






ISSN: 2617-6548

URL: [www.ijirss.com](http://www.ijirss.com)



## The tendency of rationalization of experiences in modern culture

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### Abstract

The article examines instances of rationalization of experiences in modern emotional culture as examples of a new global tendency that requires a person to intensively comprehend his own choices. We show how public discourse appropriates psychological terminology not only for better describe the inner emotional life, but similarly, from the point of view of modern culture, to satisfy the needs to be a good person: this requires both the use of certain words in a certain modality ("articulate" one's own emotions; reflect on mistakes; deal with one's own reactions), and the implementation of rituals of mindfulness. It demonstrates how new technologies, including social media and dating apps, have created new norms of behavior and romantic relationships, as well as how rejecting them can serve as a real radical response to an endless variety of candidates and proposals, from which, in fact, it is impossible to choose once and correctly.

**Keywords:** Dating apps, Economy of choice, Emotional capitalism, Emotional control, Emotional labor, Mindfulness, Rationalization, Reflection.

**DOI:** 10.53894/ijirss.v9i5.11607

**Funding:** This study received no specific financial support.

**History:** Received: 20 February 2026 / Revised: 17 April 2026 / Accepted: 20 April 2026 / Published: 30 April 2026

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**Competing Interests:** The authors declare that they have no competing interests.

**Authors' Contributions:** All authors contributed equally to the conception and design of the study. All authors have read and agreed to the published version of the manuscript.

**Transparency:** The authors confirm that the manuscript is an honest, accurate, and transparent account of the study; that no vital features of the study have been omitted; and that any discrepancies from the study as planned have been explained. This study followed all ethical practices during writing.

**Publisher:** Innovative Research Publishing

### 1. Introduction

The purpose of the micro-research is to analyze the rationalization of experiences expressed in modern emotional culture. With the help of discursive analysis, we try to highlight the features of the social context behind the concepts associated with emotional life, romantic relationships, and the inner world of a person. The close connection between the seemingly "natural" emotional life of a person and the social (cultural, political) context, which, according to Geertz [1] forms "public images of feeling" [1] determines the methodological framework of the work and forces us to turn to the sociology of emotions.

## **2. The Problem of Increased Emotionalization of Modern Culture**

Modern culture in many ways places emotions and the emotional dimension of human life higher than previous eras. Starting with the affective turn in the humanities, which pays special attention to the category of the emotional, the importance of corporate culture, which instills the need to control one's emotions, changes in attitudes towards purchased goods, and the emergence of intrinsic motivation, which led to the emergence of the "experiential society" [2] the very concept of "emotional labor" introduced by the researcher Arlie Hochschild [3, 4] and ending with the recodification of emotions, which can (and cannot) be experienced in different social circumstances, people are often confronted not only with moral evaluations of their own experiences, but also with the need for their constant definition and clarification. Being verbalized and explained, they find their place in the inner world of a person. Thus, the psychologization of experienced experiences is another trend of modernity: it is believed that in this way it is possible to liberate the personal life of individuals from the sufferings that accompany the previous models of interpersonal relations and professional choices. As a sociologist Eva Illouz writes, this is a space filled with "scenarios of emotional well-being, recipes for achieving happiness, tools for diagnosing healthy love, in fact, rationalizing and objectifying the sphere of privacy" [5, 6].

The problem of emotionalization reaches a high degree of acuteness in political culture. Political activity, as the "art of the possible" and sometimes the impossible, has internal rules and principles that do not always become known to the general public. The term "post-truth" refers to those phenomena of language that have received their formalized and expressed linguistic form over the past decades – although at the same time they have acquired their legitimation to designate a phenomenon (or a group of similar phenomena), which has always existed in politics. The reverse side or underside of post-truth is the deprivation of the right to reference, monopolized by one person or a group of persons pursuing their own line in politics, or implementing their plan in the same place in such a way that all others are offered only an information version of the events taking place, the actions being carried out, and the changes felt by all the other actors, previously agreed between these acting actors.

For the first time, this term appeared in the international political lexicon in the 20th century, but it was subjected to a thorough and comprehensive analysis only relatively recently.

In 2018, the book by the American sociologist S. Fuller "Post-Truth: Knowledge as a Struggle for Power" [7] was published, in which its author meaningfully defines this phenomenon as follows: "... only a certain group of people knows what is true and what is false, and controls this knowledge, and all the rest simply believe in what they are told – based on a sharp opposition between reality and fiction" [7]. Even from this small formulation several far-reaching consequences follow, which are operationally realized in the mass consciousness in one way or another, but which raise a number of questions no less complex than this definition itself.

From the point of view of the methodology used in political activity, the use of post-truth is nothing more than a consistently implemented complex technology for the formation, correction and manipulation of public opinion in the interests of certain political personalities or groups associated with them. Technologically, the implementation and effective application of post-truth have become especially possible, in comparison with previous historical epochs, in a social space built on the absolutization of consumption, since in the living space of such a society there is an overconsumption of not only material objects, but information either.

A person comes to a world where, by the mere fact of this arrival, he immediately becomes the target of numerous mechanisms of mass information, which long ago turned from a means of transmitting information into a means of manipulating of consciousness, both individual and massive. In this world, everyone who enters it since childhood is accustomed to the idea that he has every right to react emotionally in one way or another to external information supplied by "official sources", and even to express these emotions in public (this is strongly encouraged) – but to subject the same information to analysis, to verify it with logic, to express doubt about its truth – all this is not encouraged at all. The picture of the world formed in this way for individual consciousness through the tools of post-truth, and even more so through the implementation of an appropriate information policy, reeks of wild and undisguised Manichaeism, juggling with evaluative poles, within which for individual consciousness does not lend itself to any rational comprehension at all, as well as logic, which is usually absent there. The purpose of all this manipulation is most often to shift the attention of society from the real miscalculations of its own political leadership to the information about the "intrigues of external enemies" instilled in it from all the sides.

The effectiveness of manipulation through post-truth is based on a direct appeal to the personal beliefs of the individual, who is positioned, however, as a "worthy member of a single and monolithic social structure" – or to his emotions, which remain the main channel for the formation of these personal beliefs, personal opinion, indistinguishable from the opinion of others, and public opinion, formed by a simple summation of personal opinions similar to one another. In such a situation, truth and real facts are simply doomed to be pushed into the background by the emotional effects of information. Control is necessary because without it "no one can be relied upon" [8]. The final effect of such prolonged "information" at the level of individual perception is the generation of strong emotions of the negative spectrum – anxiety and fear for one's own life and the lives of loved ones, children, for the inviolability of housing and property, for the inability to make forecasts about one's own well-being at least for the near future. Having thoroughly caught up with all these fears, the political leadership broadcasting the post-truth thereby forms its image of a benefactor and protector from terrible external threats: "Measures are being taken to make people forget about fear and calm them down. Organizations create a sense of belonging. The apparatus promises guarantees" [9].

In fact, the very existence of the phenomenon of post-truth turns out to be secondary to the total crisis of trust, the illusion of the existence of which is created by means of post-truth is designed to cover its real but hidden scarcity: "In fact, the essence of the crisis is a lack of trust [9]. Manipulation with relations of trust by creating the appearance of something

that does not exist, in the end, leads to a general deformation of the entire spectrum of relations of intersubjectivity within the social structure, since the remnants of relations of trust begin to be massively displaced by relations of calculation and benefit, after which any idea of the value of this very person, his life, his being begins to degrade rapidly in the consciousness of a person. And a person turns from an end into a means to achieve something material or intangible but not directly related to it. Society is rapidly falling into the abyss of dehumanization, and this becomes, in fact, the only logical real result of the escalation of post-truth politics [10].

The leading role in the development and acceleration of these negative processes is played and continues to be played by the mass media: "Today, all the mass media are oriented towards the production of this kind of reality, this kind of superreality... They produce so much of it that we find ourselves surrounded by obscenity and pornography. The camera's collision with an object, in fact, shooting, makes something real for us that in fact has never been reality..." [11]. However, in order to assess the true goal-setting of this "hit-and-run", it is necessary to go beyond the perception of the person for whom this "hit-and-run" was made: the point here is not whether it will all be evaluated as reality, but what emotions will arise as a result of receiving this information within this perception. Lacking the skills of criticism, logic, and analysis, the masses are little interested in the meaning of what is demonstrated, because, as in remote antiquity, they demand not sense, but spectacles. That is why any message in the mode of post-truth should be vivid, memorable, popular, should be easily relayed and replicated, and all of the above is created and implemented here mainly on the basis of emotions, which should be guaranteed to generate the same message [12]. This continuous flow of information in the style of "post-truth" is called nothing other than "virtual reality" by modern researchers [11] while J. Baudrillard called the same thing as "simulation space" [13]. In 2016, the term "post-truth" was awarded with the honorary title "Word of the Year" by the editors of the Oxford English Dictionary [14].

The implementation of post-truth technology in the field of mass information is based on the complementary impact of three components of public discourse: affiliated but outwardly "independent" media that provide 24/7 broadcasting, whose information messages are further spread through social networks, and control over all of the above. Neither the reality of something that happened, nor the reliability of the information reported about it matters, since the discourse of post-truth is based on the emotional impact on the mass consciousness with the subsequent further dissemination of the reported information in the mode of spontaneous communication. The structure of the affecting emotional influence involves both the generation of primary emotions of the negative spectrum (fear, anxiety, worry, indignation) and compensatory positive emotions formed by "calming" information (promises of state guarantees, care for those most in need, expectations of improvement in the future, expert opinions and comparisons of both "them" and "us", etc. – [15].

Since the reference of content as a control procedure is hushed up and excluded from the discourse of post-truth completely, it will not matter if suddenly information about the real situation somehow leaks into public discourse. What matters here is something else: the time of the first message, the effect it produces, and the time after which the information contained in the first message can be disavowed (the latter turns out to be unimportant). A classic instance here is the letter of FBI Director James Comey dated October 28, 2016 that the FBI was resuming the investigation of the case of Hillary Clinton's open (via personal mail) diplomatic correspondence when she was the Secretary of State, even though in July of the same year this case had to be closed under the pressure of a number of influential representatives of the Democratic Party – James Comey revived it by a personal decision due to a number of "newly discovered circumstances" [16]. The publication of the letter could not have come at the right time, because just 10 days later the presidential election took place, which Hillary Clinton unexpectedly lost [17]. Then analyzing the causes of what happened, Hillary Clinton noted that the very announcement of the resumption of the investigation "scared off" many voters who were already ready to vote for it [18]. This was exactly the case when "all the steam went into the whistle" (the whistle of which, according to Hillary Clinton, terribly frightened many of her supporters – see above), because after a while Donald Trump, who won, dismissed James Comey from his post (for other reasons), and this case itself never received its further development. However, it did not matter anymore, because the report about the event alone, having directly affected the emotions of voters, did its job, thoroughly "ploughing" the landscape of the political Olympus of the United States in an extremely short time [19].

Thus, another essential feature of the phenomenon of post-truth is that it does not matter to be exposed in the discrepancy between reality and facts [20]. The message can be refuted by someone or even declared false, however, it is necessary to continue to insist on the proposed version, not paying attention to anything, since the reproduced and multiply repeated emotional effect of this repetition will "clog" any arguments of reason and logic in the mass consciousness and perception [21]. This is achieved through the "correct" education of the future information consumer, the same "tuning" of the already formed (in general) perception of them to the "right wave", and constant control over the mass emotional reaction of public opinion [22]. The content of the post-truth discourse, which is the continuous generation and replacement of some fakes with others, will also eventually nullify all sorts of rationalistic motives to "personally understand" this muddy water. Mass audiences want to watch what they like to see, listen to what they like to hear – and believe what they like to believe. Because the mass audience does not want to be frightened, worried and anxious, but wants to experience only positive emotions – which, apparently, is not a sin to take advantage of.

### **3. Prerequisites and Causes of Rationalization of Emotions**

The psychologization of life, associated with the need to always know *what exactly* a modern individual is experiencing, leads to several changes in his behavior patterns, consumption habits and a wide borrowing of words from the field of psychology, psychiatry and cognitive research. First of all, this is expressed in the active use of the term "mindfulness" or the characteristic "mindful". We believe that mindfulness, as a concept that includes many qualities,

illustrates the tendency to rationalize experiences in modern culture in order to understand them supposedly better and deeper, as well as the subsequent ability to cope with or control them.

Mindfulness as a synonym for a high degree of familiarity with the consequences of one's actions and the conditions for their commission has long been corresponding to the English word "awareness" and is used, among other things, in relation to behavioral traits not related to intrapersonal experiences: for example, environmental awareness includes an understanding of the need to save the planet from the disastrous consequences of global warming; The consequence of environmental awareness should be a special set of eco-habits associated with a lower toxic impact on the environment: refusal to constantly buying things or overconsumption, attention to the materials from which clothes or household appliances are made, reducing animal products in the diet. But these same rituals – often symbolic, such as the filmmakers of *The Real Cost of Fashion*, for example, demonstrated the futility of reusing garments as part of the charity events of large retailers; moving clothing production to the Global South did not solve the problem of pollution, but "distanced" it from the richest countries of the world – not only postpones the climate crisis: it makes people feel like the right consumers, offering that very sense of awareness. It is easily capitalized and, according to consumer surveys and economic studies (according to the *Global Corporate Social Responsibility Report*, half of the respondents paid attention to the environmental friendliness of products and were ready to pay more in this case), allows manufacturers not only to focus on the "environmental friendliness" of their own products, but also to deceive customers about their properties: an attempt to make each product environmentally useful and "green" was named "greenwashing" in honor of the green packaging of products associated with environmental care. Used with a negative connotation, it reflects a superficial, and often unrealistic, desire to make a product more environmentally friendly only externally, with a reluctance to invest in expensive production technologies that create fewer emissions or use fewer materials.

Another, deeper connection between an eco-friendly lifestyle and the overall impact of such practices on human everyday life is made by ecofeminists, who draw a parallel between gender inequality and consumer attitudes towards natural resources. For instance, activist and feminist artist Lyolya Nordic believes that since women are significantly poorer than men in the global world, they are the ones who are primarily affected by the consequences of natural disasters; Environmental disasters that deprive people of their homes and jobs put women at a higher risk of labour and sexual exploitation. Nordic concludes that violence against nature and women is related: "humanity dominates nature, privileged representatives of humanity exploit vulnerable people – in both cases, the former justify their actions with self-proclaimed superiority over the latter" [23].

Besides, the need to be mindful applies to other social movements: social upheavals, crimes or public scandals cause not only a reaction, but similarly a rapidly forming ethical code of behavior and sympathy, compassion, and support. For example, after the rise of anti-racist marches in the United States in May 2020, social media showed a sign of support for victims and the entire POC (people of color) community by changing the avatar to a black mourning square. This convenient gesture was later criticized by numerous activists [24, 25] and politicians – it was called "performative activism", convincing the user with the ethics of their own actions, but not bringing any real benefit to various liberation movements. With the help of such a digital gesture, the experience is not only rationalized in a performative way (one's own experience and anxiety must be expressed publicly), but also acquires a compact iconic expression of personal attitude with the help of a black square – at this point, grief, pain and compassion can be considered seen by others and at the same time completed, including because of the social discomfort in the face of complex, "unpleasant" emotions such as hatred, anger or apathetic powerlessness. In modern emotional culture, they often simply do not find a place among narratives of self-actualization, and happiness as both a state and an ultimate goal [26].

The concept of awareness acquires special significance in the field of intrapersonal and interpersonal relations. The neoliberal model of thinking, which defines each person as an entrepreneur (the product is his own "Self"), requires effective (conscious, rational) distribution of time resources: this is manifested not only in active involvement in social interactions, but also in the ability to break off communication in the era of social networks, accessible online environment and fast Internet. A special practice of regulating the time spent online is to consciously disconnect from all devices with Internet access for several hours or days: this can be called digital detox or digital cleansing. There is a lot of material on how to arrange your "digital hygiene", "digital mindfulness" and so on at the individual level, but there are also political consequences from a collective refusal to get involved in the use of technology – a movement of deliberate resistance to the digitalization of human everyday life, work, leisure and communication, called *digital disengagement* (digital non-involvement), considers deliberate disconnection from digital reality as a way to improve one's life, to express disagreement with government agencies that collect user data using their digital footprint, to refuse to participate in harming the environment with technological inventions [27]. As Kuntsman [27] notes, there is a significant drawback in rationalizing one's own pastime or criticizing the lack of efficiency of the time spent: "A whole discourse about digital addiction arises — it is the fault of individual users who are "incapable" of coping with the use of technology and are constantly "in their phones." At the same time, the entire context of the digital economy is omitted, which, in fact, encourages the user to actively use social networks and creates a special culture of using smartphones" [27]. Another researcher of social media rejection practices, Laura Portwood-Stacer, divides them into several types. It seems that the tendency to rationalize feelings and actions is most consistent with the type of practices she calls ascetic [28]. the rejection of social networks demonstrates to former regular users their willpower and ability to control themselves. However, digital mindfulness can be understood not as a limitation, but also as a practice of care. As Portwood-Stacer writes, "A new explanation for digital disengagement is the rejection of social media as an act of self-care. It seems to me that this is different from the reasons that I considered in my work. Because now it has become more obvious how deeply social networks have penetrated into our daily lives and psyche. And I wondered how, after tragic or difficult events, people

decide that the only way not to hurt themselves is to remove themselves or disconnect from social media networks. Somehow, people do it publicly, which I think intersects with my understanding of 'rejection'" [28].

Finally, the most important area associated with the rationalization of experiences in modern culture is romantic relationships. Eva Illouz, a researcher of the sociology of modern love, connects such concepts as the architecture of choice and erotic capital with the construction of romantic relationships, and critically highlights the legacy of the sexual revolution: according to Illouz, not only did it not liberate women, but it created a new sphere in which she is now presented with unrealistic demands [5]. Rationalizing the choice of a partner in reality does not turn out to be a way to free yourself from romantic love as the main patriarchal myth – on the contrary, as a social researcher Andrei Shental notes, "erotic capital is the "cloud" of sexual contacts that maintain your social status. In order to remain desirable, to keep up with your friends and colleagues, you should constantly encourage yourself to achieve something new " [29].

Shental distinguishes between the models of choosing a lover within the era before and after modernity: if before the choice was as if pushed to a person by fate, then modernity as if allowed a person to determine the characteristics and traits that they would like to find in a partner. In this case, modernity introduces new variables due to dating apps: "The exponential expansion of search technologies is fundamentally changing this situation. Perhaps for the first time in history, we are faced with a situation of oversupply in the dating market. Instead of freedom, we encounter a tyranny of choice that makes sexuality to be serial and cumulative. Potential partners form a conveyor, and their accumulation continues *ad infinitum*. Today, even those who are seeking for a "traditional relationship" are often hesitating to make a final choice and continue parallel dates with other partners, knowing that there are more worthy candidates – more beautiful, smarter, sexier. Relationships hang in uncertainty, where, for example, the status of a boyfriend is replaced with BTF (boy-friendly type of friend). Thus, the new architecture and ecology of choice leads to the fact that, according to Illouz, we have moved from the "struggle for freedom" to the "right not to make a choice." The result is paralysis of the will or, to use medical terminology, *abulia* is a pathological inability to make a decision" [29].

The rationalization of choice, which distorts attitudes toward life, is similarly reflected in fiction. In the comic strip "The Reddest of Roses Blooms", the Swedish artist and activist Liv Strömqvist examines why the feeling of falling in love occurs less often in our late capitalist era. According to the publishing house *No Kidding Press*, which translated the comic into Russian:

"Strömqvist, being a feminist, writes about love outside the patriarchal paradigm, but her reflections are also free from the rhetoric of the modern model of "feminist self-empowerment", which proclaims autonomy from everyone and unconditional love primarily to oneself as the main values. It seems that rejecting both at the same time is not a very common position.

Strömqvist notes that this sort of "someone like you in a minute" appeared partly as a reaction to the traditional romantic model, in which women are constantly self-degraded, feel guilty, vulnerable, and so on and so forth.

There is other ideal that arose - a cool and emotionally independent girl who avoids negative experiences through training her feelings. It has become commendable to safeguard one's self, to "invest in oneself," to avoid pain, and to forget one's recent lovers immediately.

The new culture looks at self-sacrifice and self-denial in love, powerful immersion in the other, both in relation to women and men, with great skepticism.

Another aspect that Liv Strömqvist draws attention to is rationalization. In average, a modern person has learned to be an effective consumer, including the sphere of romance and friendship. He sets criteria and requirements for his future love (like filters in an online shop), which, as Liv Strömqvist writes, may have some advantages, but completely excludes the situation of an accidental "fall" into love, an intuitively correct choice. As we can see, spontaneity, economically inefficient because of its unpredictability, is becoming a sign of a passing era.

Thus, a rational and pragmatic choice of a partner, free from the idea of eternal, unique and accidental love, turns out to be an enslaving experience, a collision with uncertainty and misunderstanding of one's own desire.

There are many examples of distortion of the real situation, which differ from each other depending on national customs, cultures, moral norms, economic changes, which have significantly affected the priorities of representatives of different generations. The desire to assert oneself and attract the attention of society began to grow exponentially, as a result of which the geocentric system turned into a heliocentric one, to use the terms of astronomy.

The older generation of peoples and nationalities of the post-Soviet space has experienced and is experiencing the greatest stress: the distortion of values, which is considered to be the result of "rationalization" in the most superficial, unreal meaning of the term. The redistribution of responsibilities of family members, the changed value orientation has led to a decrease in the role of the family in human life: the number of divorces has increased, respectively, single-parent families even in the countries of Central Asia, where respect for the elders, regard to the partner, especially the spouse, remains under the threat of "extinction". Most often, this is the result of an internal state, which, in comparison with the last century, began to verbalize. Despite the excess of means of self-realization, the state of depression increases both in a person and in society as a whole. A huge number of books, programs, podcasts and all kinds of trainings do not solve the problems of rationalization of experiences in modern culture. When it comes to trying to find a science-based solution, both psychologists and educators suggest turning to empathy as an important weapon in the fight against emotional capitalism.

#### **4. The Phenomenon of Scientific Metaphor: Emotional Components of Scientific Creativity**

Studies of the role and significance of the emotional components of discursive types of scientific thinking, the result of which is the achievement and consolidation of new knowledge, constantly reveal, in fact, their interdisciplinary nature. Within the framework of these studies, the subjects of the scientific process themselves testify that the process of searching

for solutions to scientific problems and making scientific discoveries undoubtedly has its own emotional dimension, which is variously represented within the process of thinking itself, as well as in the speech process regarding the exchange of significant scientific information, in which one of the most common ways of expressing emotions is a scientific metaphor. The issues of analysis of the initial genesis and cognitive-verbal instrumentalization of which, in fact, determined the relevance of this work.

It is known that scientists are largely inclined to reflection and self-reflection – in particular, about the peculiarities of their own thinking and the means of expressing its results. In a sense, such introspective activity has been and remains part of the reflection of the entire process of scientific cognition and the development of science as a whole – and this, in turn, presupposes quite definite studies of the conceptual foundations of scientific language and the construction of scientific discourse, the processes of its metaphorization are becoming an increasingly significant part of the process of general change of it in modern conditions. The modern reality of this phenomenon, which is based on the mechanisms of intertextual re-semanticization of standard scientific as well as quite ordinary concepts, undoubtedly affects not only the logic or epistemology of scientific knowledge, but the ontology of a more general process of the development of science likewise, based, firstly, on the accumulation of new scientific knowledge and, secondly, on the constant exchange of significant scientific information. The latter means that the processes of studying this phenomenon cannot be limited by the sphere of linguistics alone, and thus they absolutely claim to be the broadest and most interdisciplinary.

First of all, this is indicated by the internal coherence and connotability of metaphorical meaning not only with the represented meaning, but additionally with the features of human thinking, as well as simple human existence, in which this thinking is able to find non-standard and paradoxical associative chains that allow using metaphor and its meaning as a sign of language that creates and conveys a new sense. This feature of metaphorical transformation is doubly relevant for scientific discourse, since it makes it possible to determine the essence or meaning of one object, phenomenon, process through the essence or meaning of other one, forming the coherence of the second with the first by using local logical models or associations [5]. Human consciousness is designed in sort of a way that it detects or creates sort of associations in a particularly effective way when a certain balance is established and fixed between the general neural regulation of the thinking process on the part of the cortex and the subcortical structures of the human brain, in particular, his limbic system. The thousand-year process of evolution has shaped man's consciousness in terms of his receptive mechanisms in such a way that man is incapable of perceiving the world around him – unless the situation of perception goes beyond the established mental norm – indifferently and unemotionally. And if in everyday life human emotions play mainly an adaptive and protective role, then in scientific cognition they become integral companions of the state of insight, in the process of the emergence of which the fragment of the external world studied by the scientist's consciousness is presented to his perception, including a metaphorical form, which often reveals within itself a significant visual or explanatory potential [30].

In addition, from the point of view of the sign norm of the natural language system, metaphor as a sign is like any other sign of the language, with the only difference that its meaning is revealed and understood in a significant majority of speech situations contextually and explicitly. In this regard, the initial linguogenesis of any metaphor within the framework of scientific discourse has an individual character, and only after passing through the phase of pragmatic adaptation, it subsequently passes into the phase of universalization.

Thus, any scientific metaphor as a means of translating the researcher's inner speech into the external one, thereby becomes a means of expressing the personality of the researcher, the individual character of the features of their use of scientific methodology to solve a particular task or problem [31]. Reflected in communication, the processes of metaphorization of the initial meanings of linguistic means used to describe the process of obtaining new scientific knowledge create metaphorical series of equally new meanings associated with the transfer of scientific information about something from one researcher to another.

In this respect, purely pragmatic in its initial goal-setting, metaphor becomes such a speech sign by means of which the author of the metaphor shifts the meanings and senses that form in communication from a predominantly descriptive locution (for example, "saw this", "observed this", "fixed that", etc. – author's note) towards an illocution of a modal or causal nature, since in its external meaning the metaphor is connected with the context through means of syntax (for example, through auxiliary parts of speech – [32]. The latter is extremely important for the correct disclosure of the meaning of a particular metaphor, since within its syntaxem, the structure of which is based on the grammatical norm of a given natural language, the metaphor must reproduce not only the figurative, non-dictionary meaning, but also the grammatical categories represented together with it in the speech act, even in those cases where an ellipsis takes place within the framework of the fragment of scientific discourse subjected to metaphorization [33].

However, the transition from the exchange of descriptive (locutionary) information to the exchange of illocutionary statements presupposes the presence and a certain expression of the personal attitude of the author of the metaphor in relation to the other person he has seen/observed/recorded – and this, in turn, quite definitely indicates the translation by linguistic means not only of the rational components of the thinking process, but also of its emotional components [34]. In this regard, the role of personal emotions of the participants in the discourse of any nature, including scientific, in the metaphorization of the latter, full or partial, fragmentary – intuitively raises practically no doubts, however, the research on it certainly needs to be conducted independently – rational, and definitely beyond the scope of the material of this article.

The reproduction and use of metaphors in scientific discourse effectively emotivates the entire speech message, since a well-chosen metaphor is able to convey the extralinguistic context, or the background of a linguistic statement, in particular, to serve as a means of reflecting in speech emotional evaluations and subtle – and therefore limitedly verbalizable shades of perception of the process of scientific cognition. In comparison with the ordinary, scientific

discourse is inclined to operate to a greater extent with abstract concepts and categories, to find an exact referent or analogue of which in the surrounding reality, and even then, to express it by means of lexically normative linguistic tools is not always possible [35].

The full range of actual phenomenology of scientific metaphors that arise in modern scientific discourse regarding intermediate and final results achieved by science at a certain stage, in essence, becomes itself the result of scientific creativity in the field of search for solutions of the questions and problems science faces. Not limited only with inner speech and then unfolding in the space of discourse, this creative process continues further within this space, often encountering situations when there are no lexically relevant language units for the new scientific phenomena or processes observed by science, by means of which extralinguistic material could be transferred to the area of verbal communication and could convey the required meanings and senses in the way the producer of a scientific speech or the text of a scientific publication would like to convey them to their colleagues [35].

The world studied by science is what it is, and as A. Einstein once aptly noted, nature very rarely responds positively to all the researcher's assumptions and hypotheses, most often it pronounces the conditional "maybe" – and behind this "maybe" in the course of further research can be truly anything [36]. This total disconnection of physical reality with the images and ideas of mankind about it is in itself an equally total, truly inexhaustible object of scientific interest, the desire to know which generates in the motivational sphere of the human psyche one of the strongest aspirations inherent in human as a subject of knowledge in general – the desire to necessarily know what remains unknown, or curiosity (*curiositas* – from Latin). If a person is very interested in something—something that evidently goes beyond his image of the outside world — it captures his attention, takes his perception, and is accompanied by one of the strongest emotional expressions in a person's life [37].

The latter has a purely physiological explanation – numerous testimonies of people of science, who were coming close to, or were already on the verge of, one or another significant, important scientific discovery, indicated that they were all in a state of obvious physiological stress [38]. The physiology of this process, associated with the increased synthesis of stress hormones of the adrenal glands – catecholamines – due to an increase in the concentration of the latter, exerts its influence on the norm of biochemical balance of the main brain mediators, while a change in this balance, inherent in the state of stress, leads to a change in the general "normal" cytoarchitectonics of interneuronal connections in the main parts of the brain. In turn, the general integrative effect of these multiple changes leads to the transition of quantity into quality, namely, the general regulation of a person's thinking, perception, actions and behavior in critical periods of stress passes from the cortex of the cerebral hemispheres to the limbic system of the brain, which is the center of formation and regulation of human emotions [39].

However, a man of science, even standing on the threshold of an important scientific discovery, cannot but think and create, and – due to the peculiarities of his psychophysiological state at these moments – he continues to do all this, but only more emotionally. Emotions become numerous, and they themselves become very strong and vivid, capturing all other higher mental functions of a person, including the function of speech. Having thoroughly sorted through its own lexicon, and not finding the right one in it, the scientific mind that has made an important discovery begins to seek for auxiliary means for the discursive representation of what it has seen/observed/recorded (see above) by means of language and speech – and thereby launches those mechanisms of metaphorization of the text of a scientific message, which this particular researcher personally knows best [40]. Taking into account that people of science are as different internally as all people in general, at this point it is simply necessary to postulate the individual nature of the process of scientific creativity in the creation, presentation and consolidation in the communicative space of the discourse of scientific metaphors [40].

However, possible generatives of scientific metaphors can be not only all these numerous and above-mentioned internal, but also external circumstances of scientific research. The continuous nature of the exchange of relevant scientific information leads to the fact that different scientists from different countries and different parts of the globe have approximately the same idea not only of the latest achievements, but also of the most pressing scientific problems and difficulties that their particular scientific discipline faces in the process of acquiring new knowledge. As a result, sometimes the whole scientific community comes "to the threshold" of the next scientific discovery, and since there is always a very definite competition between different scientific schools, and even between individual outstanding researchers, for the primacy and the right to add this "almost perfect" discovery, which almost everyone already more or less guesses, personally to their own account. For example, the history of astronomy is full of situations when an astronomer who discovered a hitherto unknown celestial body had to use the language of metaphors, puzzles and anagrams in order to hint to his colleagues in the astronomy workshop about an important discovery he had made, without directly revealing its essence in this message. The history of science knows examples when there were those who took up the persistent unraveling of all sorts of such incidents, wasting their personal time on them instead of continuing their scientific research on their own. Metaphors in such situations, remaining, without a doubt, the "fruits" of the creativity of people of science, at the same time played the role of linguistic disguise of scientific information, direct access to which was thus restricted by its author forcibly [41].

However, this is only on the one hand, since the competitive aspects present in the space of scientific activity of modern scientists not only stimulate the metaphorization of both the process of scientific cognition itself and the discourse of the results achieved by it, but also undoubtedly contribute to the general emotionalization of praxis – an increase in the level of emotional expression of scientific activity carried out by specific people who are forced to carry it out and achieve results in a competitive environment. In terms of the level of rigidity of the relations developing within it, it is practically close to the market environment. The existing relationship between emotions and the metaphorization of discursive

practices (see above) leads to the fact that, somehow, this causal chain of continuously changing causes and effects eventually closes in a circle.

In addition, in the functional-role relation of the generation and application of scientific metaphors in the discursive space, in addition to the above two, there is undoubtedly another, third aspect, and it is primarily related to scientific methodology. The importance and enduring significance of the latter in the general process of scientific cognition is confirmed by the emergence, development and continuous epistemological evolution of one of the most significant trends in modern philosophy, namely, the philosophy of positivism, represented in all its historically formed movements, forms and schools.

The intrinsically heterogeneous nature connected with both associations and connotations, and often even simply unexpected, and then also the meaning of scientific metaphors, in a number of cases became the reason for revision, reassessment, and subsequent search for fundamentally new approaches, which, as a rule, were based on the reverse influence of external speech on internal speech. In other words, if a scientific problem cannot be solved for a long time by applying the entire methodological arsenal available to this scientific discipline, first it would be necessary to try to reformulate it at least at the verbal level and try to look at all the same things through the use of new designations and terms. The truly sacred belief of true researchers that there can be no completely hopeless situations in science triggers two well-known mechanisms within the process of thinking – the desire to know the unknown, that is, curiosity (see above), and the accompanying mechanism of searching for any, the most non-conventional and extraordinary ways to overcome this obstacle, that is, creativity. The increase in the level of expression of scientific praxis in the transfer of discussion of its results into the space of discourse and operating with the newly developed and tested methodology of the process of scientific research, which is in the process of formation, leads, among other things, to the metaphorization of the very language of such scientific discourse [42].

Metaphors are sometimes used by people of science in order to speak ironically about the results of scientific research and about themselves. It is known that sense of humor is one of the most outstanding abilities of the human intellect. Scientists often make jokes about the unexpected, paradoxical aspects of a wide variety of scientific constructions, as well as about the scientific activity itself, and sometimes the semantic core of such irony is formed by a well-chosen metaphor. The existing traditions of irony over science and oneself in it, extremely developed in the scientific community, eventually led to the creation of the so-called *Ig Nobel Prize* as an alternative one, which itself is an ironic metaphor for the officialdom of the procedure for awarding "real" Nobel Prizes. Taking advantage of the emerging gaps between fundamental science and applied science, the *"Ig Nobel laureates"* often ironically and metaphorically play with already completed fundamental scientific discoveries, finding them such an applied field for their subsequent implementation, which must necessarily give rise to irony, because otherwise the *"Ig Nobel Prize"* will simply not be awarded. This is the very case when the supposed scientific praxis builds its subsequent trajectories, relying, among other things, on the models of metaphorization of the very process of the development of scientific knowledge, as well as the subsequent implementation of the results of this process. After all, when a person jokes, he, as a rule, is in high spirits at this time, and then the influence of the positive emotions on his activity he experiences definitely contributes to increasing its effectiveness.

## 5. Findings

The study has demonstrated what an important role the tendency to rationalize experiences plays in modern emotional culture. Various areas of human life – work, free time, hobbies, bad habits, friendships and love relationships – require a person to reflect intensively and identify the feelings experienced. Mindfulness becomes a particularly important term for describing the inner life involved in intense introspection – achievement of which becomes the main value for a person whose life is described in psychological terms not only during a visit to a psychologist, but also while watching TV, reading posts on social networks or talking with loved ones. Despite the new knowledge that allows the modern individual to verbalize their own experiences with greater accuracy, the freedom of love and feelings granted by a rational pragmatic approach turns out to be illusory in many respects – the oversaturation of the market (romantic, social, food) together with the need to make a choice confronts an individual with the ambiguity of each choice. Neoliberal ideology, on the other hand, absolves itself of responsibility for a wrong decision by creating structures and institutions of correction – courses that cure Internet addiction, coaching trainings that teach how to be real women and men, and training courses that teach the practices of mindfulness, acceptance and self-expression that capitalize on human frustration in the face of modern diverse architectural structures of choice.

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