Psycholinguistic mechanisms of expression emotion to denote disgust in phraseological pictures of the world in different languages

Vitalii Okhrimenko [a] [1] , Maryna Okhrimenko [b] , Karina Gevorgian [c] ,

Viktoriia Uriadova [d] , Iuliia Shevchenko [e]

[a,b,c,d,e] *Kyiv National Linguistic University, Kyiv, Ukraine*

Abstract

In modern linguistics, one of the areas of high study priorities for human language research is considered to be the study of the relationship between language and the emotional sphere of man. It is a piece of common knowledge, that the sphere of emotions is insusceptible to direct observation. So, the purpose of this study is to consider the phraseological verbalization of some negative emotions on the basis of existing and proposed psychological classification theories from the aspect of Persian and English languages. The relevance of this study is due to the problem of research of emotional vocabulary and phraseology is becoming extremely significant and consequential in today's linguistics. Linguistic fixation of symptomatic reactions and physical state associated with any given emotion or emotional state, turns out to be a basis on which in the conceptual picture of the world an idea of the essential characteristics of this emotion is formed.

Keywords: phraseological verbalization; emotions; phraseology; linguistics; classification of emotions

1. Introduction

Emotions are a mental phenomenon that has not yet been the subject of comprehensive study, as well as from the perspective of linguistics. Human experience in the perception of emotions is embedded in language units. Emotions are reflected and studied in various aspects of language, including phraseology. Depending on a person's subjective assessment of what is happening around, emotions are divided into positive, negative, neutral and bipolar.

The results and the outcomes of cultural, national, historical experience of the people are fixed and transferred in phraseology. Phraseology, having a "cultural memory", greatly impacts the reproduction of cultural traditions of native speakers, as well as the formation of national and cultural mentality.

Emotions are subjective human attitude to reality, which is expressed in facial or pantomimical gestures, intonation and verbalized, particularly, in language (Ilyin, 2007).

---

[1] Corresponding author.
 E-mail address: okhrimenko8498@nuos.pro

Emotional sphere of personality – a comprehensive composition, which, in addition to the actual emotions, involves many other emotional phenomena: emotional tone, emotional states, emotional characteristics of personality, accentuated detection of which enables us to talk about emotional personality types, emotionally stable relationships (feelings), and each of them has quite vivid distinctive peculiarities (Ilyin, 2007).

2. Literature Review

At different times researchers had far different philosophical positions and approaches to the question of the classification of feelings and emotions, taking into account the facts presented by physiology, medicine, and psychology. Russian psychologist B.I. Dodonov (1975) claims, that it is impossible to create a universal classification of emotions, because "a classification that is properly applicable for one set of tasks is supposed to be replaced by another for additional range of tasks".

The question of the quantity and types of emotional reactions has been disputable and studied for a long period of time. Representatives of the ancient Greek school of Stoic philosophy disputed those emotions combining two good and two evils are supposed to be divided into four main passions: desire and joy, sadness and fear. Subsequently these fore main passions were divided into thirty-two secondary passions. Attempts to build universal classifications of emotions were made by different psychologists and from different aspects (Belianin, 2003). The study of language categories is carried out at the cross-discipline basis, such as: cognitive linguistics (Popova, 2007; Bamberg, 1997), ethnolinguistics (Bondarenko, 2010; Golubovskaia, 2001; Zhayvoronok, 2007), linguoculturology (Postovalova, 1999), psycholinguists, ethnopsycholinguistics (Wierzbicka, 1999), etc.

Some of them, for example, B.I. Dodonov (1978) while composing his classification of emotions, based it on the needs that determine their appearance. Taking into consideration the separation of basic and secondary needs, he divides emotions into primary (or, so called basic emotions), namely – joy, fear and secondary ones (intellectual) – interest, excitement. Classification composed by B.I. Dodonov (1978) is related only to "value-conscious" emotions, in his terminology. In fact, the basis of this classification are needs and goals, namely motives, particular emotions serve for. It should be stated, that usage of isolation signs of a certain group of emotions and emotional states, makes the author often refer to the category of emotions desire and aspirations, which creates confusion. The classification proposed by B.I. Dodonov (1975) is presented at the Table 1.

Table 1. The classification of emotions proposed by B.I. Dodonov (1975)

Category	Description
Altruistic emotions	experiences arising from the need for help, the desire to bring happiness to people
Communicative emotions	arise on the basis of the need for communication
Gloric emotions	related to the need for self-affirmation, fame, the desire to gain recognition
Practical emotions	arise being related to the activity, their success or failure, the desire to succeed at work, the presence of difficulties
Punic emotions	associated with the need to overcome danger, based on which there is interest in the fight
Romantic emotions	associated with the desire for everything unusual, secret, unknown
Gnostic emotions	related not only to the need to obtain any new information, but to the need for "cognitive harmony" as well
Aesthetic emotions	outpoured in the enjoyment of beauty, in a sense of exciting drama
Hedonistic emotions	associated with the satisfaction of the needs of physical and mental comfort
Acquisitive emotions	arise in the context of the interest in the accumulation, collection, acquisition of things

3. Method

One of the most famous American researchers of emotions C. Izard (Izard, 1999) supports the theory of differential emotions, based on ten fundamental emotions that compose the motivational system of human behavior. Interacting with each other, they can enhance, as well as weaken each other:

1. Interest - Excitement (positive emotion that motivates learning, development of skills and abilities, creative achievements);

2. Pleasure – Joy (emotion which is characterized by a sense of confidence, self-importance);

3. Surprise (according to C. Izard, is not an emotion in the full sense of the word, because, unlike other emotions, surprise is always an impermanent condition);

4. Grief – Suffering (a person experiencing this emotion feels loneliness, self-pity);

5. Anger (a fundamental emotion, where the particular attention is paid to the control over this feeling in the process of human socialization);

6. Disgust (emotion that is often followed by anger, but with its own characteristics and is perceived in a different way);

7. Contempt – Insult (emotion, which often reveals itself alongside with anger and disgust);

8. Fear – Horror (except for isolated cases, when fear gets you paralyzed, this emotion usually makes your energy mobilize);

9. Shame - Shyness (emotion that motivates the desire to hide, disappear);

10. Guilt – Repentance (emotion that evolves from violations of moral, ethical or religious nature in situations where the subject feels his personal responsibility). However, there can be significant differences between such emotional conditions as guilt and repentance. This classification, in our opinion, is the most integral.

C. Izard believes that the following compulsive characteristics are specific for basic emotions:

1) There are clear and specific nerve substrates;

2) Revealed by means of expressive and specific configuration of muscular facial movements (facial expressions);

3) Followed by a specific experience that is perceived by person;

4) eventuate in evolutionary-biological processes;

5) Have organizational and motivational influence on a person, serve his adaptation. However, C. Izard (1999) himself admits, that some emotions, which are referred to basic, are deprived of all these peculiarities.

The same signs of emotional states were determined by the researches at different times. Emotional states are mainly compared in terms of their qualities, the main of which are: strength or intensity of emotion, duration, depth and nature of occurrence.

Among the positive emotions the following ones are clearly defined: pleasure, joy, admiration, sympathy, love, tenderness etc. Joy is, undoubtfully, of great importance in human life. Laughter is an outpouring of joy and satisfaction, which acts as an independent emotion.

Negative emotions include anxiety, anger, sadness, grief, anxiety, shame, contempt, resentment, fear, envy, anger, disgust, remorse, frustration, and so on. These are the emotions and emotional conditions, person experience during mental suffering and represent a set of uncomfortable, unpleasant and painful for him conditions, such as: dissatisfaction, sadness, frustration, grief, anger and more. In

addition to positive and negative emotions, experienced by people during their life, there are a neutral emotion as well. Neutral ones include such emotional states as calmness, indifference and so on.

The same feeling is known to be easily realized in different emotions. This is owing to such criteria as the complexity of the phenomena, the versatility and multiplicity of these relationships. For example, the feeling of love generates a wide range of the following emotions: joy, sadness, anger, and others. In the same feeling, different (positive and negative) emotions often merge, get united, transform into each other. This, in fact, provides an explanation for such a property of emotion as duality (bivalence, ambivalence). The ambivalent concept of emotion was first proposed by the Swiss psychiatrist E. Blair (2001), who became famous due to the introduction of the term "schizophrenia".

The sign of emotion can be considered as its qualitative characteristic, whereas intensity is rather regarded as a quantitative characteristic. The strength of emotion, its intensity alongside with the sign of emotion represents two components of the emotional process. These two characteristics of emotions combined in different proportions provide a variety of emotional experiences and emotions that exist in the mental experience of each person.

4. Results and Discussion

Having considered the existing psychological theories, we regard the classification proposed by C. Izard (1999) (Figure 1) as a basis and expand it with a classification provided by B.I. Dodonov (1978).

Thus, in general, we accentuate phraseology to denote the following emotions: "Neutral emotions" ("Peace", "Indifference"); "Positive emotions" ("Interest", "Joy", "Admiration", "Pleasure", "Love", "Happiness", "Desire", "Pride"); "Negative Emotions" ("Anger", "Grief / Sadness", "Shame / Shyness", "Fear", "Anxiety / Excitement", "Disgust", "Insult / Contempt", "Pity / Compassion", "Hate", "Doubt", "Anger", "Impatience", "Dissatisfaction"), and "Bipolar (bivalent) emotions" such as ("Surprise", "Laughter").
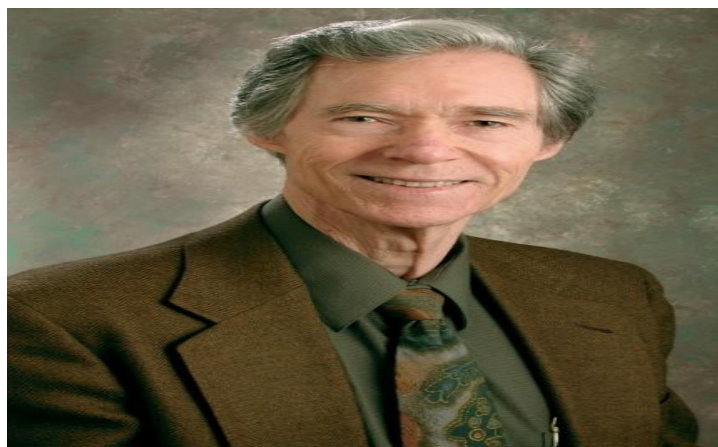
Figure 1. Carroll Izard

In the proposed article, we will consider the phraseological verbalization of one of the above-mentioned negative emotions. The most interesting of the list we see, the analysis of the emotion which denotes disgust. In our opinion, the phraseological reflection of this emotion on the material of Persian and English will contribute to better understanding of the mentality and idioethnic peculiarities of the two distant peoples.

As a mental phenomenon, emotion is a very compound and multi-layered phenomenon. A person delivers his feelings and emotions through words. The nature of the accuracy of these feelings is determined by the adequacy of the words used by man (Jacobson, 1958).

Structural-semantic modelling in emotional phraseology is an outpouring of the unity of content and form of phraseological units. The structural-semantic model is related to such concepts as the phrase-semantic field to be discussed in the next section of our study.

Psychological research shows that monotonous work excites a state of psychological saturation related to the emergence of aversion to the work (Ilyin, 2007). Most often, it is immediately associated with the emotional tone of sensations, and with the biological emotional response. Along with socialization, a person begins to feel the emotion of disgust towards various objects of the world around him, including himself.

The core of the micro field denotating "Disgust" consists of stylistically neutral phraseologies that are not limited in their areas of use, for example, Persian: تویذوقمیزند – causes something at once; English: to turn up one's nose at ...; to look down one's nose at…; to turn up one's nose at…; to skeeve someone out; to link the stink of something to…; to sniff at; to have nothing but contempt for.

In the central part of the studied micro field are phraseological units, synonymous with the nucleus, which differs from the archetype by at least one differential family, for example, Persian: سرخوردنازکسی چیزی ، – to be disappointed in someone or something, to feel immediately towards someone or something; English: to turn someone off; may one's bones rot for; to give the skeevies.

In the studied micro field, the near and far periphery can be distinguished. The near periphery of the micro field "Disgust" combines phraseology, Persian اخ و تفکردن(اخ – children's "La-di-da!", "Good grief!", "Hoity-toity!", "What a damn disgust!" or verbal expressions such as "to slipshod", "to put the wool over someone's eyes ") – to show immediate and black antipathy towards someone, to spit from disgust and English to nausea and even vomiting with a differential semantic sign of enhancing the emotional state.

The far (or a so-called distant) periphery of the studied micro field is represented by two oppositions of constituents. The first opposition is generally composed of stylistically reduced phraseological units of Persian تهوعآوردن (literally: "cause vomiting, puke or even spue") – to cause immediate disgust and English to throw one's guts up/to get one's entrails up. Such phraseological units are characterized by two-way dependence of components in both Persian and English.

The second opposition is represented by phraseological units, which belong to different micro fields of the subfield "Negative emotions", for example, such phrases as: Persian: ازجانسیرشدن – to be sick and tired of life, to be fed up with one's life, to live the trappings of one's life: or to get rid of one's life to feel immediately to life; English: the world is not cute (not loved), which means: 1) a sense of disgust; 2) feelings of indifference and belong to the peripheral zones of the micro field "Disgust" and the micro field "Indifference".

In the Persian language in the far periphery we are lucky to single our phraseological unit, a so-called symbiosis of diametrically opposed emotional states – from disgust to pleasure or desire, for example, نردیکزهرهرا و ازدوردلمیبرد (to produce admiration from afar and stick in gizzard in close up; to bring marvelling at first sight, bet cause repel afterwards; orپسزدنباپاپیشکشیدن (literally: "to drag with one's foot and draw up and pull with one's hand") – to show revolt deep in one's heart at, but secretly desire something at the same time, ازدررراندن و ازبامخواندن (literally: "to call up from the roof and turn out through the doors" to secretly wish or desire something very much, but outwardly demonstrate immediate disgust. The approximate equivalent in English might as well look like to be ripping off.

We have not succeeded in detecting such phraseological units in the English language, which may be explained by the mental peculiarities and the difference in the perception and verbal expression of this emotion by the Iranian and English peoples, which will be discussed below.

In the phraseological systems of both Persian and English, disgust makes you want either to spit or sneeze at something, someone. Consider once again the phraseological unit of Persian اخ و تفکردن(اخ – children's "La-di-da!", "Good grief!", "Hoity-toity!", "What a damn disgust!" or verbal expressions such as "to slipshod", "to put the wool over somebody's eyes") – to show at once, antipathy towards someone, something, to spit in disgust; English:

I wanted to spit, spit out of sight.

In the phraseological units of Persian and English, the emotion of disgust is localized in the heart and / or soul of a person, for example, Persian: دلکسیرابهمزدن (literally: "to mix someone's heart") – to cause feelings of disrelish or revolt, nausea, literally: "his heart did not come") – he did not want, he was unpleasant, repulsive and feeling too much disgust; English: as much as from the soul returns, the soul (heart) turns over, turned over; or my soul (heart) turns me off somebody; or my soul literally repels you off.

In both languages we come across phraseological units in which a person for some reason can feel repel, disgust or even aversion to life, for example, Persian: ازجانسیرشدن (literally: to be over satisfied with the soul) – to get tired of life, to be sick and tired of your live; to be fed up with one's life – to feel repel and distaste to life, literally: "his father appeared before his eyes") – he became uncomfortable, he feels disgust and antipathy for the whole world; English: the world is not cute (not loved)/the world is not a place to pamper you.

In the linguistic pictures of the Persian and English worlds, the emotion of disgust is associated with unpleasant physiological sensations of a person something that make you turn your face off: a feeling of satiety, for example, Persian: سیرشدن (literally: "eat") – to be satiated, to be fed up at once; English: to put one's teeth on edge; nausea, for example, Persian: دلشبههمیخورد (literally: "his heart is in disarray (or in a messy state)") – he feels disgust to such an ultimate extent, he is nauseous; English: to nausea; vomiting, for example, Persian: تهوعآوردن (literally: "to cause vomiting") – to cause aversion, disgust or distaste.

In the phraseology of both languages we find phraseologisms, the semantics of which describe a situation when something is treated with affection and love from afar, but close encounter causes disgust and antipathy, for example, Persian: ازدوردلمیبردوازنزدیکزهره – From afar it is admirable, and up close – at once; Even though we failed to find an appropriate equivalent in English, but literally it could be translated as follows: Glorious tambourines behind the mountains, and come closer – dog skin.

In the Persian language we come across phraseological units, in the semantics of which a person secretly wants something, and outwardly demonstrates it, for example, باپاسمیزندبادستپیشمیکشد – Pushes away with his foot and pulls with his hand, they talk about someone who looks not interested but in fact secretly seeks to get something, ازدرراندن و ازبامخواندن (literally: "call from the roof and drive out the door") – secretly desire something or be willing to get something in the depth of your heart but at the same time show off your disgust or distaste purposefully.

About something that may cause disgust or distaste the English will say that dogs howl or use the following idiomatic expression: as ugly as home-made soap, whereas and the Iranians compare them to wolf fat or snake venom (مثلپیهگرگ – like wolf fat, they talk about something that causes disgust), زهرمار (literally: "snake venom"; expression to express disgust and curse,) – abomination, filth.

To nationally-marked phraseological units we can refer as well the following one: خرشازپلگذشت (literally: "his donkey crossed the bridge") – He arranged his affairs; they say disgustingly about an ungrateful and insincere person who changed his attitude to people as soon as achieved his aim. We didn't succeed in finding an equivalent in English phraseology. Similarly, the phraseology of the English language with a cultural and national component remained without a Persian counterpart: Ugly face is bound to rise a distaste.

Having analysed the psycholinguistic peculiarities of verbalization of emotion of disgust by phraseological units of modern Persian and English, we can draw the following conclusions:

5. Conclusions

The study of emotional phraseology of Persian and English allows us to dispute about the diversity of sources of phraseological units to denote human emotions. The variety of types of internal form can be narrowed down to three main categories:

1) Physiological changes in the internal and external organs of man in a certain psycho-emotional state; 2) human behavior in a certain psycho-emotional state;

3) Inner experiences of emotion.

National-cultural specificity of the internal context of phraseology is possible given that nationally marked components are available (proper names, tokens of realities, etc.), as well as due to the understanding of linguistic and cultural information, which is embedded in motivating phraseology, mainly implication, figurality, semantics. Emotional phraseological units, based on physiological sensations or perceptions, gestures, facial expressions, generally coincide in the compared languages due to the universal nature of sensations and outpourings of emotions. Phraseological units, semantics of which reflect human behavior, are predominantly individual in each language, as they are imposed upon the background knowledge of native speakers, cultural peculiarities, mentality, psychology, traditions etc. The commonality of emotional phraseology in the two compared languages indicates a certain similarity of associative and figurative thinking of speakers of different languages – mainly, Persian and English. The presence in the phraseological collections of Persian and English languages of phraseological units to denote emotions, which arise as nationally-marked units, is explained by the individuality of historical experience, the identity of culture, the mental composition of such different and distant peoples as Persian and English. However, the national originality and authenticity of the analyzed phraseological units does not indicate a different perception of reality by different ethnic groups, but only a variety of opportunities for its figurative interpretation and reproduction by means of language.

References

Bamberg, M. (1997). Language, concepts and emotions. The role of language in the construction of emotions. *Language Scinces, 19,* 309-340.

Belianin V.P. (2003). *Psycholinguistics*. Moscow: Flint.

Bondarenko, O. (2010). Ethnocultural anthrophony in Ukrainian and English translations. *Philological Sciences*, *89*(3), 28-31.

Dodonov, B.I. (1975). Classification of emotions in the study of the emotional orientation of the personality. *Psychological issues, 6,* 2-33.

Dodonov, B.I. (1978). *Emotion as a value*. Moscow: Politizdat.

Golubovskaia, I.A. (2001). Ethno-psychological component of word semantics and approaches to its study. *MovaiCultura*, *3*(3), 32-37.

Ilyin, E.P. (2007). *Emotions and feelings*. St. Petersburg: Piter.

Izard, C.E. (1999). *Psychology of emotions*. St. Petersburg: Piter.

Jacobson P.M. (1958). *Psychology of feelings*. Moscow: Publishing House of the Academy of Sciences of the RSFSR.

Popova Z.D. (2007). *Cognitive linguistics*. Moscow: Vostok.

Postovalova, V.I. (1999). Cultural linguistics in the light of the anthropological paradigm, *Phraseology in the context of culture* (pp. 25-33). Moscow: Languages of Russian Culture.

Wierzbicka, A. (1999). *Emotions across languages and cultures: Diversity and universality*. Cambridge: Cambridge University Press.

Zhayvoronok, V.V. (2007). *Ukrainian ethnolinguistics: Sketch*. Kiev: Dovira.

Khan, T. A. (2021). Phonemic Variations in Similar Words of Urdu and Turkish Languages. *Journal of Language and Linguistic Studies, 17.*

Almegren, R. (2021). Politics and foreign language learning: A study of Saudis' motivations to learn English following the announcement of Saudi Vision 2030. *Journal of Language and Linguistic Studies, 18*(1).

AUTHOR BIODATA

Vitalii Okhrimenkois a PhD in Philology, Associate Professor, Department of Korean Philology of the Kyiv National Linguistic University, Kyiv, Ukraine.

Maryna Okhrimenkois a PhD in Philology, Associate Professor, Department of Eastern Philology of the Kyiv National Linguistic University, Kyiv, Ukraine.

Karina Gevorgianis a Doctor ofArts, Associate Professor, Department of Chinese Philology of the Kyiv National Linguistic University, Kyiv, Ukraine.

Viktoriia Uriadovais a PhD in Philology, Associate Professor, Department of Eastern Philology of the Kyiv National Linguistic University, Kyiv, Ukraine.

Iuliia Shevchenkois a Lecturer, Faculty of Oriental Studies, Department of Eastern Philology of the Kyiv National Linguistic University, Kyiv, Ukraine.