

THE FORMULA OF ARTISTIC TRUTH IN THE FRAGMENT OF EMOTIONS

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Abstract: The interplay between emotions and artistic truth constitutes a central concern in aesthetics and literary theory. Artistic works often communicate truth not through empirical or logical propositions but through the nuanced expression of emotional experiences. This article explores how fragments of human emotion serve as conduits for artistic truth, synthesizing perspectives from philosophy, psychology, and literary studies. Drawing on both Western and Uzbek theoretical frameworks, the study demonstrates that emotions in art function as structured, meaningful expressions that convey universal and culturally specific truths simultaneously. The findings underscore the role of emotional fragments as core units in aesthetic experience, revealing a dynamic interaction between form, feeling, and perception in artistic creation.

Keywords: artistic truth, aesthetic emotion, emotional fragment, literature, psychology of art, Uzbek literature, expressive form, aesthetic experience, literary theory, emotion in art

Introduction

Art has long been recognized as a medium through which human experience is communicated beyond the limits of literal description. Central to this communication is the concept of **artistic truth**, a notion distinct from scientific or historical truth. Artistic truth emerges through the synthesis of form, content, and emotion, creating a perception of reality that resonates deeply with the observer. Emotions, in particular, serve as both the raw material and the expressive vehicle of artistic truth. The fragmentary presentation of emotions—brief, concentrated depictions of feeling—can evoke profound recognition, empathy, and insight in the audience.

The study of emotions in art spans multiple disciplines. Philosophers such as Clive Bell and Kant emphasize the role of **form and aesthetic judgment** in conveying emotional and aesthetic significance. Psychologists such as Menninghaus et al. explore the cognitive and physiological structures underlying **aesthetic emotions**, demonstrating that feelings elicited by art are complex, multilayered, and distinct from everyday emotional experiences. In literary theory, scholars investigating Uzbek texts, including works like Yulduzli Tunlar and Mehrobdan Chayon, highlight how the careful weaving of historical, cultural, and emotional elements produces a coherent

artistic truth [1]. This article aims to synthesize these perspectives to elucidate how fragments of emotion form the basis for the perception and construction of artistic truth.

Literature Review

Artistic truth has been widely discussed in Western philosophical aesthetics. Bell's concept of "**significant form**" posits that the arrangement of lines, colors, and shapes in a work of art generates aesthetic emotion, which constitutes the essence of artistic experience. Similarly, Kantian aesthetics emphasizes the contemplative engagement with art, wherein the imagination integrates form and feeling, producing a sense of truth that is neither empirical nor purely logical [2]. Heyl and Landmann-Kalischer further argue that the recognition of truth in art is fundamentally tied to the observer's emotional response, highlighting the expressive power of art as a medium of meaning.

In parallel, psychological research examines **aesthetic emotions**, defined as the specific emotional responses elicited by art. Menninghaus et al. identify components such as absorption, fascination, and evaluative appraisal that distinguish aesthetic emotions from ordinary affective states. These studies confirm that the perception of artistic truth is inseparable from emotional experience, as emotion guides attention, interpretation, and evaluative judgment.

Uzbek literary theory complements these insights by analyzing the interplay between cultural context and emotional expression. Research on contemporary and classical Uzbek literature demonstrates how **emotional fragments**, such as brief depictions of grief, joy, or longing, carry dense semantic and aesthetic weight. In novels like Yulduzli Tunlar, emotional episodes are carefully structured to convey universal themes, while simultaneously reflecting culturally specific values and historical consciousness [3]. Scholars note that the **formulation of artistic truth in these emotional fragments** relies on subtle linguistic and narrative techniques, ensuring that the emotional intensity resonates authentically with readers.

Methodology

This study employs a **comparative, interdisciplinary approach**, integrating philosophical, psychological, and literary perspectives. Primary sources include selected Uzbek literary works known for their emotionally expressive style, alongside theoretical texts in aesthetics and psychology of art. Analytical methods involve:

1. **Textual Analysis** – Examining passages that highlight emotional intensity and their formal characteristics.
2. **Philosophical Interpretation** – Applying concepts of aesthetic truth and significant form to evaluate how emotional fragments function as vehicles of artistic meaning.

3. **Psychological Framework** – Incorporating research on aesthetic emotions to assess the cognitive and affective dimensions of reader response [4].

Through this integrated methodology, the study identifies patterns and mechanisms through which **fragments of emotion contribute to the perception and formulation of artistic truth**.

Analysis and Results

The analysis indicates that emotional fragments are central to conveying artistic truth, functioning as concentrated units of human experience that communicate complex feelings within brief, potent expressions. These fragments, whether appearing in literary passages, visual compositions, or musical motifs, encapsulate emotional intensity in a way that engages the audience immediately and profoundly. By isolating moments of grief, joy, longing, or reflection, emotional fragments allow readers or viewers to perceive broader social, cultural, and historical contexts without requiring exhaustive exposition. This concentration of meaning makes them highly effective in transmitting aesthetic and emotional truth [5].

A crucial aspect of emotional fragments is the **integration of form and content**. In literary works, elements such as syntax, rhythm, imagery, and stylistic devices amplify the emotional resonance of the fragment. For example, a short, carefully crafted sentence can evoke tension or melancholy more powerfully than a longer narrative exposition. Similarly, in visual arts, the arrangement of lines, colors, and shapes generates aesthetic emotions that reinforce the meaning of the fragment. The synergy between formal elements and emotional content ensures that the audience experiences the fragment as a coherent, meaningful unit, creating a sense of artistic truth that goes beyond factual or logical representation.

Emotional fragments also balance **universality and cultural specificity**. Emotions like love, sorrow, or fear are universally recognizable, yet the way they are expressed reflects cultural, historical, and societal norms. In Uzbek literature, for instance, brief depictions of personal or collective experience often carry layered meanings that resonate both within the local cultural context and universally. This dual resonance allows emotional fragments to communicate truths that are at once deeply human and culturally situated, providing a rich foundation for the perception of artistic truth [6].

The **cognitive-affective interaction** is another key mechanism. Research in aesthetic psychology shows that emotions elicited by art engage both affective and cognitive processes. Emotional fragments stimulate empathy, reflection, and evaluative judgment, enabling the audience to grasp meaning while feeling the emotional weight of the moment. The simultaneous operation of cognition and emotion enhances the depth and richness of the aesthetic experience, allowing artistic truth to be both understood and felt.

Moreover, emotional fragments often function as **narrative anchors**, marking significant moments of revelation, tension, or transformation. In literature, they guide the reader's attention, structure the rhythm of the story, and highlight thematic or moral elements. For example, in Uzbek novels like Yulduzli Tunlar, brief passages of introspection or grief are strategically placed to illuminate characters' emotional states and social circumstances. These fragments create resonance throughout the narrative, reinforcing the coherence of the work while preserving the intensity of the emotional experience [7].

Finally, emotional fragments operate across **temporal and experiential layers**. They can capture fleeting impressions, memories, or anticipatory feelings, layering them within the narrative to convey the continuity and complexity of human experience. This temporal layering enriches the perception of truth, allowing audiences to apprehend both the immediacy of emotion and its broader significance within the narrative or artwork.

Emotional fragments are not merely expressive devices; they are foundational units through which artistic truth is formulated, communicated, and perceived. By concentrating meaning, integrating form and emotion, balancing universality with cultural specificity, and engaging both cognition and affect, these fragments provide a powerful medium for conveying the depth and complexity of human experience [8]. They guide the audience toward an understanding of truth that is simultaneously intellectual, emotional, and aesthetic, demonstrating the central role of emotions in the construction and reception of art.

Discussion

The findings underscore the **central role of emotions as a medium of artistic truth**. While traditional notions of truth emphasize correspondence with reality, artistic truth derives from the ability of art to evoke, structure, and communicate human experience in an emotionally resonant manner. Emotional fragments serve as microcosms of aesthetic experience, allowing artists to transmit meaning effectively without exhaustive exposition [9].

Moreover, the study highlights the universality of this mechanism across cultural contexts. While Uzbek literature employs culturally specific motifs and narrative techniques, the underlying process—emotional fragmentation as a conduit for truth—is consistent with Western theories of significant form and aesthetic emotion. This convergence suggests that artistic truth, while mediated by culture and form, is fundamentally tied to human emotional perception.

The interaction between emotion, cognition, and form also informs creative practice. Artists who skillfully manipulate emotional fragments can shape audience response, guiding attention, empathy, and interpretive insight. This emphasizes the **practical significance of understanding emotional fragments**, not only for literary

analysis but for broader applications in visual art, music, and digital media [10].

Conclusion

Artistic truth in the fragment of emotions represents a nexus of form, feeling, and perception. This study demonstrates that brief, concentrated depictions of emotion are not merely expressive devices but foundational elements through which art conveys truth. By integrating philosophical, psychological, and literary perspectives, it becomes evident that emotional fragments mediate the recognition of universal and culturally specific truths. Future research could further explore cross-cultural comparisons, neuroaesthetic analysis, and the role of emotion in multimedia artistic contexts. Ultimately, understanding how emotion structures artistic truth enriches both theoretical discourse and practical creation, illuminating the profound capacity of art to communicate human experience.

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