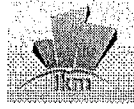


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СОЦИОЛОГИЈАТА НА ОБРАЗОВАНИЕТО НАБЉУДУВАНА ОД ПЕРСПЕКТИВА НА РАЗВОЈНИТЕ ПЕРИОДИ ВО РЕПУБЛИКА МАКЕДОНИЈА.....	647
Проф.д-р Маријан Стевановски	647
Проф.д-р Соња Ризоска Јованоска	647
КОНФОРМИСТИЧКИ НАГЛАСИ И НАРЦИСТИЧКИ ЛИЧНОСТНИ ОСОБЕНОСТИ	651
Станислава Стојанова PhD, Ѓовка Ванчева PhD.....	651
CHANGES IN THE PUBLIC SECTOR -PUBLIC ADMINISTRATION.....	659
Phd. Naumovski Ljupcho	659
THE I-PERSPECTIVE AND THE INDIVIDUAL'S INNER WORLD REFLECTED IN EMOTIONAL VOCABULARY	664
Prof. Biljana Ivanovska PhD, Prof. Nina Daskalovska PhD	664
TYPES OF VERBAL IRONY	668
Silvana Neshkovska, MA.....	668
КАКО ДА СЕ БИДЕ УСПЕШЕН	673
Д-р Сашо Манасов, Драгана Манасова	673
ECOLOGY	678
PROCENA EKOLOŠKOG RIZIKA U FUNKCIJI ZAŠTITE ŽIVOTNE SREDINE SMERNICAMA USEPA	678
Ljiljana Djordjević PhD, Gordana Mrdak PhD	678
ADVOCACY FOR PARKS IN HANOI NEEDS A 'SOFT' CONVERSION	687
Dr. To Luong Le	687
METHODOLOGY FOR DETERMINING PRODUCTION PRICE OF DRINKING WATER IN SPECIFIC EXAMPLES	693
<i>Dr Slobodan Stefanovic</i>	693
<i>Dr Dragoslav Ilic</i>	693
<i>Dr Radoje Cvejic,</i>	693
<i>Sci Damjan Stanojevic,</i>	693
USE, ADVANTAGES AND DISADVANTAGES OF WOODY BIOMASS FOR OBTAINING THERMAL ENERGY	701
MSc Damjan Stanojevic, lecturer ¹	701
Prof. dr Gradimir Danon ²	701
Dr Slobodan Stefanović, professor ³	701
MSc Nanad Janjić, lecturer ⁴	701
ENVIRONMENTAL PROTECTION AND TRAFFIC ACTIVITY IN SERBIA.....	712
Ljiljana Stošić PhD, Petronije Jevtić PhD.....	712

THE I-PERSPECTIVE AND THE INDIVIDUAL'S INNER WORLD REFLECTED IN EMOTIONAL VOCABULARY

Prof. Biljana Ivanovska PhD, Prof. Nina Daskalovska PhD
Faculty of Philology – Stip, Republic of Macedonia,

biljana.ivanovska@ugd.edu.mk; nina.daskalovska@ugd.edu.mk

Abstract: Linguists' interest in emotional issues can be explained by the ever-growing cultural relations between people in the world. The study of the emotional evaluation of the lexis in a language system is closely related to the problem of the national consciousness, different national factors, national traditions, national culture, and thus with the national world perspective. The presence of emotional vocabulary in the language system is, to a large extent, determined by the development of emotionality (as its mental category), which in turn is determined by the specifics of the national consciousness. The knowledge about the emotional power (options) of words enables us to find a proper way to successful communication. In this paper we make an attempt to describe the linguistic units that are connected to the inner state or inner world of a person belonging to different word classes. These are the units that describe a wide range of emotional anthropocentric terms and the units which not only denote the individual by itself, but also its deeds, actions and its status, i.e. those areas which are related to the existence of a human being. We try to analyze the linguistic units (nouns, verbs, adjectives) and to describe emotional states of individuals such as anxiety, fear, lively/energetic, unhappy/grumpy, serious, violent, sensitive and many others.

Key words: emotion, inner world, I-perspective

1. INTRODUCTION

Based on the discussion in Leibniz's work regarding "multiple worlds", "infinitely many possible worlds", which was continued in logical semantics, in this paper we try to highlight a special interpretation problem: the terms and meanings are functions of the possible worlds of the specified objects - what is called "a world" can be considered as a set of different interpretations and processes. The already mentioned discussion in Leibniz's work on the "multiple worlds" or "infinitely many possible worlds" (Leibniz 1968: 101), has been promoted in logical semantics (by Frege and Carnap), in particular as "possible worlds of semantics" (Hintikka), and continued in the newer concepts and theories (Strawson, Kripke, Putnam and others) (as cited in Boboc, 2005: 1). When we talk about our world, we talk about the existing situations, i.e. facts, but when we talk about the possible worlds, we talk about the possible situations, i.e. situations that either exist or could exist if the world looked different from the way it is now (Kutschera, 1976: 24). What we call "a world" can be considered as an entity of different interpretation processes. This means that a change in interpretation is "not merely an interpretation of a basic constant, but in fact a different world" (Able, 1987: 116). According to Nietzsche's slogan "it is only as an aesthetic phenomenon that the existence and the world are eternally justified" (Nietzsche 1980:47), we could say that there are as many real worlds as there are significant coherent interpretations. A systematic theory derived from the semantics of the possible worlds was first developed in the 1950s by Saul Kripke and other philosophers. Similar to the abovementioned process, the concept of possible worlds has been used to establish a semantic notion for statements of possibility and necessity: A statement in the modal logic is considered possible if it is true in at least one possible world. A statement is considered necessary if it is true in all possible worlds, and a statement is true or false, if it is at least true in our world, the actual world. Furthermore, we would like to mention the following thought by Wilhelm von Humboldt: "interpreting the language in its real essence is something constant and, at every moment, it's also uncertain" (Humboldt, 1876: 55). This is also the case with the emotional lexicon of the language. From the diachronic point of view, the emotional - evaluative words have a relative stability in their lexical - semantic vocabulary. The following fact is also a paradox: on the one hand, the man as a rational being (*homo ratio*) who has taken a giant revolutionary step in which his environment, his way of

subject of thoughts and they can be understood only if they are analyzed properly (ibid., p. 285). According to L.S. Vygotsky the thought is not the last process. The thought itself is not born from another thought, but from that motivating sphere of consciousness, which includes our inclinations, needs, interests and drives our passions and emotions.

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