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From Lexeme to Worldview: Constructing Cultural Meaning Through the Semantic Field of Hope/Umid

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Abstract: This article explores the semantic and cultural dimensions of the abstract emotional concept hope, focusing on its linguistic realizations in English (hope) and Uzbek (umid). Anchored in the theory of lexical-semantic fields, the study examines how individual lexemes serve as cognitive and cultural signposts, contributing to broader worldview construction within a given language. By employing componential analysis, contrastive lexicography, and cultural linguistics, the article maps the core and peripheral meanings associated with hope/umid, identifying both universal emotional structures and culture-specific semantic patterns. The article demonstrates that lexical items like hope and umid are not merely linguistic units but carriers of cultural memory and emotional worldview, highlighting the dynamic relationship between language, thought, and cultural identity.

Introduction: At the present stage of linguistic research development, the systematic approach is the basic one in the investigation of vocabulary: language is analyzed as a system with a certain structure, where words are not studied in isolation, but in contrast to other units – through the relations and connections they form. The ability of one system to be decomposed into a number of other systems reveals the hierarchical nature of language, where elements of a simpler structural integrity are part of a more complex one, forming a dialectical unity – a lexical- semantic field (LSF). The purpose of our research is to provide a generalized linguistic characterization of the concept of "lexical- semantic field" in modern linguistics. It is hope that embodies a positive outlook on life. In cognitive science, hope is defined as the positive expectation of achieving a goal given that the perceived likelihood of its success has implications for one's emotional well-being and behavioral drive. From a phenomenological perspective, hope is viewed in various ways: as a cognitive "state of expectation," an emotional experience, a personal-emotional variable, and a stable personality trait, with key aspects that include possibility, uncertainty, effort, and a future-oriented mindset often involving faith. Here, the most basic and fundamental form of hope is belief in a better future, the anticipation of goodness, and the possibility that one might achieve their desires.

Literature Review

The idea of a field emerged in linguistics in the 20th century, which can be seen as the analogue to the concept of field in physics. The concept of field is a spatial expression in physics and refers to the space where a physical phenomenon takes place. In linguistics, the field refers to a group of linguistic and non-linguistic categories (implements) that are interconnected by a common (invariant) meaning. The general scientific recognition of the substantiation of the systematic nature of language at the lexical level belongs primarily to German linguists J. Trier, G. Ipsen, L. Weisgerber, W. Porzig, and others. The research

works of these scientists created a theoretical prerequisite for the formation and development of the theory of the semantic field and opened new perspectives on the study of vocabulary as a system [1;283]. According to Prof. E. Begmatov, systematicity in the lexicon is not obvious as in other levels of the language [2;33]. Lexical units significantly outnumber phonemes and morphemes and exhibit recurrent instability. Consequently, it is impossible to entirely recognize and analyze the lexicon. There are, however, specific approaches and scientific classifications of the lexical system. In the late 1960s, cognitive linguistics started to influence the semantic aspect of language. This complex aspect is the study of interaction between human language and mental activity, that is, human language and cognitive activity. The founder of cognitive linguistics is the American scientist Noam Chomsky. Viewing the linguistic picture of the world as a multilayered formation provides a comprehensive representation of various aspects of language consciousness and the stages of its development.

METHODOLOGY

A systematic review of the psychology of hope has shown that the psychology of hope is rooted in philosophical and theological traditions. However, the concept itself is vague and largely unexplored across its cognitive, emotional, and behavioral dimensions and in relation to the ethical, spiritual, and philosophical themes that distinguish its nature. In humanistic psychology and Neo-Freudian theory, hope is regarded as a manifestation of one's transformative potential. It posits that hope is based on the individual, that it generally serves as an internal resource that supports a purposeful direction in life, creates meaningful interpersonal relationships, and empowers individuals to reshape their experience. Culture influences us and our surrounding the way we see ourselves, our own identity, and how we analyze the world by affecting our fundamental understanding of ourselves and the world surrounding us. Our everyday reactions, responses even our future expectations are affected by culture. The exploration of emotional studies within cognitive psychology and psycholinguistics highlights the deep interconnection between cognition, emotion, and language—each functioning as integral parts of the emotional-cognitive system, which encompasses "consciousness – perception – conceptualization – categorization." Emotions, viewed through this lens, become a central focus in psycholinguistic research. A psycho-cultural concept refers to an idea or mental framework that is shaped by both psychological processes (like emotion, memory, and identity) and cultural influences (such as traditions, values, language, and social norms). Numerous linguists who have

attempted to explore additional dimensions of emotions within language have engaged in psycholinguistics to support the claim that their research is intertwined with the consciousness and psychological framework of that society. Anna Wierzbicka's exploration of lexical universals in language was closely intertwined with her mission to pinpoint and articulate culture-specific elements of meaning. This type of empirical investigation focused on uncovering cultural impacts within language, resulting in a deeper comprehension that culture expresses itself through language in diverse manners. Wierzbicka argues that "there is no finite set of such words in a language, and there is no 'objective discovery procedure' for identifying them [3;15]. Another colleague of Wierzbicka Clifford Geertz, in his influential essay "The Interpretation of Cultures", argued that culture is not a set of rules or norms but a web of meanings that humans themselves have spun. Within this web, emotions are not simply reactions—they are culturally mediated interpretations. According to Geertz, people in different cultures do not just feel differently; they also make sense of emotions differently. He writes, "We are, in sum, incomplete or unfinished animals who complete ourselves through culture". Emotions, then, are not universal scripts written into our biology—they are culturally scripted performances, shaped by local narratives, rituals, and values [4;49].

In modern Uzbek linguistics, the processing of emotions has received more than just a psychological description. Uzbek psychologists acknowledge, directly or indirectly, even such so-called diffuse emotions as hope (umid), grief (g'am), love (sevgi), and shame (or) as given psychological constructs that are simultaneously cultural in nature. One of Uzbekistan's pioneers in linguocultural studies is Ne'matulla Muhammadiyev. The groundwork for comprehending how culture shapes emotional conceptions is laid by his groundbreaking book, Lingvokulturologiya asoslari va o'zbek tilida konseptlar tahlili (2004). Muhammadiyev stressed that emotions like sabr (patience), nomus (dignity), and or (honor) are culturally codified experiences that fulfill important societal roles rather than being purely inward sentiments. Muhammadiyev claims that in the Uzbek culture, feelings such as pride and shame serve as social control mechanisms and are connected to ideas of family honor and reputation. In order to demonstrate how deeply ingrained emotions are in Uzbek worldviews, he created analytical techniques for researching emotional notions using semantic fields, proverbs, and conceptual metaphors.

RESULTS

It is considered that hope may be experienced and

would show up differently in different cultures if members of a culture or region have certain fundamental ideas and values that set them apart from members of other cultures through shared customs. Naderi Farsani and Abolghasemi proposed that beyond the universal predisposition to hope, culture is one of the most prominent variables in explaining and understanding what and how people hope [5; 111–130].

 The findings reveal that while hope is universally linked to notions of desire, expectation, and emotional resilience, its expression in English tends to emphasize individual optimism and rational aspiration, whereas in Uzbek, it is more deeply intertwined with spiritual endurance, social values, and religious concepts such as sabr (patience) and tawakkul (trust in God).

In the semantic analysis of the terms "Hope/Umid," componential analysis was employed to elucidate their meanings through a universal inventory of semantic features and their possible configurations. As noted by R. Ginzburg, componential analysis systematically decomposes lexical meaning into semantic categories arranged hierarchically, wherein each successive category functions as a subcategory of the preceding one[6]. This method involves the identification of semantic markers—features that are shared across

lexical units—and distinguishers, which serve to differentiate one lexical item from another.

We can identify a number of semantic components linked to the lexeme hope by looking at the Uzbek interpretations previously mentioned. These include: "belief in the realization of what you want," "desire for something with confidence that it will happen," "expectation," "what you hope for will happen," "the opportunity to do something good, successful," etc. Thus, ideas such as "faith," "desire," "expectation," "support," "opportunity," and "target of want" are all included in the concept of hope.

By examining the aforementioned English interpretations, we can discern the subsequent semantic constituents of the term hope: "having faith that your desires will materialize," "desire for something with the assurance that it will transpire," "expectation," "what you hope for will transpire," "the chance to accomplish something positive and prosperous," "someone or something that will assist you in achieving your goals," and so on. Thus, the terms "faith," "desire," "expectation," "support," "opportunity," and "niyat" "istak" orzu" are conceptual elements of the words of "hope" and "umid".
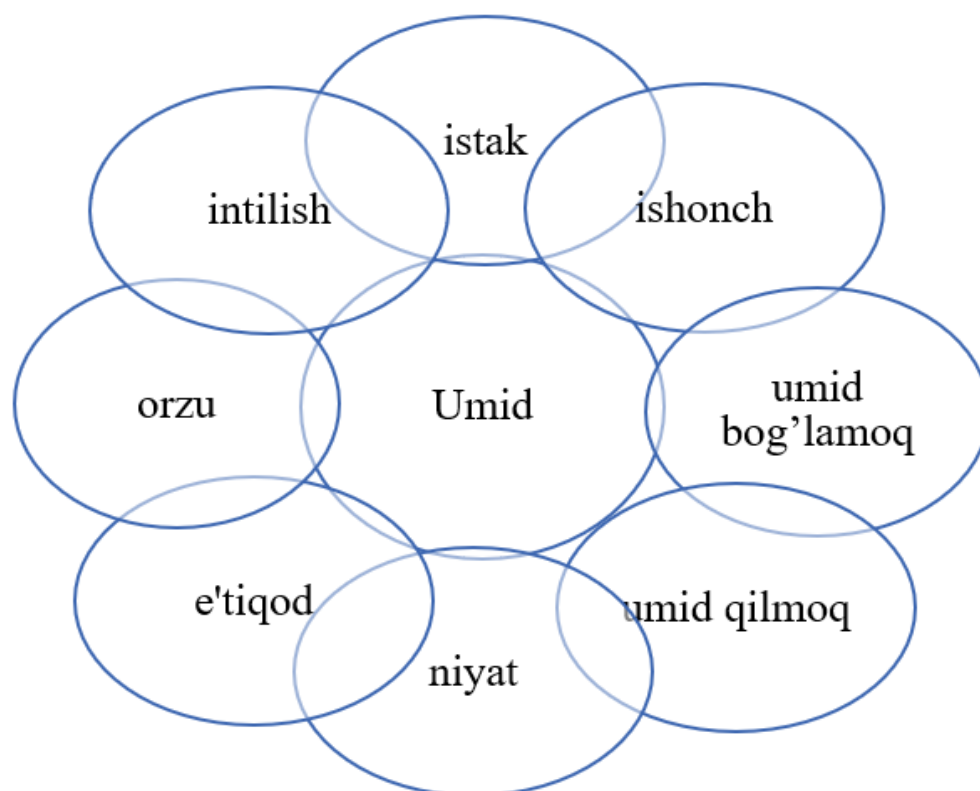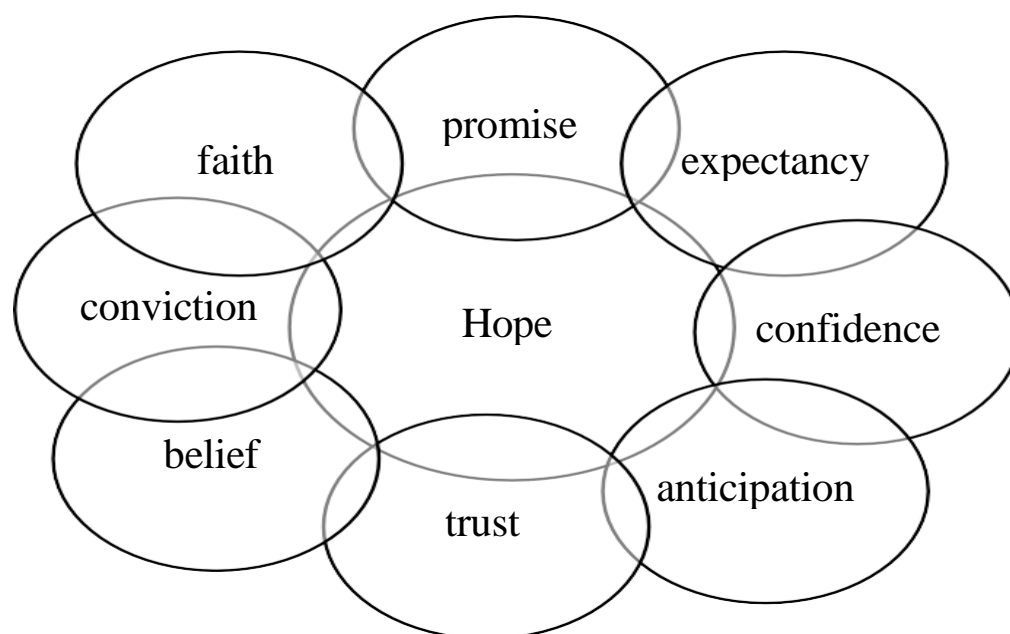
CONCLUSIONS

According to the word's semantic field analysis, "hope," an entity of the "invisible world," is especially well-suited for examining the relationship between conceptual and semantic qualities, or, to put it another way, between the source and destination domains. The aforementioned synonymic rows make it abundantly evident that the English language has a large vocabulary pertaining to the idea of hope. The tables show that any term that is closely related to hope has a thesaurus entry that corresponds to it, which enables us to meaningfully organize them: An analysis of the semantic field of hope reveals that it encompasses a broad variety of conceptual characteristics, including emotional optimism, cognitive expectancy, motivational drive, and spiritual orientation. The intricate interactions between these components show how speakers from different cultural origins internalize and express the feeling of hope. For instance, the English word hope is the result of the intersection of the lexical elements of desire, expectation, faith, and trust, which collectively form the center and the periphery of its semantic field. The Uzbek word umid is surrounded by a similarly rich synonymic and derivational environment, with related terms such as orzu, istak, tilak, sabr, and ishonch exhibiting slight variations in meaning and usage associated with cultural context. Componential analysis of dictionary definitions reveals overlapping core features in English and Uzbek interpretations of hope: a desire for a positive future, confidence in achieving goals, reliance on personal or external resources, and a sense of emotional resilience. In both languages, hope is semantically connected to affective states like longing and ambition as well as to evaluative states such as belief and confidence. A concluding observation - drawn from the cross-linguistic and cross-cultural analysis of the word hope/umid - confirms that language is a mirror of thought, experience, and cultural values. Language, in this framework, does not merely label emotions—it shapes and reflects how they are perceived, remembered, and transmitted. The interplay between symbolic culture and mentality, as discussed through the cultural model of hope, reaffirms the centrality of emotion in the conceptual architecture of human thought.

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