



Grammatical Ways of Expressing Emotions in English Discourse

**Muhammadiyeva Nigina
Mahmudovna**

**Bukhara State University,
A teacher of the English linguistics department
Contact number: + 998 91 4438822**

ABSTRACT

The purpose of this article is to discuss national and cultural features of the manifestation of emotions and the means of their expression in various linguistic cultures using the example of the English language and show the need to take into account grammatical means of expressing emotions. Detection and recognition of emotive implicature, i.e. implicit emotive content, which is encoded in the speaker's statement, is a necessary condition for successful intercultural communication and equivalent translation.

Keywords:

Emotions, emotive implicature, grammatical means, English language.

Introduction:

National and cultural features of the manifestation of emotions and the means of their expression in various linguistic cultures have recently attracted great interest from researchers. However, when studying emotions, the main attention, as a rule, is paid to lexico-phraseological and prosodic means of language, as well as signs of non-verbal communication. In this case, grammatical means often fall out of the field of view of researchers, although they also have an emotive potential - they can convey various emotions of the speaker and have a certain emotional impact on the interlocutor. Recently, emotions and the means of their expression have been subjected to the most comprehensive study and are in the focus of attention of many scientists. They are studied in psycholinguistic, linguocognitive, linguoculturological, pragmatic and other aspects. We can talk about the formation of a new scientific interdisciplinary direction, called

the linguistics of emotions actively developed by V.I. Shakhovskiy and his school [20, 31].

Discussion:

Among the numerous functions of language, scientists single out an emotive function - the function of transmitting a variety of emotional information. It is carried out through an emotive code, which has a system of language and speech means and rules for their use at all levels of the language, taking into account the communicative situation, which makes it possible to realize the emotive potential of the language. Of great interest, both in scientific and methodological terms, is the study of ethnocultural features of the manifestation of emotions and the means of their expression in different languages (Larina 2004, Filimonova 2001, Shakhovskiy 2008, Pavlenko 2002, 2007). Regardless of the differences, the category of emotivity is represented in all languages and at all levels of its system. However, not all of them have been studied in sufficient depth. Meanwhile, understanding the emotions of the

interlocutor, their adequate interpretation, the ability to deduce hidden meanings from the direct meaning of the statement, to distinguish between the speaker's attitude to what he reports, is an important part of communicative competence, which is necessary both for successful intercultural communication and for translation practice.

Different languages have different means and different ways of conveying emotional information, this applies to both quantitative and qualitative aspects. English, for example, is more rational than emotional; it has a smaller set of linguistic means of expressing emotions than many other languages, including Uzbek.

It can be assumed that there is no great need for them, since one of the features of the English communicative culture is emotional restraint. In English culture, the open display of emotions is not welcome, restraint and self-control are considered the main features of decent behavior (Larina 2009). Perhaps that is why emotions in English are often expressed implicitly, which is not always easy for representatives of Uzbek linguistic culture, for whom the open expression of emotions, on the contrary, is one of the most important cultural values.

To the implicit means of conveying emotional information in English-Uzbek discourse includes grammar tools, among which we can distinguish modal verbs and expressions, deviations from traditional grammatical norms, influence of word order, etc.

Analysis:

Modality, as is known, expresses different types of relation of the utterance to reality, as well as different types of subjective assessment of what is reported. As noted by A.M. Peshkovsky, the category of modality expresses the speaker's attitude to the connection that he himself establishes between the content of the given statement and reality, that is, "attitude to attitude" (10). With this approach, it is closely related to pragmatics, which studies the interaction between the speaker and the listener in various situations of communication.

As a functional-semantic category, modality is universal in nature and belongs to the main linguistic categories. Emphasizing the universality of this category, V.V. Vinogradov noted that in different forms it is found in the languages of different systems, in "the languages of the European system it covers the entire fabric of speech" (1). However, since the concept of "I", as well as the relationship between individuals, their worldview, is different in different cultures, the category of modality, being universal, has its own ethno-cultural specificity, which manifests itself both in the design of this category and in the spectrum of transmitted meanings.

The English language is distinguished by a developed system of modality, which reflects the peculiarities of the worldview of the British. It consists of a variety of linguistic units capable of conveying various, sometimes very subtle shades of meanings, which are hardly perceived by representatives of Uzbek linguistic culture.

In addition to such meanings as obligation, necessity, prohibition, decision, opportunity, etc., units of modality often express the emotional attitude of the speaker to the message. This article will not consider the entire system of modal means of the English language, we will limit ourselves to modal verbs can, could, may, might, must, ought to, will, would, shall, should, verbs with a modal meaning (the so-called 'semi modals') need, dare, as well as the related expressions had better, have (got) to, it's time to, I wish, if only, and some others. In parallel with the implementation of primary and secondary functions, these modal units act as a means of transmitting various emotional information, which, in turn, is often their differentiating feature, allowing you to see the differences between them and make the right choice when using them.

As our observations show, in addition to modality, emotionality in English discourse is often expressed by deviating from traditional norms of grammar, i.e. from the basic rules for the use of certain grammatical forms or syntactic constructions. This fact once again

speaks of the need to distinguish between the codified and the usual norms of the language.

It should be noted that “non-traditional use” or “deviation from traditional norms” is understood by us very conditionally and reflects the view from the outside, i.e. attitude to these phenomena of non-native English speakers.

In fact, it is rather about the additional meanings of certain grammatical forms, their emotive potential, which is revealed in the discourse. In our opinion, deviation from the codified norm is not so much a violation of it, but a signal to search for an implicit meaning, in this case, to search for emotional implicature, by which we mean the implicit emotive content that is encoded in the speaker's statement.

As already noted, modality is directly related to emotional component of communication, since it expresses various emotional attitudes of the speaker to reality, as well as various types of subjective assessment. Since the system of modality means in English is much wider than in Uzbek, it is often difficult for Uzbek speakers to differentiate the meanings of modal verbs that are very close in semantics. Identification of the emotional component of their meaning, in our opinion, helps to solve this problem. Let's demonstrate this with some examples. As you know, obligation in English is usually expressed by the verbs must - have (got) to. In many cases they are interchangeable.

Nevertheless, there are some differences between them: the verb must carries a personal beginning, it expresses the feelings and desires of the speaker; have (got) to, in contrast, is impersonal, devoid of emotions and expresses an obligation due to external factors, that is, an obligation that does not come from the speaker, but is due to the situation, existing rules or regulations.

Compare: I must stop smoking — Chekishni tashlashim kerak (chunki men buni xohlayman) I've got to stop smoking — Chekishni to'xtatishim kerak (buni shifokor tavsiya qilgan);

Must you wear those dirty jeans? — Bu iflos jinsi kiyish kerakmi? (Bu sizga juda yoqadimi? Xohlaysizmi? - norozilik)— Do you have to

wear a tie at work? — Ishga galstuk taqish kerakmi? (Bu belgilanganmi? - ma'lumot so'rash).

It is for this reason that the verb must is freely used in subject-oriented statements, while when targeting the interlocutor, it should be used with great care so as not to threaten the independence of his personality, the so-called privacy, which is of particular value in English communicative culture.

Using the expressive verb must (You must...), the speaker puts himself above the interlocutor, but in some speech acts (for example, in advice and invitation) such a threat does not exist. According to the researchers, following the principle of politeness, the speaker here places more emphasis on the interlocutor's desires, believing that he will benefit from performing the action, and for this reason, invitations can be direct, and, from the point of view of absolute politeness, even rude: You must come and stay with us next time. I won't take 'no' for an answer! (You should definitely come and stay with us. Refusals are not accepted!) (Leech & Larina 2014: 14). This is due to the fact that, it seems, emotionality here pushes into the background the same of obligation, which makes it possible to use the verb must in listener-oriented statements.

Conclusion:

The ability to recognize the hidden emotional shades that the speaker wants to convey in his statement, to adequately interpret his communicative intention, that is, to see his pragmatics behind the semantics of the statement, is of great importance in intercultural communication. It is a component of emotional competence, which is an integral part of intercultural communicative competence. These ways of conveying emotionality deserve the close attention of translators, who must take them into account in the process of searching for pragmatic equivalents.

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