

STUDYING LINGUISTIC UNITS EXPRESSING EMOTIONS IN ENGLISH AND UZBEK LANGUAGES

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Abstract: The study focuses on the lexical-semantic field of linguistic units expressing emotions in English and Uzbek, analyzing their structural composition and semantics. The research aims to compare these lexical-semantic fields in both languages, generalize their common features, and identify language-specific phenomena.

Keywords: lexicon, semantics, emotions, linguistics, linguistic culture.

In world linguistics, the study of linguistic units expressing various emotions has always been a central issue. To ensure that speech is conveyed fully and vividly, words expressing emotions are used, making events and phenomena clearer and more comprehensible to the listener. Therefore, the comparative-typological and linguistic-cultural analysis of emotional expressions in different language systems has attracted the attention of linguists. In recent years, numerous comparative linguistic studies have been conducted on emotions from a linguistic perspective. Since lexical units expressing emotions play a crucial role in making communication lively, expressive, and engaging, studying their communicative-pragmatic, structural-semantic, and linguistic-cultural features has become an essential task in modern linguistics.

In psychology, the terms "emotion" and "feeling" are often used interchangeably. While emotion is considered a psychological process representing internal experiences with distinct external manifestations, feeling reflects a person's attitude towards objects that satisfy or hinder their needs. For example, trembling lips, smiling, laughter, and confusion are categorized as emotions, whereas patriotism, compassion, responsibility, and love are considered feelings. The main difference between them is that feelings are social, while emotions are individual and subjective. Additionally, emotions are typically short-lived and triggered by specific stimuli, often resulting in immediate physiological and behavioral responses. Feelings, on the other hand, tend to be more enduring and shaped by personal experiences, cultural background, and social context.

Emotions can occur automatically and often without conscious thought — for example, fear in response to a loud noise — whereas feelings involve a higher level of self-

awareness, allowing individuals to reflect on their emotional states and attach personal meaning to them. Because of this, feelings can evolve and deepen over time, influencing long-term attitudes and relationships.

Furthermore, emotions are often considered universal across cultures, with research indicating that basic emotions like happiness, sadness, anger, surprise, fear, and disgust are recognized worldwide. Feelings, however, are more closely tied to language, cultural values, and social experiences, making them more diverse and nuanced.

In summary, while emotions provide the immediate, instinctive reactions that help humans respond to the environment, feelings involve a more complex process of evaluation, interpretation, and internalization. This distinction is important in psychological research and practice because it enables a deeper understanding of how humans experience, regulate, and communicate their inner worlds.

According to A. Savchenko, emotional relations are formed and reinforced through language based on social and national experiences. In this context, emotions, which are an integral part of consciousness, also become an inseparable part of language.

J. Vandries notes that words never enter our consciousness alone. Even when a word is perceived with a single meaning, it remains connected by subtle links to numerous other concepts and emotions that are ready to surface at any moment. He emphasizes that words passing through our consciousness are deeply intertwined with our intellectual and emotional experiences.

Y. Wolf classified emotional linguistic units into two categories. The first type aims to evoke specific emotions in the listener, while the second type is used by the speaker to express their own emotions. However, distinguishing these two categories can be challenging, as both serve the same communicative function and contribute equally to the effectiveness of speech. In any case, a speaker evaluates an event emotionally and influences the listener's actions through speech.

According to G'. Shingarov, emotions exist within the realm of passion while preserving the most significant social characteristics of feelings. Spiritual feelings are unique to humans. Therefore, human nature is a combination of emotions and passions. Regardless of whether emotions and feelings are positive or negative, they inherently possess a social aspect. If a person can control their emotions and direct them towards goodness with reason, they can free themselves from ignorance and hatred.

From a moral and psychological perspective, human emotions and passions can be classified as follows:

1. Social-political emotions – These are feelings associated with patriotism, loyalty to independence, national pride, and honor.
2. Intellectual emotions – These include brightness and clarity of thought, amazement, hesitation, confidence and doubt, rashness, self-deprecation, arrogance, and others.

Through these emotions, humans demonstrate creativity, innovation, and intellectual achievements.

3. Emotions of good and evil – These involve moral awareness, love and hatred, admiration and envy, and other ethical experiences.

4. Aesthetic emotions – These include the appreciation of beauty, purity of emotions and feelings, excitement, joy, sorrow, disgust, and others.

CONCLUSION

In conclusion, linguistic means of expressing emotions hold a significant place in language and linguistics as a unique component of speech and cognition. Based on the points mentioned above, it can be stated that lexical units expressing emotions in Uzbek linguistics have been studied to a considerable extent. The findings and suggestions derived from these studies will serve as a solid foundation for future research on the linguistic expression of emotions. Furthermore, they will encourage more in-depth exploration into the interplay between cultural context, emotional nuance, and linguistic structure, thereby enriching our understanding of how emotions are shaped and conveyed in the Uzbek language.

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