

Linguistic features of the HEART concept

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Understanding the idea phenomena using a linguistic approach is distinguished by the way that language is influenced by historical and cultural circumstances. According to the paradigm of linguistic and cultural studies, the idea is a hereditary phenomena that influences both individual and group thought. It was founded by Yu.S. Stepanov, S.Kh. Lyapin, G.G. Slisikin, S.G. Vorkachev, V.V. Kolesov, V.I. Karasik, N.F. Alefirenko, Sh.S. Safarov, A. Mamatov, O'.Q. Yusupov, and others.

In his description, Yu.S. called concepts "a reflection of culture in human linguistic thinking." Stepanov claims that this is a mental essence that represents a person's spiritual image within a certain culture. According to Stepanov (1997), the idea is "the main cell of culture in the mental world of a person" [41]. According to the scientist, the concept's primary characteristic is its capacity to evoke strong feelings [Stepanov 1997: 41]. In other words, notions have an emotional influence in addition to being focused on thought.

On the basis of this core idea, Yu.S. First among the notions that Stepanov distinguished are those that are essential to an individual's spiritual world and self-awareness, such as Motherland, truth, soul, heart, will, etc. Since the concept is the key to entering the human mental realm of culture, the primary function of the concept, according to scientists, is to store and transfer information from generation to generation. However, the scientist asserts that the idea can also be used to affect an individual's culture. The concept is the primary cultural cell in an individual's mind [Stepanov 1997: 40–41].

In their works, S.G. Vorkachev and N.F. Alefirenko emphasize the concept's ethnocultural component within the context of language and cultural studies. S.G. In his explanation of the concept's linguistic and cultural nature, Vorkachev

highlights that it is a large-scale structure of multidimensional knowledge that is characterized by ethno-cultural traits and has a partial verbal expression. The concept's multidimensionality stems from the fact that, in addition to its conceptual foundation, its structure encompasses the feelings, behavioral stereotypes, intuitions, and worldview that are present in the collective consciousness of a particular ethnic group. This linguistic concept, also known as language, also makes it possible to view it as a cultural phenomenon. According to the researcher, verbalization and ethnocultural characteristics are the primary characteristics of

N.F. Alefirenko understands the concept as a "cognitive (mental) category, an operational unit of cultural memory, a quantum of knowledge, a complex, unstructured semantic formation of a descriptive-image character" [Alefirenko 2004: 117]. The scientist explains this conclusion by the fact that different ethnocultures have their own linguistic and cultural concepts.

According to V.I. Karasik, it is essential to measure them and their ethnocultural traits from behavioral stereotypes expressed through words, phraseology, fixed phrases, and paremies, as well as to incorporate the concepts that reveal the priorities of cultural value into systems, that is, into linguistic and cultural dominants. It can be ascertained through comparison with output value expressions, according to [Karasik 1996]. G.G. Slyshkin concludes that a concept's age and significance within the language community increase with the diversity of its symbolic expression possibilities [Slyshkin 2000: 114]. Following A. Vejbiskaya's suggestion, it should be mentioned that a cognitive and linguistic approach are required while studying notions based on the theory of syncretism.

A. Vejbiskaya offers to determine the characteristics of the national character through linguistic analysis, taking into account the anthropocentricity and national identity of the language, i.e., the natural conditions, culture and character of linguistic individuals. According to the scientist, information about the national character is important for explaining the differences in the conceptualization of the external world embedded in the language [Vezhbiskaya 1997: 143].

Analysis and comparison of national concepts is carried out using semantic devices. The translation of these concepts into the language of semantic primitives, according to the Polish linguist, is the basis for their comparison [Vejbitskaya 1997: 26]. It should be noted that cognitive and linguocultural approaches to the interpretation of the concept are not mutually exclusive. In this regard, it is possible to rely on the opinion of V. Karasik: "as a mental derivative formed in the individual's thinking, the concept is a path to the culture of society, and as a cultural unit, it is a determinant of the collective experience that becomes the property of the individual.

In other words, these approaches differ in their application to the individual: the linguocognitive concept is directed from individual thinking to culture, and the linguocultural concept is directed from culture to individual thinking. At the same time, it is understood that the separation of external action and internal action is a holistic multidimensional process" [Karasik 1996: 16].

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