

## THE RELATIONSHIP BETWEEN COGNITIVE LINGUISTICS AND LINGUOCULTUROLOGY

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**Annotation:** This article examines the relationship between Cognitive Linguistics and Linguoculturology, two important branches of modern anthropocentric linguistics. The study discusses their theoretical foundations, common research objects, and methodological approaches. The findings confirm that Cognitive Linguistics and Linguoculturology complement each other in explaining the interaction between language, thought, and culture.

**Keywords:** Cognitive Linguistics, Linguoculturology, concept, conceptual metaphor, culture, worldview, national mentality, linguistic worldview, cognition.

### Introduction

The second half of the twentieth century witnessed a significant shift in linguistic studies from structural approaches to anthropocentric paradigms. Traditional linguistics mainly focused on the internal structure of language, while modern linguistic theories increasingly emphasize the role of human cognition, experience, and culture in language use.

As a result of this paradigm shift, Cognitive Linguistics and Linguoculturology emerged as influential fields of research. Cognitive Linguistics investigates the relationship between language and human cognition, whereas Linguoculturology focuses on the interaction between language and culture. Despite having different perspectives, both disciplines place the human being at the center of linguistic inquiry and seek to explain how people perceive, categorize, and interpret reality through language.

The close connection between these disciplines makes it possible to study language as both a cognitive and cultural phenomenon. Therefore, understanding their relationship is essential for revealing how linguistic units reflect human knowledge, cultural values, and national identity.

The development of Cognitive Linguistics and Linguoculturology was influenced by the growing interest in human-centered approaches to language. Structural linguistics, represented by Ferdinand de Saussure, analyzed language as an autonomous system of signs. However, many scholars later argued that language could not be fully understood without considering its users and the social and cultural contexts in which it functions. Cognitive Linguistics emerged in the 1970s and 1980s through the works of scholars such as George Lakoff, Mark Johnson, Ronald Langacker, Leonard Talmy, and Charles Fillmore. These researchers emphasized that language is closely connected with mental processes and conceptual structures.

Linguoculturology developed primarily in Russian linguistic traditions through the works of V. Maslova, V. Teliya, Yu. Stepanov, and other scholars. This field studies how cultural meanings, values, traditions, and collective experiences are reflected in language. Both disciplines share the assumption that language is not merely a communication tool but also a repository of human knowledge and cultural heritage.

One of the main theoretical foundations connecting Cognitive Linguistics and Linguoculturology is the triad of language, thought, and culture. Language serves as a medium through which people conceptualize reality and communicate their knowledge. Human cognition is influenced by cultural experiences, social traditions, and historical development. Therefore, the

relationship between language and thought cannot be separated from cultural influences. Culture shapes the way people perceive the world, while language reflects these perceptions. Through language, cultural knowledge is preserved and transmitted from one generation to another. For example, in Uzbek culture many expressions are connected with agriculture because farming has historically played an important role in people's lives:

- to sow the seeds of success;
- to reap the fruits of labor;
- to take root;
- to bear fruit.

These expressions demonstrate how cultural experiences influence conceptualization and linguistic representation. Thus, language acts as a bridge connecting cognition and culture.

The notion of **concept** occupies a central position in both Cognitive Linguistics and Linguoculturology. In Cognitive Linguistics, a concept is understood as a mental unit that organizes knowledge and experience. Concepts help individuals categorize information and interpret reality. In Linguoculturology, concepts are viewed not only as cognitive entities but also as carriers of cultural meanings and values. Yu. Stepanov described concepts as "cultural formations in human consciousness." A linguocultural concept usually consists of three components:

**1) Conceptual Component** The basic knowledge associated with an object or phenomenon.

**2) Figurative Component** Images, symbols, and associations connected with the concept.

**3) Evaluative Component** Cultural values and attitudes attached to the concept.

For example, the concept of Motherland includes:

*Conceptual aspect:* native country, homeland, birthplace.

*Figurative aspect:* sacred land, ancestral home, mother country.

*Evaluative aspect:* patriotism, loyalty, responsibility, sacrifice.

Consequently, concepts serve as an important link between cognition and culture.

Categorization is one of the fundamental cognitive processes studied in Cognitive Linguistics. Human beings organize the surrounding world into categories in order to understand and interpret reality. However, categories are influenced by cultural factors and therefore vary across languages and societies. A good example can be found in kinship terminology.

In Uzbek:

- aka (older brother)
- uka (younger brother)
- opa (older sister)
- singil (younger sister)
- amaki (paternal uncle)
- tog'a (maternal uncle)
- amma (paternal aunt)
- xola (maternal aunt)

In English:

- brother
- sister
- uncle
- aunt

The Uzbek kinship system is more detailed because family relationships occupy a central place in Uzbek culture. This example demonstrates how cultural values influence cognitive categorization. Conceptual Metaphor Theory, developed by George Lakoff and Mark Johnson, represents one of the most significant achievements of Cognitive Linguistics. According to this theory, metaphors are not merely stylistic devices but fundamental mechanisms of human thought. People understand abstract concepts through more concrete experiences.

Examples include:

**LIFE IS A JOURNEY**

- He is at a crossroads in life.
- She has chosen the right path.
- They have reached an important stage in their lives.

**KNOWLEDGE IS LIGHT**

- The light of knowledge.
- Enlightened thinking.
- Education illuminates the mind.

The second metaphor is especially important in Eastern cultures, where knowledge and enlightenment are traditionally associated with light. Consequently, Linguoculturology studies how cultural factors influence metaphorical conceptualization. Conceptual metaphors therefore constitute one of the most important points of intersection between Cognitive Linguistics and Linguoculturology. Cognitive Linguistics introduces the concept of the *conceptual worldview*, which refers to the system of knowledge through which people understand reality. Linguoculturology investigates the *linguistic worldview*, which reflects culturally specific ways of interpreting the world. Language embodies the collective experiences and values of a speech community. Therefore, different cultures often construct different worldviews. For example, Uzbek culture emphasizes collectivism, hospitality, and respect for elders:

- Mehmon otangdan ulug’
- Kattalarni hurmat qil.

In contrast, English-speaking cultures often emphasize individualism, privacy, and personal independence:

- Time is money.
- Mind your own business.
- Privacy matters.

These examples illustrate how language reflects cultural patterns of thought and behavior. Phraseological units are among the richest sources of cultural and cognitive information. They preserve historical experiences, cultural traditions, and collective wisdom.

Cognitive Linguistics and Linguoculturology are two closely interconnected branches of contemporary linguistics. While Cognitive Linguistics focuses on the mental mechanisms underlying language, Linguoculturology examines the cultural meanings embedded in linguistic expressions. Both disciplines share a common interest in the relationship between language, thought, and culture.

The notions of concept, conceptual metaphor, categorization, linguistic worldview, and mental representation serve as key theoretical foundations for both fields. Their integration provides a comprehensive framework for understanding how human beings conceptualize reality and express cultural values through language. The study of language from cognitive and cultural

perspectives contributes to a deeper understanding of national identity, cultural heritage, and intercultural communication. Therefore, the combined cognitive-linguocultural approach remains one of the most promising directions in modern linguistic research.

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