate, because there is a common aspect of barchetypal political statements and hatt-i-actions that can be exemplified: emotions are the cause or reason for political success. Therefore, politics and emotion are intertwined. Here are some examples that illustrate the phenomenon of emotions in politics:

In 2008, Barack Obama was elected the first black US president. With her shaping slogan "Yes, we can!" she evokes hope and a sense of community in the Americans.

Donald Trump angered American residents with his populist statements during the campaign. With his impulsive rhetoric, he evokes a sense of shame in all Americans. Although many of the statements he made are not true, he will win the 2016 presidential elections.

Adabiyotlar Assayi

As illustrated by the example, positive and negative emotions in politics can have different impacts on society. Monday's demonstrations or Obama's election should be noted as positive events, including. Positive and negative emotions in politics can also lead to success. Therefore, emotions can be not only positive, but also dangerous to the population. That's why emotions are so important in politics.

Because the field of politics and emotion is very relevant nowadays, it has become the subject of emotions in politics. In the meantime, it is only natural for emotions to be born: is it legal to use emotions in politics? From this point of view, the following questions arise: How do emotions in politics affect human thinking and behavior? What are the consequences of this policy?

The term emotion, on the subject of emotions in politics, has done a lot of research, and they have made the most of Aristotle's rhetoric because it addresses the importance of emotions in politics too early.

Within different disciplines, the definitions for this concept are very different. However, the

sociological view for the present is appropriate, and sociologist Norbert Elias cites while the description is correct but cannot be said to be perfect.

Not only do emotions become genetically inherited, but they are also studied through personal and social experiences. So emotions are a social structure that connects nature and culture. Each feeling consists of three components:

- birinchidan, tananing funksiyalarini reaksiyaga tayyorlaydigan psixologik component;
- secondly, a component of behavior that immediately provokes a physical response;
- uchinchidan, sesiladigan tuyg'u component.

However, their task has not yet been fully determined. It can also exist only through emotions that people can coexist with in society.

Research Methodology

Ciampi and Endert explain the feeling, sensing, and effects as follows:

"Overall, emotion is usually understood as a very short-lived and conscious mental-physical feeling (but not always), which in many ways is compatible with the technical term of emotion or effect."

In general, one would say that very little research has been done with the feelings of politics. However, thanks to the growing populism and right-wing movements in Europe, the field of policy and emotion learning has become increasingly important since the 1990s. Therefore, interest in such subjects as neuroscience, economics, political science, and sociology aroused, and this field of research beckoning. However, the study is not yet very advanced. This can probably be justified by the difficulty of measuring and objectifying the impact of emotion on people in politics. In addition, there is not much knowledge yet, because it is a relatively new research direction. However, there are already individual approaches to approach the topic. However, there is still no general approach.

(Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these answers with you. It is one of the philosopher's main works and one of the oldest devoted to emotions in politics. In it, Aristotle describes how the artistic form of speech succeeds in persuasion of the audience to evidence. According to the researchers, Aristotle wrote with this work "a unique guide to transforming a political movement into an emotion."

Aristotle believes that the speaker needs to consider three aspects to assure the address: First, the speaker must produce groundbreaking evidence (logos). Second, arguments come from the character of the speaker, because only then will the evidence be reliable (etos). Third, emotions matter (paphos). Therefore, people are more interested in speech. So, through speech, a certain mood should appear in the listener. Because depending on the emotional state, the decisions of the audience vary. Therefore, emotions can affect people.

In his essay, Aristotle describes the truth of politics. Policy opinion discrepancies cannot always be resolved with reason and rationality, often resolved by the help of people's feelings. So he developed a very realistic approach, which is still relevant.

Weber believes that the feelings of the population represent a resource that should be used for democracy.

However, there are also contradictory opinions on the question of whether it is really worth using emotions in politics in today's democracy. A liberal understanding of democracy sees something negative in emotions because it is feared that emotions manipulate the population. Therefore, it is important to avoid emotions in politics. In any case, politics cannot and should never be neutral, without emotions. For Aristotle, Weber and Muff, nothing prevents the use of emotions in politics.

Geydenrayx describes how a person's emotionality and rationality are interconnected:

Tahlil

"Rationality and emotions become intertwined, not directly opposite. Emotions have cognitive function; they cannot be reduced to a disruptive

effect in the process of knowledge, even more: they are at least indispensable as a starting point for knowledge."

Ciampi and Endert come to the same conclusion about the relationship between sensitivity and rationality. So thinking is a process that is never immune to emotions. There is always a interaction between emotion and thinking. Moreover, it is not a person's reasonable thinking that a person thinks wisely for his decisions, but his feelings are responsible. Emotions have a key influence on people's thinking and behavior. Emotions also affect how people perceive and remember things. So, as constructiveism shows, thinking is a rather complicated process. According to constructivism, each individual forms his or her own individual structure. In addition, emotions can easily be affected. Accordingly, people's thinking and behavior can also be controlled by easy k.

Conclusion

Independent social forces develop through collective emotions, through which all people belonging to a particular social group can be manipulated. First of all, a sense of social affiliation leads to a rapid spread of community sentiment.

So collective emotions affect people's thoughts and actions. It releases emotional energies that can cause mass exposure.

Adabiyotlar ro'yxati

1. Anonymous, 2017, Emotions in Politics. Legitimity, Influence and Consequences, Munich, GRIN Verlag, <https://www.grin.com/document/1128156>
2. Flam, H. (1999) 'Gillian Bendelow and Simon J. Williams (eds,) Emotions in Social Life: Critical Themes and Contemporary Issues. London: Routledge, 1998' European Journal of Social Theory 2, 1: 115–119.
3. Luc Ciampi/ Elke Endert: Feelings make history: The effect of collective emotions – from Hitler to Obama, Vandenhoeck & Ruprecht, Göttingen 2011.

4. Bakhtiyorovna, I. F.. (2021). Translation of linguocultural peculiarities in hafiza kochkarova's translations. Middle European Scientific Bulletin, 12, 247-249. Retrieved from <https://cejsr.academicjournal.io/index.php/journal/article/view/546>
5. Irgasheva Feruza Bakhtiyorovna. (2021). INTEGRATION OF LANGUAGE AND CULTURE INTO THE TRANSLATION PROCESS . CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE, 2(1), 32-34. Retrieved from <http://cajipc.centralasianstudies.org/index.php/CAJLPC/article/view/56>
6. Nurullayevna, S. N. . (2021). The techniques of explicit grammar instruction. Middle European Scientific Bulletin, 12, 281-284.
7. Rabiyeva, M. . (2022). THE PROBLEM OF EQUIVALENCE OF EUPHEMISMS. Eurasian Journal of Academic Research, 2(2), 354–358.
8. To'rayeva Fazilat Sharafiddinov. (2022). Analysis Of Modal Words and Particles in German and Uzbek Languages. Eurasian Journal of Humanities and Social Sciences, 3, 151–154. Retrieved from <https://geniusjournals.org/index.php/ejhss/article/view/331>
9. Nafisa, K. . (2021). Semantics and Pragmatics of a Literary Text. Middle European Scientific Bulletin, 12, 374-378.
10. Tashpulatovich, B. M. . (2021). Using Multimedia Technologies in Teaching Foreign Languages. Middle European Scientific Bulletin, 12, 64-67. Retrieved from <https://cejsr.academicjournal.io/index.php/journal/article/view/514>
11. Yulduz, Mehmonova. "Lexicogrammatical Parts of Speech Expressing the Indefiniteness of the Subject." JournalNX, vol. 7, no. 1, 2021, pp. 323-327.