

The Structure and Connections of the English Semantic Field of "Courage"

M. K. Juraeva

Assistant of History and Philology Department at Asia International University

Abstract: *This article explores the intricate relationship between language and culture, focusing on how linguistic structures reflect national and spiritual values. It emphasizes the combination of theoretical and scientific viewpoints on language and spirituality, highlighting the importance of linguistics in revealing the spiritual nature of language. The study highlights inspiration, fear control, and resoluteness as essential components of courage, drawing on cognitive-semantic, sociolinguistic, and anthropological techniques. It also looks at how bravery is portrayed metaphorically and the societal ideals around fearlessness. By providing insights into the long-lasting influence of spiritual and cultural conceptions in linguistic patterns, the findings advance our understanding of language as a reflection of human emotions and society values.*

Keywords: *Fearlessness, Linguistic theory, Courage, Cultural conceptions, Society, Inspiration, Resistance, Linguistic Occurrences, Synchronous, Diachronic development.*

INTRODUCTION

Language represents human experience, emotions, and values, hence studying semantic domains is a crucial component of linguistic analysis. The concept of courage is profoundly ingrained in human psychology and society, providing as a foundation for moral and social discourse. This article investigates the structure of the semantic field of courage in English, finding its key aspects, related concepts, and linguistic expressions that transmit its meaning.

The study of linguistics plays a crucial role in identifying, characterizing, and bringing the spiritual "core" of linguistic occurrences into the awareness of society's members during the educational process. The linguistic underpinnings of spiritual elements, newly reflected in national languages, the relationship between language and spirituality, the synchronous and diachronic development of the category of "courage," monolingualism, comparative analysis of national and cultural features, and the rationale behind their use are all crucial in the field of linguistics and spirituality.

MATERIALS.

This study employs a qualitative research approach, integrating cognitive-semantic, sociolinguistic, and anthropological methods. The primary focus is on analyzing linguistic data, including:

Semantic Field Analysis: Identifying key lexemes and expressions related to courage.

Comparative Linguistic Study: Examining the diachronic and synchronous development of courage in English.

Metaphorical Analysis: Investigating the figurative language used to describe courage and its relationship with fear.

Textual Analysis: Evaluating discourse from literature, media, and historical texts to understand societal perceptions of courage.

RESEARCH AND METHODS.

In linguistic theory, a constant is a value that exists constantly or for a sufficiently long time, the basic cell of culture in the mental world of a person [Stepanov, 2001]. A concept reaches the level of a constant when the fragment of the material or inner world behind it reveals features of stability, constancy, significance over a long period of time [Stepanov, 2001; Yu. M. Malinovich, 2007; Amzarakova, 2010, etc.]. In the English linguistic consciousness, the phenomena of Fear and Courage are constants of the inner world of a person. Fear, as one of the basic emotions, is genetically determined, primary from the point of view of phylogenesis and has a timeless psychological and cultural relevance in the life of any community [Izard, 2000; Merkulov, 2000; Krasavsky, 2008].

The phrase "take courage from somebody" distinctly reflects mythical thinking in contemporary man, which is demonstrated in his understanding of courage (by comparison with his ancestors) as something that can be "taken" from another person's body to boost his vitality and make him more fearless: In May, Nujood Ali, a 10-year-old girl, became the first child bride to lobby Yemen's courts successfully for a divorce after being forced to marry a man nearly 30 years her senior. For Nujood, life is still poverty-stricken, but nevertheless she is optimistic about the future.

Semantic proximity determines the relationship between concepts and constants, but the constant has a higher status: the concept is changeable, meaning that its figurative, conceptual, and value components can change over the course of a language community [Karasik, 2005], while the constant, like stable quantities found in the natural sciences, is characterized by constancy of meaning, meaning that its structure distinguishes between changes and unchangeable parts [Stepanov, 2001].

RESULTS

We start with the assumption that a concept becomes a constant when its most stable and important components (core) are found in all of its dimensions (conceptual, value, and figurative), which maintain their relevance across historical eras and serve as an orienting function for the subject in social and cultural reality. This is the basis for our scientific linguistic study of the phenomena of fear and courage.

According to Snyder (2007), "true courage is being willing and able to approach a fearful situation despite the presence of subjective fear." This means that courage is not about eradicating fear but about overcoming it. The genuine side of a phenomenon like fearlessness in an individual's system of value orientations is revealed by their readiness to bravely face danger: Courage is resistance to fear, mastery of fear - not absence of fear (Twain 1); When we are afraid we ought not to occupy ourselves with endeavoring to prove that there is no danger, but in strengthening ourselves to go on in spite of the danger (Mark Rutherford) (quotgarden.com).

DISCUSSION

Furthermore, courage has an indisputable and consistent value significance in English linguistic culture, much like persistent fear. Its limitativity determines its essence of worth, which is symbolized by the lexeme limit. Courage is consequently a value since it is "released" to an individual in a restricted and finite amount and hence comes at a high cost: You don't know the half of what you're demanding from human flesh and blood. There are limits to a man's courage. Dirk has already done far more than was expected of him». ... «Granted that courage is reduced by expenditure (Cussler 3); He says that courage is a capital sum reduced by expenditure. I agree with him. All I'm trying to say is that this particular man seems to have been spending pretty hard since before the war. I wouldn't say he's overdrawn - not yet, but there are limits (Fleming 1).

Therefore, "resistance to danger"—the archetypal representation of courage—is the foundation of the emblems of fearlessness. Such resistance is primarily linked to an awareness of the purpose of war and military operations, where bravery and strength enable one to withstand the enemy's assault. Then, a

person overcomes his fear and resists death, so even death does not frighten him. Given discourse theory and how these extra-linguistic phenomena are used in various institutional discourses, including political, religious, and mass media discourses, more research on these phenomena appears particularly crucial.

CONCLUSION

The study of the semiotics of the "eternal images" of fear and fearlessness as enduring features of English-speaking culture is also promising, in our view. A comparative analysis of the specifics of conceptualizing the semantically related constants Fear and Fearlessness based on the material of languages of different systems is clearly relevant given the rapid pace of modern life's development, globalization trends, and the integration of Western and Eastern cultures.

The English semantic area of courage is broad and multidimensional, incorporating elements of bravery, resilience, and moral strength. Its ties to similar notions like as terror, heroism, and perseverance demonstrate the dynamic interaction between language and human experience. Courage, through its historical growth, metaphorical representations, and idiomatic usage, is still a vital idea in both linguistic and cultural consciousness.

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