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PHILOSOPHICAL, PSYCHOLOGICAL, AND LINGUISTIC INTERPRETATIONS OF THE CATEGORY OF AMBIVALENCE

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Abstract: This article provides a comprehensive analysis of the philosophical, psychological, and linguistic interpretations of the category of ambivalence. The study examines the essence of ambivalence as a phenomenon reflecting the contradictory nature of human cognition and psychological states. Particular attention is devoted to the factors contributing to the emergence of ambivalence as an emotional and volitional state, its psychological characteristics, and its semantic-pragmatic realization within the language system. Furthermore, the article investigates the relationship of ambivalence with modality, evaluation, connotative meaning, and communicative processes, thereby revealing its theoretical significance in contemporary linguistic studies. The findings contribute to a deeper understanding of ambivalence as an interdisciplinary category and highlight its methodological potential for linguistic research.

Keywords: ambivalence, philosophical interpretation, psychological approach, linguistic category, modality, connotation, semantics, pragmatics, emotional state, communicative process, dualism, evaluative category.

INTRODUCTION

The complex nature of human cognition and psychological experience has long been a central focus of philosophy, psychology, and linguistics. In particular, the simultaneous manifestation of contradictory attitudes toward a single object or phenomenon represents one of the most significant indicators of the multidimensional and conflict-ridden character of human consciousness. From this perspective, the category of ambivalence possesses considerable scientific importance in explaining emotional, volitional, and communicative aspects of human activity. This category is investigated not only as a psychological state but also as a complex phenomenon that shapes the semantic and pragmatic nature of cognitive and communicative processes.

In contemporary scholarship, ambivalence is increasingly interpreted as an interdisciplinary category whose essence is explained through various theoretical approaches. In philosophy, ambivalence is associated with the unity of opposites and the principles of dualistic thinking. In psychology, it is regarded as an expression of internal conflict, emotional uncertainty, and contradictions arising during the decision-making process. In linguistics, however, ambivalence is understood as a linguistic phenomenon realized through semantic, pragmatic, and stylistic means. In particular, the formation of ambivalent meaning through modality, evaluation, connotation, and discourse-related layers of meaning demonstrates the complexity of communicative processes.

Within the framework of the anthropocentric paradigm, contemporary research increasingly emphasizes the comprehensive investigation of the human factor, including psychological processes and communicative behavior. Consequently, analyzing the philosophical, psychological, and linguistic dimensions of ambivalence in an integrated manner is of substantial theoretical and methodological significance. This article explores the essence of ambivalence, its interdisciplinary

nature, and its semantic-pragmatic realization within the language system. The findings contribute to a deeper understanding of the role of ambivalence in human cognition and communication while providing new perspectives for contemporary linguistic research.

LITERATURE REVIEW

The category of ambivalence has been extensively studied in international scholarship primarily as a psychological and philosophical phenomenon. The concept was introduced into scientific discourse by Eugen Bleuler, who explained ambivalence as the simultaneous coexistence of contradictory emotional states within the human mind [1].

Subsequently, Sigmund Freud examined ambivalence within the framework of psychoanalytic theory, associating it with unconscious mental processes, instincts, and emotional conflicts. His studies significantly contributed to the understanding of ambivalence as a fundamental characteristic of human psychological life [4].

In Western philosophy, the dialectical ideas of Georg Wilhelm Friedrich Hegel provided an important methodological foundation for the interpretation of ambivalence. Hegel explained the development of thought through the unity and struggle of opposites, thereby revealing the ontological nature of ambivalence as a phenomenon rooted in contradiction and synthesis [2]. In contemporary international linguistic research, ambivalence is increasingly analyzed in relation to pragmatic meaning, discourse, and evaluative categories.

In the studies of scholars from the CIS academic tradition, ambivalence has been investigated within the framework of language–thought relations, connotative meaning, and pragmatic semantics. In particular, Veronika Nikolaevna Telia examined the connotative properties of linguistic units and explained the mechanisms through which implicit emotional and evaluative meanings are formed in speech [3]. Likewise, Nina Davidovna Arutyunova developed anthropocentric approaches to linguistic research and explored the pragmatic nature of subjective evaluation and communicative intention [5].

Although the category of ambivalence has not yet been sufficiently investigated as an independent object of study in Uzbek linguistics, certain aspects of the phenomenon have been addressed in research devoted to modality, evaluation, and pragmatic meaning. In particular, Abduaziz Nurmonov, while analyzing the relationship between language and cognition, emphasized the subjective and evaluative properties of linguistic units and their role in expressing complex communicative meanings [6].

ANALYSIS AND RESULTS

The category of ambivalence is interpreted in philosophy, psychology, and linguistics as an important phenomenon reflecting the complex and contradictory nature of human cognition and psychological experience. The term derives from the Latin words *ambo* (“both”) and *valentia* (“strength” or “influence”) and refers to the simultaneous existence of opposing emotional, volitional, and evaluative attitudes toward a particular object, phenomenon, or situation. In a state of ambivalence, positive and negative emotions coexist within an individual’s inner experience, revealing the complex psychological and linguistic nature of cognition, emotion, and communicative activity.

From a philosophical perspective, ambivalence is understood as the unity of dualistic oppositions within being and thought. Psychological approaches interpret it as a mental mechanism that reflects internal conflicts, emotional uncertainty, and contradictions arising in the process of decision-making. From a linguistic point of view, ambivalence is regarded as a semantic-stylistic category manifested through evaluative meanings, modality, connotation, and pragmatic layers of

meaning. Therefore, ambivalence possesses significant theoretical and practical value as an interdisciplinary category for investigating human cognition, language, and communication.

The category of ambivalence is considered one of the key scientific concepts that reflects the complexity of human cognition and psychological life. The term was first introduced into psychology by the Swiss psychiatrist Eugen Bleuler, who defined ambivalence as the simultaneous coexistence of contradictory emotions within human consciousness [1]. Subsequently, the concept became the subject of extensive investigation in philosophy, psychology, and linguistics and came to be interpreted as a universal category describing emotional and communicative aspects of human behavior. In this respect, ambivalence has acquired considerable scientific significance as both a psychological and linguistic phenomenon expressing complex evaluative attitudes toward reality.

Within philosophical approaches, ambivalence is commonly explained through the principle of the unity of dialectical oppositions. According to the dialectical philosophy of Georg Wilhelm Friedrich Hegel, the development of any phenomenon occurs through internal contradictions and their resolution [2]. This perspective provides an important methodological basis for understanding the phenomenon of ambivalence. Human cognition is often shaped through opposing processes such as affirmation and negation, attraction and distancing, or positive and negative evaluation. Consequently, ambivalence emerges as a philosophical category that reflects the dynamic and multidimensional nature of human consciousness.

In psychological research, ambivalence is regarded as one of the most significant manifestations of internal psychological conflict. Emotional uncertainty and contradictory feelings influence decision-making processes, social relationships, and communicative behavior. In certain situations, ambivalence may contribute to psychological tension and instability; however, in other contexts, it demonstrates the flexibility of human cognition and the capacity to comprehend complex realities more deeply. Therefore, ambivalence should not be viewed solely as a negative psychological condition but rather as a natural mental mechanism reflecting the multilayered structure of human consciousness.

In linguistic studies, ambivalence is analyzed in relation to the semantic and pragmatic potential of language. Veronika Nikolaevna Telia emphasized the role of connotative meaning and evaluative categories in expressing implicit emotional attitudes in speech [3]. Similarly, pragmalinguistic approaches highlight that ambivalent meanings are often realized through modality, irony, sarcasm, and context-dependent interpretations. Literary texts, in particular, frequently demonstrate situations in which an author simultaneously conveys positive and negative attitudes toward the same object or event, creating ambivalent semantic structures. Such observations confirm that ambivalence represents an important linguistic phenomenon revealing the close relationship between language and cognition.

The pragmatic nature of ambivalence becomes especially evident in communicative interaction. During communication, hidden attitudes, internal conflicts, and contradictory evaluations may be expressed indirectly through linguistic means. For this reason, ambivalence occupies a significant place within discourse analysis, pragmalinguistics, and psycholinguistics. In particular, it serves as an important methodological tool for analyzing the complex relationship between a speaker's emotional state and communicative intention.

The growing prominence of the anthropocentric paradigm in contemporary linguistics has further increased scholarly interest in the category of ambivalence. Human cognition, psychological processes, and communicative behavior function as an integrated system, and it is difficult to provide a comprehensive explanation of these phenomena without considering ambivalence. From this perspective, the integrated study of ambivalence from philosophical, psychological, and

linguistic viewpoints possesses substantial theoretical and practical significance, offering deeper insights into human communicative and cognitive activity.

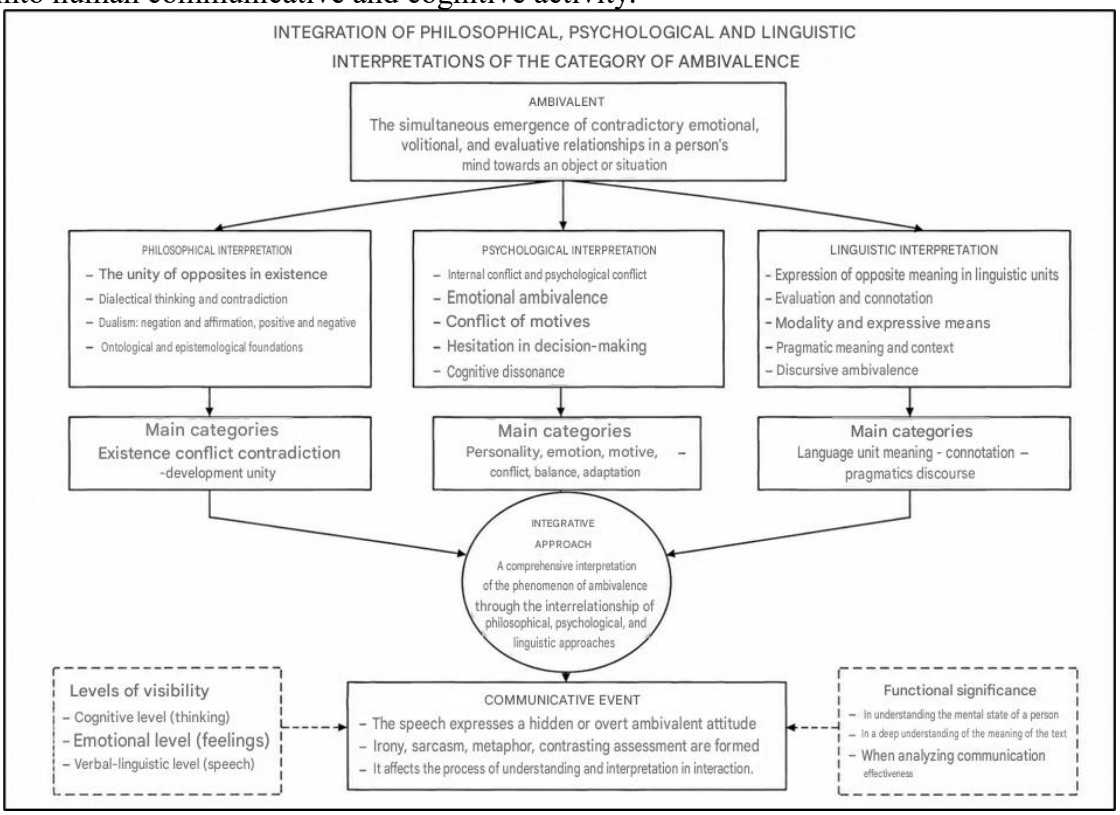


Figure 1. Integration of the Philosophical, Psychological, and Linguistic Interpretations of the Category of Ambivalence

The table and infographic systematically present the theoretical interpretations of the category of ambivalence across different academic disciplines. They illustrate the mechanisms through which ambivalence is manifested as the unity of dialectical oppositions in philosophy, as an internal emotional conflict in psychology, and as a semantic-pragmatic phenomenon in linguistics. The model highlights the integrative relationship between human cognition, psychological processes, and communicative activity, thereby demonstrating the interdisciplinary nature of ambivalence as a conceptual category. Furthermore, it provides a comprehensive framework for understanding how contradictory attitudes, emotions, and meanings coexist and interact within human thought and communication.The table systematically presents the philosophical, psychological, and linguistic dimensions of the category of ambivalence through an integrative approach. It comparatively illustrates the interpretation of ambivalence as the unity of opposites in philosophy, as an internal emotional conflict in psychology, and as a semantic-pragmatic phenomenon in linguistics. The table further demonstrates the close interrelationship between ambivalence, human cognition, psychological processes, and communicative activity, thereby highlighting the interdisciplinary nature and scientific significance of this category. As a result, ambivalence emerges as a conceptual framework that facilitates a deeper understanding of the interaction between thought, emotion, and language in contemporary research.

CONCLUSION

The category of ambivalence represents an important interdisciplinary phenomenon that reflects the complex and multilayered nature of human cognition, psychological experience, and

communicative activity. Through an integrative analysis of its philosophical, psychological, and linguistic interpretations, the present study has clarified the theoretical essence of this category. The findings demonstrate that ambivalence is a complex process associated with the simultaneous emergence of contradictory emotional, volitional, and evaluative attitudes within human consciousness. As such, it plays a significant role in the perception, interpretation, and evaluation of reality, as well as in communicative behavior.

The analysis further revealed that philosophical approaches interpret ambivalence through the concepts of dialectical thinking and the unity of opposites. In psychological research, ambivalence is understood as a mental mechanism reflecting internal conflict, emotional uncertainty, and contradictions arising during decision-making processes. From a linguistic perspective, ambivalence is realized through semantic, pragmatic, and stylistic means, particularly through modality, connotation, irony, and evaluative expressions. These findings confirm that ambivalence is an important linguistic phenomenon that reveals the close relationship between language and cognition.

Moreover, a comparative examination of the views of international, CIS, and Uzbek scholars demonstrated that the category of ambivalence has been investigated from diverse theoretical perspectives across different academic traditions. Although ambivalence has not yet been fully established as an independent object of study in Uzbek linguistics, certain aspects of the phenomenon have been addressed in research devoted to modality, evaluation, and pragmatic meaning. Therefore, the comprehensive investigation of ambivalence within the frameworks of anthropocentric linguistics, pragmalinguistics, and discourse analysis remains a promising and productive direction for future research.

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