

LINGUACULTURAL CONCEPT AS A BASIC UNIT OF LINGUACULTUROLOGY: THEORETICAL FOUNDATIONS OF CROSS-CULTURAL COMMUNICATION STUDIES

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Abstract. This article analyzes the theoretical foundations of linguacultural concepts as fundamental units within linguaculturology. The research focuses on defining the essence, structure, and role of linguacultural concepts in cross-cultural communication. The article examines the theoretical and methodological foundations of linguacultural concepts within the context of contemporary linguacultural studies and analyzes their fundamental significance in understanding cultural-linguistic phenomena.

Keywords: linguacultural concept, linguaculturology, cross-cultural communication, language and culture, conceptual analysis.

ЛИНГВОКУЛЬТУРНЫЙ КОНЦЕПТ КАК БАЗОВАЯ ЕДИНИЦА ЛИНГВОКУЛЬТУРОЛОГИИ: ТЕОРЕТИЧЕСКИЕ ОСНОВЫ ИССЛЕДОВАНИЙ МЕЖКУЛЬТУРНОЙ КОММУНИКАЦИИ

Аннотация. В статье анализируются теоретические основы лингвокультурных концептов как фундаментальных единиц лингвокультурологии. Исследование посвящено определению сущности, структуры и роли лингвокультурных концептов в межкультурной коммуникации. В статье рассматриваются теоретико-методологические основы лингвокультурных концептов в контексте современной лингвокультурологии и анализируется их фундаментальное значение для понимания культурно-лингвистических феноменов.

Ключевые слова: лингвокультурный концепт, лингвокультурология, межкультурная коммуникация, язык и культура, концептуальный анализ.

LINGVOKULTUROLOGIYANING ASOSIY BO'LIMI SIFATIDA LINGVOMADANIY KONSEPSIYA: MADANIYATLARARO MULOQOTNI O'RGANISHNING NAZARIY ASOSLARI

Annotatsiya. Ushbu maqolada madaniy tilshunoslikning fundamental birliklari sifatida til madaniyati tushunchalarining nazariy asoslari tahlil qilinadi. Tadqiqot madaniy lingvistik tushunchalarning mohiyati, tuzilishi va madaniyatlararo muloqotdagi rolini aniqlashga qaratilgan. Maqolada madaniy tilshunoslik tushunchalarining nazariy va uslubiy asoslari zamonaviy madaniy tilshunoslik kontekstida ko'rib chiqiladi va ularning madaniy va lingvistik hodisalarni tushunish uchun fundamental ahamiyati tahlil qilinadi.

Kalit so'zlar: madaniy tilshunoslik, madaniy tilshunoslik, madaniyatlararo muloqot, til va madaniyat, konseptual tahlil.

INTRODUCTION

In the contemporary era, globalization processes and intensifying cross-cultural communication have necessitated deeper investigation of the complex relationships between language and culture. With the development of linguaculturology as a scientific discipline, the notion of linguacultural concepts has gained particular attention and become a central object of cultural-linguistic research.

As emphasized in the works of V.A. Maslova [1], S.G. Vorkachev [2], and other researchers, linguacultural concepts not only reflect the cultural semantics of linguistic units but also constitute an essential component of the worldview formed in the consciousness of representatives of particular ethnic groups. Defining the theoretical foundations of linguacultural concepts represents one of the fundamental problems of contemporary linguaculturology, as it serves as a key to understanding the interaction between culture and language.

The relevance of this research stems from the necessity to establish a unified theoretical framework for analyzing linguacultural phenomena in the context of increasing intercultural contacts and the growing importance of cross-cultural competence in modern society.

Linguacultural concepts, functioning as basic units of linguaculturology, require comprehensive theoretical justification to ensure their effective application in comparative cultural studies and intercultural communication research. The theoretical significance of this work lies in its contribution to the development of conceptual apparatus in linguaculturology and the systematization of approaches to analyzing cultural-linguistic phenomena.

METHODOLOGY AND LITERATURE REVIEW

The research methodology employed in this study is based on theoretical analysis and synthesis of existing scholarly literature on linguaculturology and conceptual analysis. The investigation draws upon fundamental works in cognitive linguistics, cultural linguistics, and cross-cultural communication studies to establish a comprehensive theoretical framework for understanding linguacultural concepts. The theoretical foundation of linguacultural concepts has been extensively developed in Russian linguistic scholarship, particularly through the contributions of V.A. Maslova, who defines linguacultural concepts as "mental formations that represent stored knowledge about the world and bear evaluative and emotional coloring" [1].

This definition emphasizes the cognitive nature of these concepts while highlighting their cultural specificity. Similarly, S.G. Vorkachev's research demonstrates that linguacultural concepts function as "cultural-mental formations in the collective consciousness, objectified in linguistic forms and reflecting cultural values and attitudes" [2].

The Uzbek linguistic tradition has contributed significantly to understanding linguacultural concepts through the works of scholars such as B. Mengliev, who explores the relationship between language and national mentality in Uzbek cultural contexts [3]. His research demonstrates how linguacultural concepts in Uzbek language reflect specific cultural values and worldview patterns unique to Central Asian societies. Furthermore, D. Ashurova's investigations into cognitive aspects of cultural concepts in Uzbek linguistics provide valuable insights into how cultural knowledge is structured and transmitted through linguistic means [4].

Russian scholarship has provided foundational theoretical frameworks for linguacultural analysis. Y.S. Stepanov's comprehensive study of cultural concepts reveals their three-tier structure: the basic conceptual layer accessible to all speakers, the additional conceptual layer known to particular social groups, and the etymological layer known primarily to specialists [5].

This structural model provides a framework for understanding how cultural knowledge is stratified within linguistic communities and how different levels of cultural competence affect concept comprehension. V.I. Karasik's work on linguistic personality and cultural types demonstrates how linguacultural concepts function as organizing principles in cultural discourse and serve as markers of cultural belonging [6].

Contemporary international research has approached the study of cultural concepts through various theoretical lenses.

Anna Wierzbicka's work on cultural scripts and semantic primes provides valuable insights into how cultural concepts are encoded in language and transmitted across generations [7]. Her research demonstrates that linguacultural concepts serve as vehicles for cultural transmission and play crucial roles in maintaining cultural identity. Dirk Geeraerts' cognitive linguistic approach to cultural variation in conceptualization offers important perspectives on how linguacultural concepts vary across different cultural contexts while maintaining certain universal characteristics [8].

RESULTS AND DISCUSSION

The analysis of theoretical literature reveals that linguacultural concepts possess several distinctive characteristics that establish them as fundamental units of linguaculturology. These concepts exhibit dual nature, simultaneously functioning as cognitive structures in individual consciousness and as collective cultural formations shared by members of particular linguistic communities. This duality enables linguacultural concepts to serve as bridges between individual cognitive processes and collective cultural knowledge systems, facilitating both personal meaning-making and cultural transmission processes.

The cognitive dimension of linguacultural concepts manifests in their capacity to organize and structure cultural experience within mental representations. Drawing upon cognitive linguistic theory developed by scholars such as Lakoff and Johnson [9], linguacultural concepts can be understood as complex knowledge structures that integrate perceptual, experiential, and cultural information into coherent mental models. These models guide interpretation of cultural phenomena and facilitate navigation of social and cultural contexts. The research conducted by Uzbek scholars demonstrates that linguacultural concepts in Central Asian languages often reflect nomadic cultural heritage and Islamic worldview, creating unique cognitive frameworks for understanding social relationships and environmental interactions.

The linguistic dimension of linguacultural concepts is evidenced through their objectification in various linguistic forms, including lexical units, phraseological expressions, and textual patterns. Russian linguistic research, particularly the work of V.N. Telia [10], demonstrates that linguacultural concepts are not confined to individual words but are distributed across multiple linguistic levels and manifest through various expressive means. This distribution pattern reflects the complexity of cultural knowledge and the multiple ways in which cultural concepts can be linguistically encoded. The linguistic manifestation of these concepts enables their transmission across generations and their accessibility to language learners and cultural outsiders.

The cultural dimension encompasses the evaluative, symbolic, and behavioral aspects of linguacultural concepts. These concepts carry cultural values, attitudes, and behavioral scripts that guide social interaction within specific cultural contexts. The cultural loading of linguacultural concepts makes them particularly significant for cross-cultural communication, as misunderstanding or misinterpretation of these concepts can lead to communication breakdowns and cultural conflicts. Understanding the cultural dimension requires not only linguistic competence but also deep familiarity with cultural contexts and value systems.

The analysis reveals that linguacultural concepts function as organizing principles in cultural discourse and serve multiple functions in intercultural communication. They operate as cognitive tools for processing cultural information, linguistic resources for expressing culturally specific meanings, and cultural markers for identifying group membership and cultural identity.

The multifunctional nature of linguacultural concepts underscores their importance as basic units of linguaculturology and their potential for developing intercultural competence.

CONCLUSION

The theoretical analysis conducted in this research establishes linguacultural concepts as fundamental units of linguaculturology that integrate cognitive, linguistic, and cultural dimensions of human experience. These concepts serve as essential building blocks for understanding cross-cultural communication processes and developing intercultural competence.

The multi-layered structure of linguacultural concepts, encompassing individual cognitive processes and collective cultural knowledge, makes them particularly valuable for analyzing cultural-linguistic phenomena and facilitating intercultural dialogue. Future research should focus on developing methodological frameworks for empirical investigation of linguacultural concepts and their application in cross-cultural education and communication training programs.

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