

LINGUOCULTUROLOGY AS AN INTERDISCIPLINARY PARADIGM: COGNITIVE, STRUCTURAL, AND DIDACTIC DIMENSIONS

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Abstract: *This article explores linguoculturology as an interdisciplinary domain integrating linguistic, cognitive, and cultural analysis. The study aims to systematize its theoretical foundations, refine its methodological apparatus, and demonstrate its applicability in foreign language pedagogy. Drawing on both Slavic and Western traditions, the paper synthesizes structural and cognitive approaches, emphasizing the role of language in encoding cultural meanings. The findings confirm that linguoculturology provides a comprehensive framework for modeling the linguocultural worldview and developing intercultural communicative competence.*

Keywords: *linguoculturology; linguistic worldview; conceptual metaphor; intercultural competence; cognitive linguistics; cultural semantics.*

1. Introduction

The relationship between language and culture has long been a focal point in linguistics and philosophy. However, the emergence of linguoculturology in the late twentieth century marked a transition toward an **integrative paradigm**, where language is studied as a **culturally embedded semiotic system**.

While previous approaches treated culture as supplementary to language learning, linguoculturology positions culture as **intrinsic to linguistic meaning**. This shift is evident in the works of Viktor Teliya and Vera Maslova.

Aim

This study aims to **synthesize theoretical approaches**, propose a **conceptual model**, and demonstrate **didactic relevance** through linguocultural analysis.

2. Literature Review

The foundations of linguoculturology lie in the works of Wilhelm von Humboldt, who defined language as a “formative organ of thought” [1,54]. According to him “Language in accordance with the considered conception, is a universal form of the initial conceptualization of the world, expresser and safe-keeper of unconscious, spontaneous knowledge on the world, historical memory on the socially meaningful events in the human life. Language is a mirror of culture reflecting the images of passed culture, intuition and categories of world outlook”

Similarly, A. Potebnya emphasized the unity of language, thought, and culture [2, 112].

V.Teliya conceptualizes linguoculturology as the study of **cultural meanings embedded in linguistic signs** [3, 88].

V.Maslova defines it as the analysis of **verbalized cultural artifacts** [4,29] (Maslova, 2001, p. 29).

Yuri Prokhorov connects linguoculturology with communicative competence in pedagogy [5, 145].

A major contribution comes from George Lakoff and Mark Johnson, who introduced **Conceptual Metaphor Theory**, arguing that cognition is fundamentally metaphorical [6,5] .

For example:

- *LIFE IS JOURNEY*
- *ARGUMENT IS WAR*

These metaphors demonstrate how **culture shapes conceptual structures**, aligning with linguoculturological principles.

Khadjieva D. considers that “The language of national fiction is not fully correlated with other styles, types and varieties of book literary and folk-speaking”[7,444].

As to Teliya methodological basis of linguoculturology serves “semiotic presentation indications of this interaction, considered as cognitive contents of mental procedures, the result of which is cultural licalization of mental structures” [3, 88]. Supporting this view point, at any rate it is necessary to mention that such vision of object of linguoculturology does not sufficiently distinguish its contours from adjacent scientific subjects.

Similarly, Yuri Stepanov introduces the concept of **cultural constants**, reflecting stable elements of national consciousness [8, 40].

3. Methodology

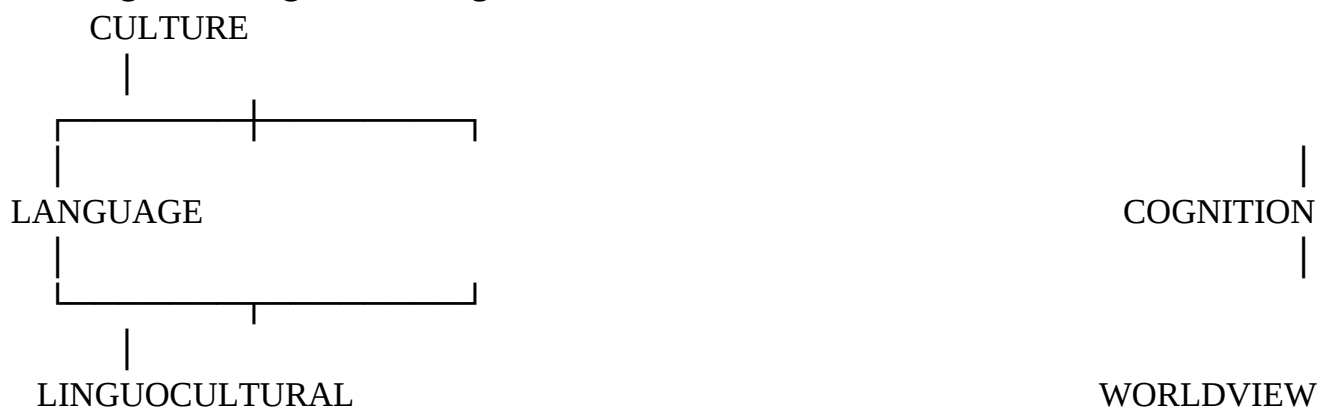
This research adopts a **multi-methodological framework**, combining:

1. Diachronic analysis
2. Synchronic analysis
3. Structural-functional analysis
4. Cognitive-semantic analysis
5. Hermeneutic interpretation

4. Results

4.1 Conceptual Model of Linguoculturology

Figure 1. Linguoculturological Framework



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LINGUOCULTURAL COMPETENCE

This model demonstrates that linguoculturology integrates:

- language (form)
- culture (content)
- cognition (processing)

Linguocultural Units Analysis

Example 1:

“Beef-eating pink boy”

Encodes:

- religious opposition (vegetarian vs. meat culture)
- racial marking
- social evaluation

Example 2: “As American as apple pie”

Conceptual content. Apple pie symbolizes national identity and cultural authenticity.

Cultural origins. 19th–20th century American home-cooking tradition.

National specificity. Emphasizes American values: family, comfort, tradition.

Axiological component. Positive: patriotism, cultural belonging.

Pragmatic function. Used to evaluate cultural typicality.

Symbolic meaning. Apple pie = American cultural code.

Example 3: “Have bigger fish to fry”

Conceptual content. Fish size represents importance and priority.

Cultural origins. Maritime culinary heritage.

National specificity. Practical British approach to prioritization.

Axiological component. Neutral, pragmatic.

Pragmatic function. Used to dismiss trivial matters.

Symbolic meaning. Big fish = more significant tasks.

Example 4 “Take it with a grain of salt”

Conceptual content. Salt = scepticism, corrective interpretation.

Cultural origins. Roman idea that salt helps “digest” doubtful information.

National specificity. English cultural value of healthy scepticism.

Axiological component. Positive: critical thinking.

Pragmatic function. Warns against naïve acceptance.

Symbolic meaning. Salt = caution.

Karakalpak phraseology: Example 1: *İshkeniñ pal, jegeniñ jemis bolsın* [
(blessing: “may what you eat be honey and what you enjoy be fruit”)]

1. Conceptual content

A wish for abundance, prosperity, and joyful life.

2. Cultural origins

Pal (pilaf) and *jemis* (fruit) have always been symbols of festive abundance in Central Asian culture. Pilaf symbolizes wealth and celebration.

3. National specificity

Reflects Karakalpak tradition of giving elaborate linguistic blessings (*tilek*, *pătiya*) at weddings and gatherings.

4. Axiological component

Strongly positive: generosity, well-being, respect.

5. Pragmatic and communicative functions

Used in ceremonial discourse: weddings, holidays, visits.

Example 2. Jegeniñiz qoy bolsın, kórgeñiñiz toy bolsın

(lit. “may what you eat be lamb, and what you see be celebration”)

1. Conceptual content

A blessing wishing prosperity, feasts, and happiness.

2. Cultural origins

Lamb (*qoy eti*) is the most valued meat in Turkic nomadic cuisine. Serving lamb is a sign of high honour and hospitality.

3. National specificity

Reflects the Karakalpak worldview where meat, especially lamb, symbolizes social status and festive abundance.

4. Axiological component

Positive: respect, goodwill, community ties.

5. Pragmatic and communicative functions

Spoken as a blessing to guests or newlyweds.

6. Symbolic meanings

Lamb = wealth, generosity, purity; feast = joy, community

5. Discussion

Aleksandr Bondarko argues that cognitive and structural approaches are complementary [9,198].

This study confirms:

- structural → explains form
- cognitive → explains meaning

6. Conclusion

The study confirms that linguoculturology:

1. Integrates linguistic, cognitive, and cultural analysis
2. Explains language as a carrier of cultural knowledge
3. Enhances intercultural communication
4. Provides a methodological basis for language teaching

Thus, linguoculturology represents a holistic paradigm for understanding language as a cultural phenomenon.

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