



## THE CONCEPT OF HEART IN CONCEPTUAL LANGUAGE SYSTEM

**Madaminova Iroda**

Samarkand Institute of Economics and Service  
Assistant teacher of the Department  
of Language Teaching  
+998998585757  
[julietstiff21@gmail.com](mailto:julietstiff21@gmail.com)

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<b>Received:</b> 10 <sup>th</sup> December 2021 <b>Accepted:</b> 11 <sup>th</sup> January 2022 <b>Published:</b> 22 <sup>th</sup> February 2022	This article explains the concept, meaning of the concept and the concept of heart in the language system. The adoption of the concept in linguistics served as a new stage in the identification of the basic features of the unity of culture, consciousness, thinking and language, as well as cultural, philosophical and cognitive aspects of linguistics. Among the "basic" concepts of any language is the concept of "heart", symbolic of the center of man, both biological and spiritual, and psychological. The activity of this concept in language painting the world reflects the duality of human nature. This is the concept of "heart" represents the anthropocentrism of language at the highest level.
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Cognitive linguistics is the study of the nature of a particular concept in the linguistic representation of the world and its relationship to world realities. Concept is one of the main categories of cognitive linguistics and is an element of communication between culture and man. The term "concept" has been used in linguistics since the 1990s. The concept still does not have a single general explanation or interpretation. Concepts are defined as abstract ideas. They are understood to be the fundamental building blocks of the concept behind principles, thoughts and beliefs. They play an important role in all aspects of cognition. As such, concepts are studied by several disciplines, such as linguistics, psychology, and philosophy, and these disciplines are interested in the logical and psychological structure of concepts, and how they are put together to form thoughts and sentences. The study of concepts has served as an important flagship of an emerging interdisciplinary approach called cognitive science. One of the most famous linguists in the study of concepts is S.A. Askoldov. He explained the concept as "a unit that reflects the process of thinking about one type or another of concepts."

One of the most famous linguists in the study of concepts is S.A. Askoldov. He explained the concept as "a unit that reflects the process of thinking about one type or another of concepts." [1] N.D. Aryutunova is a practical concept in philosophy, which reflects the relationship between many factors and thought processes, such as national tradition, life experience, religion, ideology, folklore, images of art. The concept represents a "cultural layer that connects man and the world." [2]

In her scientific work "The Concept of the Russian Language", DS Likhacheva describes the concept as a product of the process of thinking that occurs as a result of the collision of the word with the dictionary meaning of man with his national views. [3]

SG Vorkachev calls this concept "a concept - a set of concepts, ideas and knowledge that have their own expression in language and linguoculturological specifics." It also implies a verbalized idea of cultural understanding and imagination. The concept is an element of national language and national thinking. At the highest level of abstraction, semantic formation is the uniqueness of a concept.

This idea is very close to the opinion of YS Stepanova, "the concept is a form of one of the elements of culture formed in human thinking, in the same way culture enters the mental world of man." [4]

The construct of the concept is due to the fact that in modern linguistics the role of language in the real process of cultural creation is being rethought. Linguoculturology considers language inextricably linked with culture: the language reflects those features of extralinguistic reality, that seem relevant to the carriers of the corresponding cultures.

The "key" concepts of any language include the concept of "heart", symbolizing the center of man, both biological and spiritual and psychological. The functioning of this concept in the language picture world reflects the duality of human nature. It is the concept of "heart" expresses the anthropocentrism of the language to the greatest extent.

National component specifics spiritual culture is not limited to those features that are due to the linguistic way of expression. However, as a component of spiritual culture, language occupies a special place in it, acting as a necessary condition for the formation, development and functioning of other components of culture. We are talking about the role of language in the implementation of continuity in the development of spiritual culture. The mechanisms of continuity can be explained by analyzing the picture of the world reflected in the language. The picture of the world is the original global image of the world that underlies the human worldview, representing the essential properties of the world in the understanding of which is the result of all the spiritual activity of man. Language, culture and ethnicity are inextricably linked. At the present stage of linguistic research<sup>11</sup> it has become obvious that the study of only the formal structure of the language i. its communicative function is limited by the real place of language in the process of cultural creation. A different approach to the language, necessary to clarify its essence, is to study the language not only as a means of communication, but, above all, as an integral component of the culture of an ethnic group.

Language, culture and ethnicity are inextricably linked. At the present stage of linguistic research it has become obvious that the study of only the formal structure of the language i. its communicative function limits the real place of language in the process of cultural creation. A different approach to the language, necessary to clarify its essence, is to study the language not only as a means of communication, but, above all, as an integral component of the culture of an ethnic group.

The tasks of linguaculturology are the study and description of the relationship between language and culture, language and folk mentality. Arguing about the relationship between language and culture, some scholars recognize the unconditional relationship between language and culture in the broad sense of the word, denying this relationship a causal nature. According to another opinion, this connection qualifying as causal, but while offering different, sometimes polar solutions.

It is extremely difficult to interpret the relationship between language and culture. Language, thinking, culture are phenomena that are in constant movement, change. In order to teach them, it is necessary to stop them, but these will no longer be the same "language", "blow", (culture), or rather, they will not exist: they will be dead, out of motion, just like and apart from each other.

Thus, language, thinking and culture are interrelated so closely that they practically constitute a single whole, consisting of three components, none of which can function (and therefore (exist) without the other two. Together they are related to the environment world, reflect and at the same time form it. At the same time, they form the so-called language maps of the world, a product of consciousness, the result of the interaction of thinking, reality and language as a means of expressions of thoughts about the world. A linguistic picture of a myth is understood as a systematically ordered socially significant model of signs expressed with the help of various linguistic means, conveying information about the surrounding world. In the linguistic picture of the world, the ethnic mentality is actualized in the "key" cultural concepts.

In this article, the following definition of a "concept" is given: a concept is symbolized image of an "ideal" concept, reflecting the mental representation of native speakers of the object of reality, determined by the system of traditions of a given culture, within the boundaries of which it (the concept) is "etymologized" the internal form of the word that expresses it. This makes the "concept" one of the stern terms of the conceptual apparatus of cultural linguistics. Linvuaculturology specific concepts simultaneously reflect and shape the way of thinking of native speakers. The search for a systematizing principle in the content organization of the language led linguists to the semantic Anglicism of the language. Such an approach to language presupposes a systematic view of the meaning of dreams. This is a semantic field method. By "semantic roofing paper" are meant words and phrases that fuse around a concept (sometimes an idea). Such elements of the text suggest the functioning of "semantic primitives" of words and idioms. The study of the language picture of the world reveals patterns that are definitely characteristic of the system. The characteristic of the system is definitely t) language and national cultural consciousness its speakers, and also reveals the role of the language in the development and creation of the principles of perception and division of the world, influence on the methods of obtaining knowledge in the processes of categorization and conceptualization. In different languages, the surrounding world can be divided in different ways. These differences may relate to the content of concepts, the amount of knowledge or words.

**"The emotional aspect of the concept" heart** "in the Kabardian, Russian and English languages" is an analysis of one from the aspects of the functioning of the concept "heart" in the studied linguaculturology, namely the emotional one.

All specialists professionally involved in the study of the emotional-sensory sphere of a person point to the blurring of the segments that form it, the clear identification of which is difficult.

As N.A. Krasavsky, the terms "feeling", "emotion", "affect" do not have strictly assigned meanings to them, and in psychology there is no common understanding and clear terminological distinction in use related concepts "emotion", "feeling", "affect".<sup>[5]</sup> Following terminological tradition of domestic linguistic and emotion, the scientist uses the term "emotion" as a collective concept. The author also touches upon the problem of the classification of mental experiences into basic (basal, fundamental) and derivatives, peripheral. According to the author, the classification can be based on a phylogenetic criterion. Basic emotions are primary in origin, and nature are elementary, not specialized. Due to the fact that clear boundaries between the terms "emotions" and "feelings" are not defined, both terms are used in this study.

The exceptional importance of the heart has made it the center of a person's spiritual life, a receptacle for feelings, moods, thoughts, will, and religious beliefs. In all three linguistic pictures of the world, the "heart" is, first of all, a symbol of emotions and feelings, or, to be more accurate, a receptacle for emotions and feelings. The basic emotions include "fear", "anger", "joy-pleasure", "grief", "sadness".

All of the above confirms the idea that the language reflects the culturally specific vision of the world of that or another ethnic group. The same objects of reality acquire specific properties in different languages. Speakers of different languages perceive the same object through the NCM of their native language, which makes the prepositions about this object almost always somewhat different.

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