

## LINGUOCULTURAL CONCEPT AS A BASIC UNIT OF STUDY IN LINGUOCULTUROLOGY

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**Abstract.** *This article explores the linguocultural concept as the fundamental unit of study in linguoculturology, examining its structural components and significance in understanding the relationship between language and culture. Through a comprehensive analysis of relevant literature, the paper investigates how linguocultural concepts function as mental constructs that reflect national worldviews and cultural identities. The findings highlight the tripartite structure of linguocultural concepts comprising notional, figurative, and value components, and demonstrate their role in cross-cultural communication and translation studies.*

**Keywords:** *linguoculturology, linguocultural concept, conceptsphere, linguistic worldview, cultural semantics, cognitive linguistics, cultural linguistics.*

## LINGVOKULTUROLOGIYADA O'RGANISHNING ASOSIY BIRLIGI SIFATIDA LINGVOMADANIY TUSHUNCHA

**Annotatsiya.** *Ushbu maqola lingvokulturologiyada o'rganishning asosiy birligi sifatida lingvomadaniy tushunchani o'rganadi, uning tarkibiy qismlarini va til hamda madaniyat o'rtasidagi munosabatlarni tushinishdagi ahamiyatini tahlil qiladi. Tegishli adabiyotlarning keng qamrovli tahlili orqali, maqola lingvomadaniy tushunchalarning milliy dunyoqarashlar va madaniy identifikatsiyani aks ettiruvchi mental konstruksiyalar sifatida qanday ishlashini tadqiq etadi. Natijalar lingvomadaniy tushunchalarning tushuncha, obrazli va qadriyat komponentlaridan iborat uchlik tuzilishini ta'kidlaydi hamda ularning madaniyatlararo muloqot va tarjima tadqiqotlaridagi rolini ko'rsatadi.*

**Kalit so'zlar:** *lingvokulturologiya, lingvomadaniy tushuncha, konseptosfera, lingvistik dunyoqarash, madaniy semantika, kognitiv tilshunoslik, madaniy tilshunoslik.*

## ЛИНГВОКУЛЬТУРНЫЙ КОНЦЕПТ КАК БАЗОВАЯ ЕДИНИЦА ИЗУЧЕНИЯ В ЛИНГВОКУЛЬТУРОЛОГИИ

**Аннотация.** *В данной статье исследуется лингвокультурный концепт как фундаментальная единица изучения в лингвокультурологии, анализируются его структурные компоненты и значимость в понимании взаимоотношений между языком и*

*культурой. Посредством всестороннего анализа соответствующей литературы, статья исследует функционирование лингвокультурных концептов как ментальных конструктов, отражающих национальные мировоззрения и культурные идентичности. Результаты подчеркивают трехчастную структуру лингвокультурных концептов, включающую понятийный, образный и ценностный компоненты, и демонстрируют их роль в межкультурной коммуникации и переводоведении.*

**Ключевые слова:** лингвокультурология, лингвокультурный концепт, концептосфера, языковая картина мира, культурная семантика, когнитивная лингвистика, культурная лингвистика.

## INTRODUCTION

Linguoculturology, as an interdisciplinary field emerging at the intersection of linguistics, cultural studies, and cognitive science, focuses on the intricate relationship between language and culture. This relatively young discipline has gained significant traction in recent decades, particularly following the "cultural turn" in linguistics [1]. Central to this field is the notion of the linguocultural concept, which serves as its primary unit of analysis and theoretical foundation.

The linguocultural concept represents a complex mental construct that encapsulates culturally significant meanings, associations, and values shared by members of a particular linguocultural community. Unlike purely linguistic units, linguocultural concepts integrate both linguistic and extralinguistic dimensions, thereby providing insight into how cultural experience is encoded, preserved, and transmitted through language [2]. Understanding these concepts allows researchers to decode cultural specificities embedded in language and to examine how linguistic patterns reflect cultural worldviews.

This research aims to analyze the theoretical foundations of linguocultural concepts, explore their structural components, and evaluate their significance as analytical tools in linguoculturology. By examining the existing body of knowledge on this subject, the study seeks to synthesize diverse perspectives and contribute to the ongoing scholarly discourse on the relationship between language, cognition, and culture.

## METHODOLOGY AND LITERATURE REVIEW

This study adopts a qualitative research approach based on critical analysis and synthesis of scholarly literature in the fields of linguoculturology, cognitive linguistics, and cultural

semantics. The methodology involves a systematic review of academic publications from Uzbek, Russian, and Western sources, focusing particularly on theoretical frameworks and conceptual developments in the study of linguocultural concepts.

The notion of concept as a unit of cultural analysis has deep roots in Russian linguistics, particularly in the works of Stepanov, who defines it as "a clot of culture in human consciousness" [3]. This perspective was further developed by Vorkachev, who characterizes linguocultural concepts as "mental units directed toward a comprehensive study of language, consciousness, and culture" [4]. The tripartite structure of linguocultural concepts, comprising notional, figurative, and value components, was elaborated by Karasik and Slyshkin, who emphasize the axiological dimension as particularly significant for linguocultural analysis [5].

Western scholarship has approached similar phenomena through different terminological frameworks. Wierzbicka's work on cultural keywords and semantic primitives provides important parallels to the Russian school of linguoculturology [6]. Similarly, Lakoff and Johnson's cognitive theory of metaphor offers insights into how conceptual structures reflect cultural patterns of thought [7].

Uzbek researchers have contributed significantly to this field by applying linguocultural analysis to Uzbek language and culture. Safarov's work on linguocultural concepts in Uzbek discourse demonstrates how national mentality is reflected in language-specific conceptual structures [8]. This research tradition has been particularly valuable in identifying culture-specific concepts that resist direct translation and require deep cultural understanding.

Contemporary approaches in linguoculturology have increasingly focused on comparative analysis of concepts across different cultures. Maslova's research emphasizes the importance of identifying conceptual universals and culture-specific elements when analyzing linguocultural concepts [9]. This comparative dimension is crucial for understanding both shared human experiences and unique cultural perspectives encoded in language.

## **RESULTS AND DISCUSSION**

The analysis of literature reveals several key findings regarding linguocultural concepts as basic units of study in linguoculturology. First, linguocultural concepts function as multidimensional mental constructs that cannot be reduced to purely linguistic definitions. They represent culturally significant phenomena that have particular relevance for a given linguocultural community and serve as repositories of collective cultural memory and experience.

The structural analysis of linguocultural concepts confirms their complex nature comprising three essential components. The notional component refers to the dictionary definition and logical features of the concept. The figurative component encompasses metaphors, similes, and other imagery associated with the concept in a particular culture. The value component, perhaps most significant for linguocultural analysis, reflects the concept's position in the cultural value system and its axiological significance [5].

Linguocultural concepts vary significantly in their scope and cultural significance. Core concepts, often representing fundamental cultural values (such as FREEDOM, HONOR, TIME), typically demonstrate rich associative networks and high emotional resonance within a culture.

Peripheral concepts, while still culturally meaningful, may have more limited spheres of application or lower emotional salience [3].

The study of linguocultural concepts has proven particularly valuable in comparative cultural linguistics. Research shows that even seemingly universal concepts like TIME, FAMILY, or LOVE demonstrate significant variation in their conceptual structure and linguistic representation across cultures [9]. These variations reflect differences in cultural values, historical experience, and social organization, highlighting how language serves as a repository of cultural wisdom and worldview.

Additionally, the analysis reveals that linguocultural concepts are not static entities but evolve over time in response to historical, social, and technological changes. This dynamic nature makes them valuable indicators of cultural shifts and developments [10]. For instance, the transformation of concepts related to PRIVACY or COMMUNITY in the digital age demonstrates how conceptual structures adapt to changing cultural realities.

In the context of globalization and cross-cultural communication, understanding linguocultural concepts becomes increasingly important. The difficulties in translating culture-specific concepts highlight the deep connection between language and cultural identity. These "untranslatable" concepts often represent unique cultural perspectives that require extensive cultural knowledge to be fully comprehended.

## **CONCLUSION**

This study affirms the central position of the linguocultural concept as the fundamental unit of analysis in linguoculturology. As complex mental constructs that integrate linguistic and cultural dimensions, these concepts provide valuable insights into the relationship between language, cognition, and culture.

Their tripartite structure-encompassing notional, figurative, and value components-allows for multidimensional analysis of cultural phenomena as they are reflected in language.

The research demonstrates that linguocultural concepts serve multiple functions: they act as repositories of cultural knowledge, provide frameworks for understanding cultural values, and offer windows into unique cultural perspectives. By analyzing these concepts, researchers can decode cultural specificities embedded in language and examine how linguistic patterns reflect and shape cultural worldviews.

The comparative study of linguocultural concepts across different cultures reveals both universal human experiences and culture-specific conceptualizations. This comparative dimension enhances our understanding of cultural diversity and promotes more effective cross-cultural communication and translation.

Future research in linguoculturology would benefit from expanding the range of methodological approaches to concept analysis, including corpus linguistics and experimental methods, to complement the predominantly theoretical orientation of current scholarship.

Additionally, greater attention to the dynamic evolution of concepts in response to social and technological changes would enhance our understanding of how language and culture interact in contemporary contexts.

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