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## THE CONCEPT AS THE BASIC UNIT OF LINGUOCULTUROLOGY

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### Abstract

This article is devoted to the linguistic and cultural approach to the study of the concept. The main aspects of this approach, including its concept, classification, methods of conceptual analysis, as well as its application in various fields is considered. The study of the concept can reveal the richness and diversity of culture and serve as a guide for the development of the field of linguoculturology.

**Keywords:** *conceptual analysis, classification, methods, linguocultural approach, concepts reflecting cultural values, concepts reflecting traditions, concepts reflecting customs, basic principles, linguacultural approach, significance, cultural characteristics, mentality of people*

### Introduction

The linguocultural approach to the study of a concept is an important area of research in modern linguoculturology, which is a methodological approach to language learning based on the relationship between linguistic phenomena and the cultural characteristics of the people who speak this language. It is aimed at analyzing concepts reflecting cultural values, traditions and customs. In this article, we will consider the basic principles and methods of the linguacultural approach to the study of the concept, as well as its significance for understanding the cultural characteristics and mentality of people.

Analyzing research in the field of cultural linguistics in recent years, we find that the cultural concept is currently flourishing due to several reasons.

First, there is the rapid globalization of world problems, which requires taking into account differences in the behavior and communication of different peoples in order to avoid cultural misunderstandings.

Secondly, the integration of the humanities, which helps linguists better understand the relationship between language and culture.

Finally, there is the applied aspect of linguistic knowledge, which makes it possible to use language to understand collective experience and its application in advertising, politics and mass media. One of the main units of linguoculturology is the “concept” – “a multidimensional semantic education in which the value, figurative and conceptual sides are distinguished” (Karasik V.I., 2002, p. 91). Concept, as an important concept in linguoculture, refers to words that carry special cultural connotations and conceptual mean-

ings. These words are not only symbols of language, but also native speakers of culture, reflecting the perception and understanding of the world by a particular nation.

### Method

Different linguocultural scholars classify concepts in different ways. Some researchers distinguish concepts by their connection with certain linguistic units, others classify them by spheres of cultural life, and others base the classification on the features of cognitive organization. In this paper, we will consider the classification of concepts by V. A. Maslova. The scientist gives the following typologization of concepts for various reasons: from the point of view of thematics, concepts form various spheres, such as emotional, educational, textual and others.; According to their media, they can be individual, microgroup, macrogroup, national, civilizational or universal; concepts can also be associated with various discourses, such as pedagogical, religious, political, medical, etc. (Maslova V. A., 2006, p. 56).

V. A. Maslova's approach to the classification of concepts, taking into account their various aspects and interrelations, is very productive for the analysis of cultural phenomena. Due to the many different schools in linguoculture, scientists differ not only in the categorization of concepts, but also in the methods of their study. Review of linguistic research on the concept has shown that in modern linguoculture there are many methods for studying concepts that can be grouped into two main categories: "synchronic method of conceptual analysis" and "diachronic method of conceptual analysis" (Maslova V. A., 2006, p. 41).

One representative of the synchronic method of conceptual analysis is A. Vezhbitskaya. She suggests considering concepts "as tools of cognition of external reality, which should be described by means of language in the form of some explanatory constructions" (Vezhbitskaya A., 1999, p. 33). This approach can be called logical-conceptual. A. Vezhbitskaya argues that most people have similar ideas about semantic information. To describe the "ideal image" of a word, it is necessary to study the linguistic consciousness of speakers, and not the external world with real objects.

A. Maslova notes that several trends have taken shape in linguoculturology to date: Linguoculturology of a particular social group or ethnic group in a culturally vivid period, i.e. the study of a specific linguistic and cultural situation. Diachronic linguoculturology, i.e. the study of changes in the linguistic and cultural state of an ethnic group over a certain period of time.

### Result

Comparative linguoculturology, which studies the linguistic and cultural manifestations of different but interrelated ethnic groups. Comparative linguoculturology. It is just beginning to develop. Linguistic and cultural lexicography, which compiles linguistic and cultural dictionaries. It seems that the basis of the categorical apparatus of linguoculturology consists of the concepts of linguistic personality, concept and linguistic cultural type, the epistemological formation of which is still, apparently, not fully completed.

According to V. A. Maslova, a person creates culture and lives in it. It is in personality that the social nature of man comes to the fore, and man himself acts as a subject of socio-cultural life.

Currently, the linguistic and cultural approach to the study of the concept has already found application in various fields, including education, translation, intercultural communication and cultural analysis. The use of a linguistic and cultural approach in education contributes to a deeper understanding of the languages and cultures of different countries, which contributes to the formation of tolerance and intercultural understanding among students.

In the field of translation, the linguocultural approach helps to preserve the cultural specificity of the original when translating texts, which is especially important when working with literary works and texts containing cultural references. In intercultural communication and cultural analysis, the linguistic and cultural approach allows for a deeper understanding of the perception and interpretation of information in different cultures, which contributes to effective interaction between representatives of different cultural communities.

In cognitive linguistics, the promising direction in semantics is that which defends

the ideas of the opposition of the conceptual level to the semantic (linguistic) one. Put forward by M. Birvish and supported by his colleagues, these ideas have already been embodied in the so-called two-level theory of meaning. It seems that this monograph by A. Vezhbitskaya serves as a vivid proof of how certain universal (if not universal) concepts are grouped in different ways and verbalized in different languages in close dependence on linguistic, pragmatic and cultural factors proper, and, consequently, are fixed in different meanings (Kubryakova, 1996, 90–93).

According to V. A. Maslova, the concept has a complex structure. On the one hand, everything that belongs to the structure of the concept belongs to it; on the other hand, the structure of the concept includes everything that makes it a fact of culture – the original form (etymology); history compressed to the main features of the content; modern associations; assessments, etc. (Maslova, 2001, p. 40).

R. I. Pavlenis believes that to assimilate a certain meaning (concept) means to build a certain structure consisting of existing concepts as interpreters, or analyzers, of the concept under consideration, which is “introduced” – from an external point of view, that is, from the point of view of some observer outside the system – into the system of concepts being constructed in this way (Pavilionis, 1983, p. 101–102).

Z. D. Popova and I. A. Sternin, having analyzed many definitions of the concept, came to the conclusion that the cognitive concept is formed in the human mind from:

- a) his direct sensory experience – perception of the world by the senses;
- b) objective human activity;
- c) mental operations with concepts already existing in his mind;
- d) from linguistic communication (the concept can be communicated, explained to a person in a linguistic form;

e) through conscious cognition of linguistic units (Popova and Sternin, 2001, p. 40).

Taking as a basis the structure of the concept according to Stepanov, we believe that V. I. Karasik’s point of view on the layers of the concept highlighted by Yu. S. Stepanov also deserves attention. He suggests considering them as separate concepts of different volumes, rather than as components of a single concept. The active layer (“the main relevant feature known to every cultural carrier and significant to him”) is included in the national concept, passive layers (“additional features relevant to specific groups of cultural carriers”) belong to the conceptual spheres of individual subcultures, the internal form of the concept (“not realized in everyday life, known only to specialists, but defining the external, iconic form of expression of concepts”) for most cultural speakers is not a part of the concept, but one of its determining cultural elements (Karasik, 1996, p. 43).

In **conclusion**, it can be noted that the linguocultural approach to the study of the concept allows us to better understand the relationship between language and culture, as well as expand our understanding of the world through the prism of various linguistic and cultural contexts. The study of concepts based on a linguistic and cultural approach contributes not only to an in-depth understanding of cultural values and traditions, but also to the development of intercultural dialogue and mutual understanding. Thus, the linguistic and cultural approach to the study of the concept plays an important role in promoting cultural exchange and harmonious coexistence of different cultures and peoples. This approach is an important tool for promoting cultural diversity, respecting differences, and building harmonious relationships between different cultures.

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