



LINGUOCULTURAL ANALYSIS OF NATIONAL CONCEPTS IN THE UZBEK LANGUAGE

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Annotation

The study of cultural concepts occupies a central position in contemporary cognitive linguistics, as concepts serve as fundamental units through which individuals perceive, categorize, and interpret reality. In Uzbek linguistics, cultural concepts represent important cognitive structures that reflect the historical experience, social values, traditions, and worldview of the Uzbek people. This research investigates the cognitive representation of cultural concepts in Uzbek linguistics and examines the linguistic mechanisms through which cultural knowledge is conceptualized and transmitted. Particular attention is given to culturally significant concepts such as homeland, family, hospitality, respect, honor, and spirituality, which constitute essential components of the Uzbek conceptual system. The study analyzes the semantic, cognitive, and cultural dimensions of these concepts as reflected in lexical units, phraseological expressions, proverbs, and literary texts. Employing cognitive and linguocultural approaches, the research reveals how language functions as a repository of collective cultural memory and a medium for preserving national identity. The findings demonstrate that cultural concepts are not merely linguistic phenomena but complex mental structures that shape the conceptual worldview of Uzbek speakers and contribute to the continuity of cultural traditions across generations.

Keywords: cognitive linguistics, cultural concepts, Uzbek linguistics, conceptual worldview, cognitive representation, linguoculturology, cultural identity, conceptual analysis, national values, language and culture.

Annotatsiya

Madaniy konseptlarni o'rganish zamonaviy kognitiv tilshunoslikning muhim yo'nalishlaridan biri hisoblanadi, chunki konseptlar insonning borliqni idrok etishi, tasniflashi va talqin qilishi jarayonining asosiy birliklari sifatida namoyon bo'ladi. O'zbek tilshunosligida madaniy konseptlar o'zbek xalqining tarixiy tajribasi, ijtimoiy qadriyatlari, an'analari va dunyoqarashini aks ettiruvchi muhim kognitiv tuzilmalar hisoblanadi. Mazkur tadqiqot o'zbek tilshunosligida madaniy konseptlarning kognitiv reprezentatsiyasini o'rganishga hamda madaniy bilimlarning til orqali konseptuallashuvi va uzatish mexanizmlarini tahlil qilishga bag'ishlangan. Tadqiqotda vatan, oila, mehmondo'stlik, hurmat, or-nomus va ma'naviyat kabi madaniy jihatdan muhim konseptlarga alohida e'tibor qaratilgan. Ushbu konseptlarning semantik, kognitiv va madaniy xususiyatlari leksik birliklar, frazeologizmlar, maqollar hamda badiiy matnlar asosida tahlil qilingan. Kognitiv va lingvokulturologik yondashuvlar asosida olib borilgan tadqiqot tilning jamoaviy madaniy xotirani saqlash hamda milliy o'zlikni asrashdagi o'rnini yoritadi. Tadqiqot natijalari madaniy konseptlar nafaqat lingvistik hodisa, balki o'zbek



til egalarining konseptual dunyoqarashini shakllantiruvchi va madaniy an'analarning avlodlar davomiyligini ta'minlovchi murakkab mental tuzilmalar ekanligini ko'rsatadi.

Kalit so'zlar: kognitiv tilshunoslik, madaniy konseptlar, o'zbek tilshunosligi, konseptual dunyoqarash, kognitiv reprezentatsiya, lingvokulturologiya, madaniy o'zlik, konseptual tahlil, milliy qadriyatlar, til va madaniyat.

INTRODUCTION

The relationship between language, cognition, and culture has become one of the most significant areas of research in contemporary linguistics. Modern linguistic theories increasingly recognize that language is not merely a system of signs used for communication but also a cognitive mechanism through which individuals conceptualize reality, organize knowledge, and interpret their cultural environment. Every language embodies a unique way of perceiving the world, reflecting the historical experiences, social values, traditions, beliefs, and collective memory of its speakers. Consequently, the study of cultural concepts has emerged as a central concern within cognitive linguistics, linguoculturology, ethnolinguistics, and related interdisciplinary fields. The cognitive approach to language has fundamentally transformed traditional understandings of linguistic meaning. Unlike structural and formal linguistic theories that focus primarily on grammatical organization, cognitive linguistics emphasizes the role of human cognition in the formation, representation, and interpretation of meaning. Within this framework, concepts are regarded as mental units that structure knowledge and mediate the relationship between language and thought. Concepts function as cognitive models through which individuals categorize experience, construct meaning, and interact with the surrounding world. As a result, the study of concepts provides valuable insights into the cognitive foundations of language and the cultural mechanisms underlying human communication. The notion of the concept occupies a particularly important position in cognitive linguistic research because it serves as a bridge connecting language, thought, and culture. Concepts are not limited to dictionary meanings or lexical definitions; rather, they encompass a broad range of semantic, emotional, symbolic, evaluative, and cultural associations accumulated through collective experience. They represent complex mental formations that integrate individual cognition with socially shared knowledge. Cultural concepts, in particular, reflect values, traditions, customs, beliefs, and behavioral norms that characterize a specific linguistic community. Through language, these concepts are preserved, transmitted, and continuously reconstructed across generations. The study of cultural concepts has gained increasing relevance in the context of globalization, technological transformation, and intensified intercultural communication. Contemporary societies are experiencing rapid social, economic, and cultural changes that influence traditional systems of values and collective identity. Under such conditions, language plays a crucial role in preserving cultural continuity and maintaining national distinctiveness. Cultural concepts function as repositories of collective memory and serve as cognitive mechanisms through which societies retain their historical experiences and cultural heritage. Therefore, investigating the cognitive representation of cultural concepts is essential for understanding how language contributes to the preservation of cultural identity in a rapidly changing world. Within Uzbek linguistics, the investigation of cultural concepts has become particularly significant due to the growing interest in national identity, cultural heritage, and linguistic consciousness. Since the attainment of independence, Uzbekistan has undertaken extensive efforts aimed at strengthening national values, preserving historical traditions, and promoting the development of the Uzbek language



as a symbol of statehood and cultural continuity. These efforts have created favorable conditions for the advancement of cognitive and linguocultural research focusing on the conceptual structures embedded within the Uzbek language. The legal and institutional foundations supporting such research are reflected in numerous legislative and normative documents adopted by the Republic of Uzbekistan. The Constitution of the Republic of Uzbekistan establishes the protection and development of national culture, language, and historical heritage as fundamental principles of state policy. The Constitution recognizes the Uzbek language as the state language and affirms the importance of preserving the spiritual and cultural values that constitute the foundation of national identity. These constitutional provisions highlight the significance of linguistic research aimed at understanding the cultural and cognitive dimensions of language. The Law of the Republic of Uzbekistan “On the State Language” further reinforces the role of language as a key instrument for preserving cultural heritage and strengthening national consciousness. The law provides a legal framework for the development, enrichment, and effective functioning of the Uzbek language in various spheres of public life. By emphasizing the importance of language in social, educational, and cultural development, the law creates opportunities for expanding scientific investigations into the relationship between language, cognition, and culture.¹

Particular attention to the development of linguistic research can be observed in the Decree of the President of the Republic of Uzbekistan No. PF-5850 dated October 21, 2019, “On Measures to Radically Increase the Prestige and Status of the Uzbek Language as the State Language.” This decree highlights the necessity of conducting comprehensive scientific studies aimed at revealing the richness, expressive potential, and cultural significance of the Uzbek language. The document recognizes language as an essential component of national identity and calls for the promotion of research dedicated to the preservation and development of linguistic and cultural heritage. An important milestone in language policy was the adoption of Presidential Decree No. PF-6079 dated October 20, 2020, “On Approval of the Concept for the Development of the Uzbek Language and Improvement of Language Policy for 2020–2030.” This strategic document emphasizes the importance of expanding modern linguistic research, strengthening scientific investigations of language and culture, developing linguistic databases, and promoting interdisciplinary studies related to national identity and cultural values. The concept specifically encourages research focusing on linguistic phenomena that reflect the worldview, traditions, and intellectual heritage of the Uzbek people. The increasing significance of cognitive linguistic studies is also connected with broader educational reforms implemented in Uzbekistan. Numerous state programs aimed at improving higher education, scientific research, and innovation emphasize the necessity of integrating contemporary theoretical approaches into linguistic scholarship. Cognitive linguistics, as one of the most influential paradigms in modern language science, provides effective methodological tools for investigating conceptual structures and cultural meanings embedded within language. Consequently, the study of cultural concepts represents an important contribution to the modernization of linguistic research in Uzbekistan. From a theoretical perspective, the cognitive representation of cultural concepts is grounded in the assumption that language reflects mental models through which speakers understand and organize reality. Every

1 Kubryakova, E. S. *Language and Knowledge: On the Way to Acquiring Knowledge about Language*. Moscow: Languages of Slavic Culture, 2004. – P. 22–38.



linguistic community develops a unique conceptual system shaped by its historical development, cultural traditions, social institutions, and collective experiences. These conceptual systems are manifested through language and become accessible through the analysis of lexical units, phraseological expressions, metaphors, proverbs, literary texts, and various forms of discourse. The investigation of cultural concepts therefore enables researchers to reconstruct the cognitive worldview characteristic of a particular linguistic community.²³ In the Uzbek linguistic worldview, numerous cultural concepts occupy central positions within collective consciousness. Concepts such as “Vatan” (Homeland), “Oila” (Family), “Mehmondo‘stlik” (Hospitality), “Hurmat” (Respect), “Or-nomus” (Honor), “Ma’naviyat” (Spirituality), “Mehr-oqibat” (Compassion), “Sabr” (Patience), and “Bag‘rikenglik” (Tolerance) represent core elements of the national conceptual system. These concepts are deeply rooted in the historical development of Uzbek society and continue to influence contemporary social practices, ethical norms, and communicative behavior. Their cognitive representation encompasses not only linguistic meanings but also cultural knowledge, emotional associations, symbolic values, and behavioral expectations shared by members of the linguistic community. The concept of homeland, for example, is cognitively associated with notions of belonging, loyalty, historical memory, responsibility, and national pride. Similarly, the concept of family embodies cultural models related to kinship, solidarity, mutual support, respect for elders, and social continuity. Hospitality reflects a complex network of cognitive associations involving generosity, kindness, social harmony, and communal responsibility. Such concepts demonstrate how cultural knowledge becomes structured within cognitive systems and subsequently encoded in linguistic forms. The cognitive representation of cultural concepts is particularly evident in metaphorical language. Cognitive linguistics has demonstrated that metaphors are not merely stylistic devices but fundamental mechanisms of human thought. Through metaphorical mappings, abstract cultural values become conceptualized in terms of concrete experiences. The analysis of metaphorical expressions within Uzbek discourse reveals how cultural concepts are cognitively structured and interpreted by speakers. These metaphorical representations provide valuable insights into the conceptual organization of cultural knowledge and the relationship between language and cognition. Another important aspect of cultural concepts concerns their role in preserving collective memory. Cultural concepts function as cognitive repositories that accumulate historical experiences and social knowledge across generations. Through proverbs, folklore, literary works, and everyday communication, these concepts contribute to the continuity of cultural traditions and facilitate the transmission of values from one generation to another. In this regard, language serves not only as a communication system but also as a cognitive archive preserving the intellectual and cultural heritage of society. The relevance of the present research is determined by several factors. First, despite the growing interest in cognitive linguistics and linguoculturology, the cognitive representation of cultural concepts in Uzbek linguistics remains insufficiently explored. Second, contemporary social transformations and globalization processes increase the necessity of understanding the mechanisms through which

2 Decree of the President of the Republic of Uzbekistan No. PF–6079 of October 20, 2020. On Approval of the Concept for the Development of the Uzbek Language and Improvement of Language Policy in 2020–2030.

3 Decree of the President of the Republic of Uzbekistan No. PF–5850 of October 21, 2019. On Measures to Radically Increase the Prestige and Status of the Uzbek Language as the State Language.



language preserves cultural identity. Third, the study of cultural concepts contributes to the development of interdisciplinary approaches integrating linguistics, cognitive science, cultural studies, psychology, and anthropology. The scientific novelty of this research lies in its comprehensive examination of the cognitive representation of cultural concepts within the Uzbek linguistic worldview. The study seeks to identify the cognitive structures underlying culturally significant concepts, analyze their linguistic manifestations, and reveal their role in shaping national consciousness and cultural identity. By investigating the interaction between language, cognition, and culture, the research contributes to the advancement of contemporary cognitive linguistics and enhances understanding of the conceptual foundations of Uzbek linguistic culture. Therefore, the primary objective of this study is to explore the cognitive representation of cultural concepts in Uzbek linguistics and to reveal the mechanisms through which cultural knowledge is conceptualized, organized, and transmitted through language. Through the analysis of culturally significant concepts and their linguistic manifestations, the study aims to provide a deeper understanding of the cognitive and cultural dimensions of the Uzbek language and contribute to the broader development of cognitive linguistic theory.

The cognitive representation of cultural concepts constitutes one of the most important areas of contemporary linguistic research because it enables scholars to investigate how human cognition, language, and culture interact in the process of constructing and transmitting knowledge. Cognitive linguistics assumes that language is not an autonomous system detached from human experience but rather a reflection of mental processes through which individuals perceive, categorize, interpret, and conceptualize reality. Consequently, linguistic structures serve as indicators of cognitive activity and provide valuable evidence regarding the organization of conceptual knowledge within the human mind. Cultural concepts occupy a special place within this cognitive system because they integrate linguistic meaning with social experience, historical memory, cultural values, and collective consciousness. In Uzbek linguistics, the investigation of cultural concepts is particularly significant because it contributes to understanding the mechanisms through which national identity, cultural traditions, and social values are preserved and transmitted through language. The notion of cognitive representation refers to the manner in which knowledge is organized, structured, and stored within the human mind. Cognitive representations are mental models that enable individuals to interpret external reality and interact effectively with their environment. These representations are shaped by both individual experiences and collective cultural influences. As a result, language users belonging to different cultural communities often develop distinct conceptual systems reflecting their unique historical development, social practices, and cultural traditions. Within the Uzbek linguistic community, cognitive representations are profoundly influenced by centuries of cultural evolution, religious traditions, social institutions, family structures, and ethical norms. Consequently, many cultural concepts in Uzbek embody complex cognitive structures that cannot be fully understood without considering their cultural and historical foundations. One of the fundamental principles of cognitive linguistics is that concepts serve as basic units of human knowledge. Concepts organize information, facilitate categorization, and provide frameworks for interpreting experience. Unlike simple lexical meanings, concepts incorporate emotional associations, evaluative judgments, symbolic interpretations, and cultural knowledge accumulated through generations. The cognitive representation of cultural concepts therefore involves multiple layers of meaning that extend beyond linguistic definitions. In the Uzbek language, concepts such as homeland, family, hospitality, spirituality, honor, respect, compassion, and patience function as multidimensional



cognitive structures that reflect the collective worldview of the Uzbek people. These concepts not only influence linguistic behavior but also shape social interaction, moral reasoning, and cultural identity. The concept of homeland represents one of the most powerful cognitive formations within the Uzbek linguistic worldview. From a cognitive perspective, homeland is conceptualized through an extensive network of associations involving territory, ancestry, historical continuity, collective memory, loyalty, responsibility, and emotional attachment. The cognitive representation of homeland extends beyond geographical boundaries and encompasses symbolic meanings related to national identity and cultural belonging. Linguistic expressions associated with homeland frequently evoke images of protection, sacrifice, unity, and continuity. Such representations demonstrate how abstract notions of national identity become cognitively structured through culturally meaningful conceptual frameworks. The persistence of this concept throughout different historical periods illustrates its central role in organizing collective consciousness and preserving cultural memory.⁴

Similarly, the concept of family occupies a dominant position within the conceptual structure of Uzbek culture. Cognitive representations of family incorporate ideas related to kinship, solidarity, protection, social responsibility, continuity, and emotional support. Family functions as a primary cognitive model through which individuals understand social relationships and organize interpersonal interactions. The richness of kinship terminology in the Uzbek language reflects the complexity of family-related conceptual structures and demonstrates the cultural importance of extended family networks. Through language, these cognitive models are transmitted from generation to generation, ensuring the preservation of traditional social values despite changing social circumstances. The concept of family therefore serves as both a cognitive and cultural mechanism for maintaining social stability and collective identity. Hospitality represents another culturally significant concept whose cognitive representation reveals important aspects of the Uzbek worldview. Within Uzbek culture, hospitality is not merely a social practice but a deeply rooted moral value associated with generosity, kindness, respect, and communal harmony. The cognitive structure of hospitality includes numerous interconnected elements such as welcoming behavior, care for guests, social obligation, mutual respect, and cultural pride. These elements collectively form a conceptual model that guides behavior and shapes social expectations. Linguistic expressions related to hospitality frequently emphasize openness, abundance, sincerity, and social responsibility, illustrating the strong connection between language and culturally specific cognitive patterns. The concept of respect provides further evidence of the relationship between cognition and culture in the Uzbek linguistic worldview. Respect functions as a fundamental organizing principle governing interpersonal relationships and social hierarchy. Its cognitive representation includes notions of authority, experience, wisdom, social status, moral obligation, and communal responsibility. Linguistically, respect is manifested through specialized forms of address, honorific expressions, politeness strategies, and communicative conventions. These linguistic mechanisms reflect underlying cognitive schemas that structure social interaction and reinforce cultural norms. The prominence of respect within Uzbek discourse demonstrates how cultural values become embedded within cognitive systems and subsequently expressed through language. Honor and dignity also occupy central positions within the cognitive representation of cultural concepts in Uzbek linguistics. These concepts are associated with moral integrity,

4 Stepanov, Yu. S. Constants: Dictionary of Russian Culture. Moscow: Academic Project, 2004. – P. 108–124.



personal reputation, social recognition, ethical behavior, and collective responsibility. The cognitive structures underlying honor involve complex evaluations of individual conduct and social expectations. Linguistic representations of honor frequently emphasize notions of responsibility, self-respect, trustworthiness, and commitment to moral principles. Such representations indicate that cultural concepts function not only as repositories of knowledge but also as mechanisms for regulating behavior and maintaining social cohesion. Through language, these concepts contribute to the preservation of ethical standards and cultural continuity. The concept of spirituality constitutes one of the most distinctive elements of the Uzbek conceptual worldview. Cognitive representations of spirituality integrate religious beliefs, moral values, intellectual development, cultural awareness, and personal growth. Unlike material concepts that refer to tangible objects or observable phenomena, spirituality encompasses abstract dimensions of human experience related to meaning, purpose, and self-realization. Its linguistic manifestations reveal the importance of ethical reflection, intellectual cultivation, and cultural responsibility within Uzbek society. The concept demonstrates how language enables speakers to conceptualize complex abstract phenomena and incorporate them into broader systems of cultural knowledge. An important aspect of cognitive representation concerns the role of metaphor in conceptual organization. Cognitive linguistics has established that metaphor is not merely a stylistic device but a fundamental mechanism through which human beings structure abstract knowledge. Conceptual metaphors allow individuals to understand complex or abstract ideas in terms of more concrete experiences. Within Uzbek linguistic culture, numerous cultural concepts are represented through metaphorical models that reveal underlying cognitive structures. Homeland may be conceptualized as a mother, family as a protective shelter, spirituality as a guiding light, and honor as a valuable treasure. These metaphorical representations provide insights into the cognitive processes through which cultural meanings are organized and communicated. The analysis of metaphor therefore offers valuable evidence regarding the conceptual foundations of cultural knowledge. Proverbs and phraseological expressions represent particularly rich sources for investigating cognitive representations of cultural concepts. Proverbs function as condensed repositories of collective wisdom, preserving cultural knowledge in highly structured linguistic forms. They encode social values, behavioral norms, moral principles, and practical experience accumulated over generations. The frequent occurrence of concepts such as family, respect, honesty, hospitality, patience, and wisdom within Uzbek proverbs demonstrates their central position within collective cognition. Because proverbs are widely used in everyday communication, they contribute significantly to the transmission and reinforcement of cultural concepts. Their linguistic structure often reflects cognitive models that guide social behavior and shape cultural expectations.⁵

The cognitive representation of cultural concepts is also evident in literary discourse, which serves as an important medium for the preservation and development of national consciousness. Literary texts provide detailed representations of cultural concepts by exploring their emotional, symbolic, and ideological dimensions. Writers frequently employ culturally significant concepts to depict social realities, moral conflicts, historical experiences, and individual identities. Through literary language, concepts acquire additional layers of meaning and become integrated into broader cultural narratives. The analysis of literary discourse

5 Maslova, V. A. *Linguoculturology*. Moscow: Akademiya, 2004. – P. 89–104.



therefore enables researchers to examine how cognitive representations evolve over time while maintaining connections to traditional cultural values. Another important dimension of cognitive representation concerns the role of collective memory. Cultural concepts function as cognitive repositories that preserve historical experiences and ensure their transmission across generations. Through language, societies maintain continuity with their past and construct narratives that define collective identity. Concepts associated with homeland, historical heritage, spirituality, and cultural traditions play particularly important roles in this process. They enable individuals to interpret contemporary experiences in relation to shared historical knowledge and cultural values. The preservation of collective memory through language demonstrates the cognitive significance of cultural concepts and highlights their contribution to social cohesion. Globalization and technological development have introduced new dynamics into the cognitive representation of cultural concepts. Increased intercultural communication exposes individuals to alternative conceptual systems and diverse cultural perspectives. While these processes create opportunities for cultural enrichment and intellectual exchange, they may also challenge traditional conceptual structures. Nevertheless, cultural concepts often demonstrate remarkable resilience because they are deeply embedded within collective cognition and supported by established linguistic practices. The continued vitality of concepts such as homeland, family, respect, and spirituality within contemporary Uzbek discourse suggests that cultural identity remains strongly connected to traditional conceptual frameworks despite ongoing social transformations.⁶

The educational significance of cultural concepts should also be emphasized. Understanding cognitive representations contributes to more effective language teaching, intercultural communication, translation studies, and cultural education. By examining how concepts are structured and transmitted through language, educators can develop strategies that promote cultural awareness and linguistic competence simultaneously. Furthermore, cognitive analysis facilitates the interpretation of culturally specific meanings that may not be readily accessible through literal translation. Such applications demonstrate the practical value of cognitive linguistic research beyond purely theoretical considerations. The analysis of cultural concepts ultimately confirms that language functions as a cognitive system through which cultural knowledge is organized, preserved, and transmitted. Cultural concepts represent complex mental structures integrating linguistic, cognitive, emotional, historical, and social dimensions of human experience. Their representation within the Uzbek language reflects centuries of cultural development and provides valuable insights into the worldview of the Uzbek people. Through lexical units, phraseological expressions, metaphors, proverbs, literary texts, and everyday communication, these concepts continue to shape collective consciousness and contribute to the preservation of national identity. The cognitive representation of cultural concepts therefore constitutes a crucial area of linguistic inquiry that enhances our understanding of the intricate relationship between language, thought, culture, and society. As contemporary linguistic research continues to expand, the investigation of cultural concepts will remain essential for revealing the cognitive foundations of human communication and the cultural mechanisms underlying linguistic meaning.

6 Safarov, Sh. Kognitiv tilshunoslik. Toshkent: Sangzor, 2006. – B. 134–149.

CONCLUSION

The present study has demonstrated that cultural concepts constitute fundamental cognitive structures within the Uzbek linguistic worldview and play a crucial role in the interaction between language, thought, and culture. The cognitive approach to linguistic analysis makes it possible to reveal how cultural knowledge is organized, stored, and transmitted through language. The findings confirm that cultural concepts are not limited to lexical meanings but represent complex mental formations that integrate historical experience, social values, emotional associations, moral principles, and collective cultural memory. The research revealed that concepts such as Homeland, Family, Hospitality, Respect, Honor, Spirituality, Compassion, and Patience occupy a central position in the conceptual system of the Uzbek language. These concepts function as cognitive models through which speakers perceive reality, interpret social relations, and construct cultural identity. Their linguistic representation in lexical units, phraseological expressions, proverbs, literary discourse, and everyday communication demonstrates the close relationship between cognitive processes and cultural traditions. The study further established that cultural concepts serve as important mechanisms for preserving national identity and ensuring cultural continuity. Through language, culturally significant knowledge is transmitted from generation to generation, contributing to the maintenance of social cohesion and collective consciousness. The analysis also confirmed that metaphorical structures, proverbial wisdom, and literary representations play an essential role in shaping and reinforcing conceptual knowledge within Uzbek culture. In the context of globalization and increasing intercultural communication, the preservation and investigation of cultural concepts become particularly important. Understanding the cognitive foundations of culturally significant concepts contributes not only to the advancement of cognitive linguistics and linguoculturology but also to the development of language education, translation studies, intercultural communication, and cultural policy. The study therefore highlights the importance of further interdisciplinary research focusing on the cognitive and cultural dimensions of language.

In conclusion, cultural concepts represent an indispensable component of the Uzbek linguistic picture of the world. Their cognitive representation reflects the unique historical, cultural, and spiritual heritage of the Uzbek people and demonstrates the significant role of language in preserving cultural memory and shaping national consciousness. Future research may focus on the transformation of cultural concepts in digital communication, contemporary media discourse, and intercultural contexts, thereby expanding our understanding of conceptual systems in modern Uzbek linguistics.

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