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EXPRESSION OF THE RELATIONSHIP BETWEEN LANGUAGE AND CULTURE IN PHRASEOLOGY WITH THE HEART COMPONENT

Annotation: *Language and culture have a complicated relationship. They are linked together. A particular language typically draws attention to a certain population. When you communicate in a different language, you are also communicating in that language's culture. Without personally gaining access to a culture, it is impossible to comprehend it. In addition to learning the alphabet, word structures, and grammar rules of a new language, learning a new language also entails learning about the traditions and behavior of that society. As a result of how deeply established language is in a society, it is crucial to consider that culture when learning or teaching a language. In this article, we can talk about how phraseology with a heart component expresses the interplay between language and culture.*

Keywords: *Culture, language, relation, phraseology, heart component, society, difference, linguistic cultures, concepts.*

Introduction. As language is taught, culture can be transmitted through it. Children in preschool acquire their first language through exposure to random words they hear both inside and outside of their homes. As soon as kids are old enough to attend school, they start learning their native tongue. The youngsters are taught writing, reading, proper sentence construction, and formal grammar if it is their first language. Before beginning school, the youngster did, however, acquire some basic grasp of the vocabulary and structural foundation of the first language. In contrast, language is a major means by which culture is transferred through education. Humans have history that animals do not because of language.

According to historical studies of animal behavior, changes in animal behavior were brought about by human influence, such as domestication and other forms of interference. Even while there is variation within that unity, culture unites a group. For instance, the speech of the elder generation may be different from that of the younger age. Also, several groups speak various tongues. This is seen from the disparities between a professor's voice and that of a young administrator on campus. On online forums, people might use a variant of the same language that would be very different from the language used by the media and people with a classical education.

The definition of a "concept" is as follows: a concept is a symbol for a "ideal" concept, representing how native speakers mentally represent a reality

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object as established by a culture's system of traditions, within the confines of which it (the concept) is "etymologized" by the internal form of the word that expresses it. As a result, one of the core terms of the conceptual framework of cultural linguistics is the term "concept."

Concepts specific to a language's culture both reflect and influence how native speakers think. Linguists discovered the language's semantic Anglicization while looking for a systematizing principle in the content organization of the language. Such an approach to language assumes a methodical understanding of the significance of dreams. This approach uses semantic fields. Words and phrases that coalesce around a concept are what is meant by "semantic roofing paper" (sometimes an idea). These textual components imply how idioms and words act as "semantic primitives." When the language picture of the world is studied, patterns emerge that are unmistakably unique to the system. The system's defining feature is unquestionably the language and national cultural consciousness of its users, which also reveals the language's contribution to the formation of the categories and divisions of the world, influence on the methods of knowledge acquisition, and conceptualization and categorization processes.

The outside world might be segmented differently in different languages. These variations might have to do with the informational or linguistic content of concepts. The investigation of "the emotional element of the notion of heart in the Uzbek, Russian and English languages" examines how the concept of heart functions emotionally in the four languages under study. All professionals interested in the study of a person's emotional-sensory sphere agree that its constituent parts are hazy and challenging to distinguish clearly.

The term "concept" refers to an abstract idea, a mental symbol, a unit of thought, associated with a corresponding representation in language, that designates all of the objects in a given category or class of entities, interactions, phenomena, or relationships between them, formed by mentally combining some or all of the characteristics of a concrete or abstract, real or imaginary object. Concepts are abstract things that exist in the mind separate from the words that are used to describe them. The essential concepts' deep meanings define the national concept sphere, which exemplifies and protects national cultural heritage. By focusing on the concept domain and outlining the linguistic mechanisms for verbalizing concepts, we can shed light on the particular national and cultural values that this ethnos perceived. The presence of these concepts and a specific interaction between them in linguistic cultures are confirmed by concept heart. The study of the concept heart, which is one of the essential cultural notions and serves as the foundation for both the Uzbek and English national views of the world, aids in identifying the ethnic differences in these people's ways of thinking and spiritual practices.

The study of a certain concept's nature in the linguistic worldview and how it relates to external facts is known as cognitive linguistics. Notion is a component of communication between culture and man and is one of the major categories of

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cognitive linguistics. The concept still lacks a single overarching justification or meaning. Abstract ideas are referred to as concepts. They are recognized as serving as the conceptual cornerstones of principles, thoughts, and beliefs. They are crucial to every facet of cognition. As a result, a variety of academic fields—including linguistics, psychology, and philosophy—study concepts. These fields are particularly interested in the logical and psychological underpinnings of concepts as well as how they are combined to create thoughts and sentences.

1. Cross Your Heart and Hope to Die - Phrase meaning that you swear you are telling the truth.
2. Follow Your Heart - Do what you believe is right.
3. Get at the Heart of the Matter - Discuss the main issue, concern
4. Have a Heart of Gold - Be very trustworthy and well-meaning.
5. Have a Heart of Stone - Be cold, unforgiving.

The concept's construction results from a reevaluation of language's function in the actual process of cultural production in contemporary linguistics. According to lingua-cultural theory, language and culture are closely intertwined, and language reflects the aspects of extra linguistic reality that seem significant to the cultural carriers. Every language's "key" ideas include the idea of the "heart," which represents the biological, spiritual, and psychological core of a person. The way in which this idea operates in the world of linguistic pictures illustrates the dualistic character of people. The anthropocentrism of the language is best expressed by the concept of "heart."

Details of national components The characteristics of spiritual culture are not just those that result from language manifestation. Language, however, holds a unique position within spiritual culture, serving as a prerequisite for the emergence, growth, and operation of other cultural elements. We are discussing the function of language in maintaining continuity throughout the growth of spiritual culture. By examining the worldview that the language reflects, the mechanisms of continuity can be described. The world picture, which represents the fundamental characteristics of the world and is the product of all spiritual knowledge, is the original global image of the world that informs human perspective. Ethnicity, language, and culture are all intertwined. The study of a language's formal structure and communicative function alone is restricted by the true role that language plays in the process of cultural production, it is now clear from the state of linguistic research. Studying the language as an inherent part of an ethnic group's culture rather than just as a tool of communication is a different approach to the language that is required to clarify its essence.

The goals of lingua-culturology are to investigate and describe how language and culture, as well as language and folk psychology, interact. Speaking about the connection between language and culture, some academics agree that there is an unbreakable bond between the two in the broadest sense of the word while rejecting the causal basis of this connection. Another viewpoint sees this link as causal, but offers alternative, occasionally opposing remedies. Interpreting

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the interaction between language and culture is very challenging. Language, thought, and culture are all dynamic, ever-changing things. It is required to stop them in order to teach them, but once they are stopped, they will no longer share the same "language," "blow," (culture)," or rather, they will cease to exist: they will be dead, inert, and distinct from one another.

Language, thought, and culture are thus interconnected to the point where they practically form a single entity made up of three parts, none of which can exist or operate without the other two. Collectively, they relate to, reflect, and simultaneously shape the environment world. As a result of the interplay between thinking, reality, and language as a way of expressing thoughts about the world, they simultaneously create what are known as language maps of the world, a byproduct of consciousness.

Conclusion. A person's spiritual existence revolves around their heart because of the unique significance of the organ, which also serves, as a container for their emotions, moods, ideas, will, and religious beliefs. The "heart" is first a representation of emotions and feelings, to be more precise, a container for emotions and feelings in all three linguistic worldviews. The fundamental feelings are "fear," "anger," "joy-pleasure," "grief," and "sadness." All of the aforementioned evidence supports the notion that a language represents a particular ethnic group's culturally distinct worldview. Same reality objects take on distinct qualities depending on the language they are spoken in. The prepositions used to describe the same object are almost always slightly different because speakers of different languages experience the same object via their local tongue.

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