



Article

Basic Concepts of Russian and Kyrgyz Linguistic Culture

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Abstract

The aim of this study was to explore key concepts represented in Russian and Kyrgyz linguacultural traditions. Through comparative analysis, the main similarities and differences in the Concepto spheres of Russian and Kyrgyz linguacultural were identified. The analysis of concepts in Russian and Kyrgyz linguacultural in this study was carried out in the context of such aspects as symbolism, cultural conditioning, expressive speech, dynamism, emotional intensity, and polysemy. Russian phraseology reflected Orthodox traditions, conveying moral lessons through metaphors. The Kyrgyz language placed emphasis on proverbs formed under nomadic living conditions, highlighting practical wisdom and spiritual values. In the Russian language, the concept of family was based on Orthodox principles of generational unity; in the Kyrgyz language, it was based on kinship ties, collectivism, and respect for elders, with a strong influence of traditions, customs, and, in the previous years, Islam. Russian culture was shaped under the influence of Orthodoxy, while Kyrgyz culture was formed under Islam and the traditions of nomadic life. Based on Russian proverbs and sayings, it could be concluded that nature served as a source of philosophical reflection, whereas in Kyrgyz culture, nature was closely linked to the perception of land as sacred. Hospitality in both cultures symbolized respect and high social significance. However, in Russian culture the emphasis was more on generosity and warmth of spirit, while in Kyrgyz culture it focused on sacred duty and tradition.

Keywords: *comparative analysis, language, lexical meaning, mentality, proverbs and sayings*

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Introduction

The relevance of studying basic concepts in Russian and Kyrgyz culture was determined by the importance of understanding national identity, intercultural dialogue, and the preservation of cultural heritage. Basic concepts such as family, freedom, land, and others reflected the fundamental values of each nation. Studying these concepts allowed for uncovering the uniqueness of the cultural thinking, traditions, and worldviews of Russians and Kyrgyz, which was important for preserving cultural identity in a globalized world.

A deep understanding of cultural concepts helped to avoid intercultural conflicts, develop tolerance, and create effective conditions for communication between representatives of different ethnic groups (Doszhan, 2023). While sharing a common history, Russian and Kyrgyz cultures had unique characteristics that were important to study to harmonize intercultural dialogue. The analysis of changes in the meaning of concepts made it possible to identify the influence of social, political, and economic changes on the formation of worldviews. For example, under conditions of globalization or urbanization, traditional notions of family or hospitality could shift, and such processes should be recorded to preserve cultural heritage.

Intercultural communication through the lens of cultural code-switching was considered in the study by Tomaščíková (2021). Aspects of intercultural communication were also analyzed through the concept of cultural “code-switching”. Code-switching had significant importance in studying basic concepts, as it allowed for understanding how concepts changed and adapted in different cultures and how these concepts influenced the perception of reality. Meanwhile, the study by Rossiter and Bale (2023) presented a model of intercultural feedback, particularly examining how cultural and linguistic differences influenced the evaluation and learning process. The influence of linguistic and cultural factors on the effectiveness and perception of feedback in an international context was also explored. Intercultural feedback models helped to investigate how basic concepts were embedded in sociocultural norms and traditions, and how these concepts were interpreted and expressed through behavior, communication, and interaction. However, a gap in these studies was the insufficient integration of the study of phraseological units as material for researching intercultural communication.

Summerville et al. (2024) showed how language structural differences influenced cultural values. This work presented a comparative analysis of speech data from different countries; in the context of basic concepts, the study could help explore the correlation between language structure and sociocultural attitudes. The article by Mokoginta and Arafah (2022) considered cultural aspects in textbooks and analyzed

linguistic elements reflecting negotiation strategies. Particular attention was paid to negotiation aspects reflecting cultural specificity. This approach to cultural linguistics was used to analyze textual examples from folklore. The relationship between global English and cultural linguistics was presented in the study by Polzenhagen et al. (2024). The work discussed how English, a global language, adapted to and influenced various cultural environments. In studying basic concepts, the theoretical aspects of cultural linguistics presented for the English language were also relevant for Russian and Kyrgyz. At the same time, a gap in these studies was the lack of use of folklore patterns as practical material.

Directly related to conceptual metaphors and framing in cognitive linguistics was the study by Coschignano (2022). This article was dedicated to the analysis of conceptual metaphors in cognitive linguistics. The role in creating “frames” for interpreting reality in different cultural contexts was discussed. Li and Ouyang (2022) investigated the metaphorical system built upon concepts, analyzing metaphors used in shaping political rhetoric and moral representations in different cultures, which was important in studying the metaphorical foundation of basic concepts. It should be noted that the issue of studying folklore-based concepts remains open.

The study by Karabekova and Abdykadyrova (2021) was related to exploring translation methods for cultural realia in English, Russian, and Kyrgyz cultures. The work focused on translation methods for realia specific to the three languages and cultures: English, Russian, and Kyrgyz. The difficulties in conveying culturally conditioned concepts, for example, everyday or social realia, were described, and strategies were proposed for addressing these issues. It should also be noted that the study by Zakirov et al. (2021) examined the issue of bilingual stratification in Kyrgyzstan according to dominant languages, presenting an analysis of bilingualism in Kyrgyzstan from the perspective of social stratification. The influence of dominant languages (Russian and Kyrgyz) on various social groups and sectors (education, business, and everyday life) was studied. This study was important in understanding the influence of a shared linguistic space on basic linguacultural concepts. However, unresolved questions remained, such as exploring tools to improve international communication and comparing Russian and Kyrgyz linguacultural spaces.

This study explored basic Russian and Kyrgyz linguistic concepts based on folklore material, namely proverbs and sayings. Among the study’s primary objectives were the analysis of proverbs and sayings representing the concepts of Russian and Kyrgyz cultures and the comparison of key concepts in these two cultures.

Methodology

This study used the Dictionary of English, Turkish, Kyrgyz, and Russian Proverbs (Zhanybaeva, 2024) to analyze practical material. The timeframe of this study was November-December 2024. The publication included proverbs related to key concepts such as “family”, “Motherland”, “labor”, “hospitality”, and “justice”. The dictionary was structured into thematic sections, simplifying the search for proverbs on specific topics. Each proverb was accompanied by a translation, a brief explanation of the cultural context, and, where necessary, comments on metaphorical features. This edition became an indispensable tool for comparative analysis of concepts. It enabled researchers to understand more deeply the specifics of interpreting universal concepts in various languages and cultures and identify shared traits and unique features characteristic of each linguacultural tradition.

All proverbs and sayings in this study were analyzed regarding conceptual meanings. It allowed for identifying commonalities and differences in the worldviews typical of Kyrgyz and Russian cultures. Particular attention was given to metaphorical and idiomatic expressions that reflected the core values and mentality of native speakers.

This study applied such methods as the comparative method for examining similarities and differences in the representation of Russian and Kyrgyz linguacultural traditions, especially regarding such aspects as language and expression, family values, religiosity, nature and the environment, hospitality, and the analytical-synthetic method for addressing theoretical issues related to the interpretation of phraseological material.

The theoretical framework of this study also encompassed topics such as differences in the perception of the concept of “Motherland” through the lens of linguistic means; linguistic characteristics of words associated with the perception of both concrete and abstract notions; cognitive and cultural differences between societies; the reflection of cultural features through language; the uniqueness of worldview perception via concepts and frames; and the interpretation of concepts in cultural heritage. The principles of intercultural pragmatics were considered for interpreting proverbs and their pragmatic meanings in different languages. The concepts in the Russian and Kyrgyz languages were selected based on the following criteria: symbolism, cultural conditioning, expressive capacity, polysemy, and dynamism.

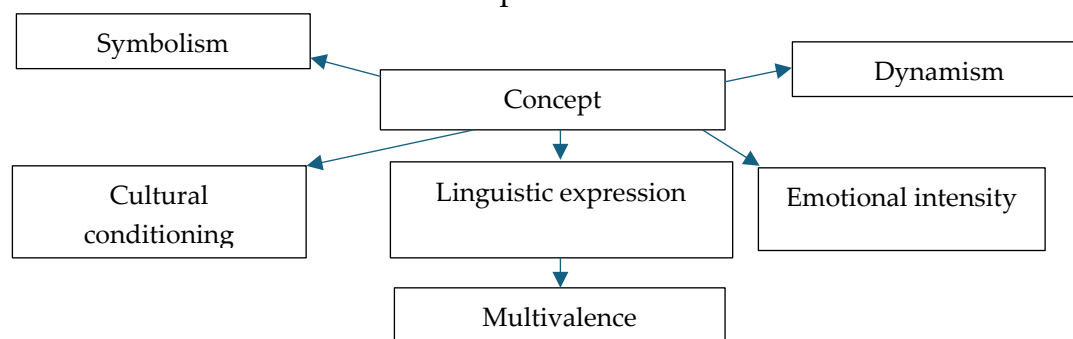
The practical part of this study was related to selecting proverbs and sayings connected with the basic concepts of Russian and Kyrgyz linguacultural. In the Russian linguacultural tradition, the following basic concepts were examined: “коллективизм” (collectivism), “Родина” (Motherland), “труд” (labor), “тоска” (melancholy), “честь” (honor), “справедливость” (justice), “семья” (family), “гостеприимство” (hospitality), “природа” (nature), “душа” (soul), “судьба” (fate), “забота” (care). In the Kyrgyz linguocultural tradition, the highlighted concepts included: “улууну сыйлоо” (respect for elders), “коноктоо” (hospitality), “Ата-

Журт” (Motherland), “эркиндик” (freedom and independence), “жамаатчылык” (collectivism), “эмгекчилдик” (diligence), “акылмандык” (wisdom), “үй-бүлө” (family), “адилеттик” (justice), “табият” (nature), “кут” (happiness), and “айыл” (home). This study also presented a comparative analysis of Kyrgyz and English linguocultures based on language and expression, family values, religiosity, nature and the environment, and hospitality.

Results

Cognitive semantics is a branch of linguistics that explores the interrelationship between linguistic structures and cognitive processes. It focuses on how people perceive and make sense of the world, and how these perceptions are reflected in language. Cognitive semantics maintains that the meaning of linguistic units (words, phrases, and sentences) is connected to mental processes and conceptual structures that exist in the human mind (Al-Bader & Al-Qenaie, 2024; Nugraha, 2023; Xiaoying et al., 2023).

Concepts are mental structures encompassing core ideas and images associated with specific phenomena or categories in language and culture. Each culture has its own features of perception and interpretation of concepts (Kira, 2022). Figure 1 presents the main characteristics of concepts.



Source: prepared by the authors based on Ralyté et al. (2022).

Figure 1. Features of Concepts

The selection and analysis of concepts in the Kyrgyz and Russian languages depend on numerous cultural, historical, and social factors determining each language’s meaning and expression. Symbolism relates to how concepts present various cultural values, historical notions, or social institutions. Cultural conditioning defines how concepts are received within each language community, influencing the social significance and interpretation (Jiao, 2024). The expressiveness of speech reveals subtle differences in how shared concepts are conveyed through specific metaphors and expressions. Polysemy helps to understand how one concept may take on various

meanings depending on context in each culture, while dynamism reflects how concepts evolve under social and cultural transformations.

The mental core of Russian linguacultural includes concepts such as “spirituality”, “justice”, “conscience”, “family”, “nature”, “hospitality”, “honor”, “freedom and independence”, “memory”, “patience and fate”, “kindness and compassion”, “unity and conciliarity”. Such concepts represent the mental core of Kyrgyz linguacultural as “күт” (prosperity, luck, happiness), “ынтымак” (unity, harmony), “айыл” (community, native village), “табият” (nature), “ыйман” (religion and spirituality), “коноктоо” (hospitality), “үй-бүлө” (family), “адилеттик” (justice), “салт” (traditions and customs), “эмгекчилдик” (diligence).

Culture and language should be considered integral to cognitive processes and social interactions. Language reflects culture and actively shapes cognitive processes (Imai et al., 2016; Kucera & Mel, 2022). It is an essential element of cultural identity through which individuals express their values, traditions, and worldview (D’Arcy & Bender, 2023). Culture and language are inseparably connected, and changes in one influence the other. It is important to note that language serves as a means of communication and a repository of cultural traditions, norms, and practices that shape people’s behavior and thinking. Language plays a key role in understanding educational context (Rangriz & Harati, 2017; Singh & Jack, 2022).

The central concept of Russian culture, symbolizing the inner world, emotional sphere, and spiritual essence of a person, is the concept of “soul”. Russians view the soul as the source of emotions, virtues, and morality, which often highlights a person’s deep connection with the world and positive qualities: “душа нараспашку” (sincerity), “душевный разговор” (heartfelt conversation), “душевный человек” (sincere, kind person), “от всей души” (wholeheartedly). The “soul” in Russian culture is also associated with positive feelings and emotions: “по душе” (something one likes), “всю душу вложить” (to put one’s heart and soul into something), “тепло на душе” (a warm feeling inside). In addition to positive connotations, negative ones also exist: “камень на душе” (a heavy heart), “душа в пятки ушла” (a scare), “нет ни души” (nobody around), “боль души” (deep suffering), “душой кривить” (to be insincere), “душевная рана” (emotional wound), “горько на душе” (sorrow).

In Russian thought, fate is often perceived as predetermined, inevitable, and beyond human control. Russian mentality reflects a philosophical attitude towards life, acceptance of the inevitable, and a search for meaning in hardship. Fate may be associated with destiny, divine will, or external circumstances that a person accepts humbly. It may be viewed as a predetermined course of events, with expressions such as: “суждено было случиться”, “такова судьба”, “не судьба”, “не обойти судьбу”.

A second meaning of fate links it to divine will: “на все воля Божья”, “промысел Божий”. Fate is also seen as fate or chance, highlighting suddenness and inexplicability: “роковая случайность”, “куда судьба занесет”.

Fate can also be seen as an active force, even personified: “судьба-злодейка” (fate as a villain), “судьба-мать” (fate as mother), “судьба-разлучница” (fate as a separator). It acts as a mediator: “судьба свела”, “судьба-разлучница”. Examples of fate as the “author of life’s script” include: “по воле судьбы”, “судьба распорядилась”. Thus, fate in the Russian worldview is a multifaceted concept reflecting internal emotions and external perceptions, often emphasizing acceptance of inevitability.

The concept of “collectivism” reflects the collective nature of Russian culture, where unity, mutual help, and harmony in the collective are core values. The meaning of “mutual help and support” lies in people uniting for survival and mutual benefit, as seen in proverbs: “один в поле не воин”, “с миру по нитке – голому рубаха”, “кто в общине живет, тот не пропадет”, “вместе и беду легче переносить”. Collective unity helps in overcoming hardship and strengthening social bonds: “друг за друга стоят”, “за дружбу не судят”, “община – вторая семья”.

Russian culture stresses the importance of shared responsibility and resources: “чем богаты, тем и рады”, “семеро одного не ждут”, “где любовь, там и лад”. The family is seen as a small collective, and the collective as a large family. Relationships within collectives mirror familial ones: “семья крепка, коли над ней крыша целая”, “община – вторая семья”. Community rules strengthen the group and safeguard honour: “береги платье снову, а честь смолоду”, “где любовь, там и лад”. Russian culture values both collective and personal needs, reflecting a dual attitude: “кашу маслом не испортишь”, “своя рубашка ближе к телу”. Thus, the concept of “collectivism” in Russian culture underlines the interdependence of individual and society, where each contributes to the common good, and the collective protects and supports the individual.

The concept of “тоска” in Russian culture was deeply philosophical and multifaceted, reflecting complex emotional states associated with nostalgia, loss, loneliness, and existential melancholy. “Тоска” in the Russian worldview was often associated with a state of soul that could not be easily explained with words and represented not only a feeling of sadness but also an integral part of Russian identity. “Тоска” was perceived as something inevitable, arriving in life particularly during moments of solitude or disillusionment, and was linked to the eternal search for meaning and harmony: “тоска зеленая”, “без тоски жить нельзя”. “Тоска” expressed not only grief for a lost or unattainable reality, but also a deep attachment

to familiar places, memories, or people who had been lost: “тоска по родине”, “без тоски жить нельзя”. “Тоска” could also represent a state of longing or aspiration, during the search for something significant yet still inaccessible: “тоска по неизвестности”, “тоска по утраченной мечте”.

Sometimes “тоска” was associated with profound spiritual dissatisfaction, when inner emptiness was felt: “гопе от ума”, “жизнь не весела”. In Russian culture, “тоска” was at times viewed as something to be endured, as an inescapable part of life that ultimately strengthened the individual: “тоска лечится временем”, “тоска пройдет, а радость останется”. These expressions demonstrated how the concept of “тоска” in Russian culture represented not merely personal sadness, but a significant component of the philosophical perception of life, both painful and purifying at once.

The concept of “Motherland” in Russian culture manifests in philosophical and emotional aspects and in folk wisdom expressed through proverbs and sayings. These expressions often highlight the value of one’s native land, family, and the connection with history and culture. Proverbs that emphasize the significance of one’s homeland and attachment to home show that the Motherland is the foundation of a person’s life: “где родился, там и пригодился” (where you were born, there you are needed), “на родной земле и камень мягок” (even a stone is soft on one’s native land), “свой угол – и на свете рай” (one’s own corner is a paradise on earth). The following proverbs draw attention to the value of national and cultural identity, attachment to one’s people and traditions: “без родины и вольный человек ничто” (even a free man is nothing without a homeland), “родина, как мать, не отдаст в обиду” (the Motherland, like a mother, will not let you be offended), “всяк кулик свое болото хвалит” (every snipe praises its own swamp). Love and pride for one’s country and people are expressed in the following proverbs: “любовь к родине – святой долг” (love for the Motherland is a sacred duty), “не клокнулись в доме, так и в родной стороне” (if you do not quarrel at home, you will not quarrel in your homeland), “что за родина без чести” (what kind of homeland has no honor).

The concept of “family” in Russian culture is conveyed through numerous proverbs and sayings emphasizing its importance as the foundation of society, a source of support, and spiritual values. The family is perceived as a fortress, a source of love, care, and tradition. The family has always played a vital role in shaping identity and transmitting traditions, which is reflected in proverbs that highlight the importance of kinship: “где родительский дом, там и счастье” (where the parental home is, there is happiness), “в семье и беду легче перенести” (in the family, even hardship is easier to bear). In the Russian folk worldview, the family is a strong rear guard, a place where one can always rely on help and care: “семья – твой крепкий

тыл" (family is your strong rear), "семья не распадется, если в ней есть любовь" (a family will not fall apart if there is love in it).

The family is perceived as the place where one receives upbringing and moral guidance, and as the place for continuing one's lineage: "дети, продолжение родителей" (children are the continuation of their parents), "какую семью заведешь, так и будешь жить" (the kind of family you start is how you will live). Love and attachment within the family are key aspects that emphasize the importance of familial relationships: "в семье и в радости, и в беде" (in the family, in both joy and sorrow), "семья – это твое богатство" (the family is your wealth). The family is seen as the place where one learns moral and ethical principles. It is important to preserve the family's honor and dignity: "береги платье снову, а честь смолоду" (take care of a dress when it is new, and of honor when you are young), "семья, это школа жизни" (the family is the school of life). Thus, proverbs and sayings about family in Russian culture underline its role as the primary source of support, love, moral guidance, and spiritual value. The family is perceived as something sacred and meaningful that accompanies a person throughout life.

The concept of "labor" in Russian culture holds special significance, which is connected to respect for work, diligence, and self-sacrifice. Labor is perceived not only as a necessary part of life, but also as a moral value, a way to provide for oneself and one's family, and a way to serve society. In Russian culture, labor is associated with honesty, decency, and responsibility. Labor is seen as the foundation of survival and prosperity in Russian culture. Work is revered, and it is believed that diligence brings results. At the same time, a lazy person does not deserve a good life, as reflected in the following proverbs: "без труда не вытащишь и рыбку из пруда" (you cannot even catch a fish without working), "труд человека кормит" (a person is fed by their work), "как постелешь, так и поспишь" (as you make your bed, so you shall lie in it).

Labor is perceived as a virtue; honest work brings not only material satisfaction but also moral fulfillment: "труд с душой, и счастье на пороге" (work with soul, and happiness will be on your doorstep), "без труда не бывает подвига" (there is no feat without effort), "кто не работает, тот не ест" (he who does not work, does not eat). Labor is often associated with personal honor and dignity: "на бога надейся, а сам не плошай" (trust in God, but do not be careless), "не работай, не ешь" (do not work, do not eat). Labor is seen as a means of self-development and growth. Through work, a person can develop abilities, acquire skills, and become better: "труд кормит, а лень губит" (labor nourishes, but laziness destroys), "легко работается там, где есть желание" (it is easy to work where there is motivation). Labor is also seen to serve

society and offer mutual help. In a collective, it is important to work for the common good: “не все то золото, что блестит” (not all that glitters is gold).

Memory plays an important role in forming personal and collective identities (Shershova & Chaika, 2024). It allows the preservation of knowledge and traditions and ensures continuity between generations. Memory of the previous times –historical and personal – enables learning from experience and passing it on to future generations (Kongyratbay, 2023). For example, in the cultures of many peoples, there exists a practice of honoring the memory of ancestors, creating monuments, and conducting rituals in their honor, which is reflected in expressions such as “вечная память” (eternal memory), “помнить своих предков” (to remember one’s ancestors), and “память народа” (the memory of the people).

Honor in Russian and many other cultures is associated with the highest moral values, such as dignity, decency, and reputation. It is an ideal to which a person aspires; sometimes, honor is higher than life. Honor plays a key role in both personal and social life, determining an individual’s behavior in society and the relationships with others: “честь дороже жизни” (honor is dearer than life), “жить по чести” (to live with honor), “держать слово – честь” (to keep one’s word is honor).

Justice in different cultures is associated with a moral principle that includes honesty, impartiality, and equality before the law (Kongyratbay, 2021; Horichko, 2025). Pursuing justice plays a key role in regulating social and moral norms. This ideal helps people to achieve harmony in society by acting in accordance with moral principles and laws: “по справедливости” (according to justice), “искать правду” (to seek the truth), “справедливый суд” (fair trial).

Hospitality expresses respect for others, openness, kindness, and readiness to welcome and help (Storozhuk & Kryvda, 2023). It is one of the most important aspects of many cultures, including Russian. By welcoming guests, a person shows kindness, generosity, and willingness to share everything. The traditional Russian greeting “хлебом-солью встретить” (to greet with bread and salt) symbolises hospitality and the desire to offer guests the very best. The proverb “В доме, гостеприимство, в душе, радость” (Hospitality at home, joy in the heart) highlights hospitality not only in outward actions but also in openness of spirit.

Nature in various cultures is perceived as a source of life, strength, and inspiration (Zavyalova & Stakhevych, 2022; Shormakova et al., 2019). It influences a person’s inner state and teaches harmony and balance. Caring for nature and preserving the environment are essential tasks for maintaining life’s sustainability on Earth: “матушка-природа” (Mother Nature), “беречь природу” (to protect nature), “природа не простит” (nature will not forgive).

Care expresses love, attentiveness, and a willingness to help. It is the foundation of close and harmonious relationships between people. Care is manifested in family relationships and interactions with others, encompassing attention to others' physical, emotional, and spiritual needs. Among relevant proverbs are: “материнская забота” (a mother's care), “заботиться о ближних” (to care for one's neighbors), “забота – это любовь в действии” (care is love in action). These concepts supported key moral guidelines within the culture and helped individuals build harmonious internal and external relationships.

Kyrgyz linguacultural reflects the core values of the people, such as respect for elders, collectivism, love for the homeland, hospitality, diligence, and others (Semashko, 2020; Koshbakova, 2022). Proverbs and sayings vividly represent these concepts. The concept of “Ата-Журт” (Homeland, native land) in Kyrgyz culture is a profound symbolic image associated with ancestral land, roots, forebears, and national identity. This concept encompasses multiple meanings, including historical memory, connection with ancestors, a sense of duty to the homeland, and the need to protect it. Examples of proverbs and sayings about “Ата-Журт” include: “Туулган жердин топурагы алтын” (The soil of your birthplace is more precious than gold), “Жериң бай болсо, элиң дай болот” (If your land is rich, your people will be strong), “Ата-Журт – элдин өзөгү” (The Homeland is the root of the people), “Ата-Журтту таштаган – ата-энени таштагандай” (Abandoning the Homeland is like abandoning your parents).

The native land is a source of strength, pride, and belonging. It is a place with which a person feels an unbreakable bond: “Өз жериң – алтын бешик” (Your own land is a golden cradle). Homeland is not just territory, but also a space associated with ancestors, the traditions, and history: “Атаң барда эл тааны, атың барда жер тааны” (“While your father is alive, know the people; while you have a horse, know the land”). Every Kyrgyz sees it as their duty to preserve the native land and pass it on to future generations in the best condition: “Жерди сактаган – элди сактайт” (The one who protects the land protects the people). “Ата-Журт” is associated with the struggle for independence and the free existence of the people: “Эркин эл, эртеңи жарык” (A free people has a bright future). Homeland includes nature, mountains, rivers, all symbols of native land and its spiritual value: “Суу, өмүрдүн булагы” (Water is the source of life). The Homeland is a typical home, and its prosperity depends on the efforts of everyone: “Жерди караган, элди баккан” (He who looks after the land nourishes the people). Those who leave their native places always feel nostalgia and the desire to return: “Өзгөн жерде султан болгуча, өз жеринде кул бол” (Better to be a servant in your own land than a sultan in foreign lands). The concept of “Ата-Журт” lies at

the heart of Kyrgyz culture. It strengthens the connection between generations, emphasizes the importance of national consciousness, and reminds one of the duties to the Homeland. This concept expresses love for the land, ancestors, and the desire to preserve the legacy for future generations.

The concept of “улууну сыйлоо” (respect for elders) in the linguocultural context conveys the following key meanings. Firstly, it signifies recognition of the elders’ authority, as elders are viewed as keepers of experience, knowledge, and moral guidance: “Улууга жол бошот, кичүүгө өрнөк көрсөт” (Give way to the elder, set an example for the younger). Reverence and respect for wisdom are passed on through advice, guidance, and life lessons: “Карынын кебин капка сал” (Put the old man’s words in your bag, you will need them). Respect for elders includes not only honour but also assistance, care, and involvement in their lives: “Улууну сыйласаң, уулундан сый көрөсүң” (If you respect elders, your children will respect you). Respect for elders serves as the foundation for passing cultural and family traditions from one generation to another: “Улууну урматтоо, улуттун улуулугу” (Honoring elders is the greatness of a nation). This concept fosters harmony in family and society through mutual respect between generations: “Улууга ыйман, кичүүгө ыйбат” (Faith to elders, virtue to youth).

The concept of “коноктоо” (hospitality) in the linguocultural context of Kyrgyz and Russian peoples reflects values of openness, kindness, and the readiness to welcome a guest with warmth and care. It carries a positive connotation of the ability to receive guests with sincere warmth and respect regardless of circumstances: “Конок келсе, кут келет” (When a guest comes, blessings arrive). The willingness to offer the best to a guest, even if the host is not wealthy, is expressed in: “Конокко барган курсагын тойгузат, конок тоскон абийирин тойгузат” (Visiting fills your stomach, hosting uplifts your honour). A guest is given special attention and honored seating, even if the guests are strangers: “Конок, Кудайдын коногу” (A guest is a guest of God). Hospitality strengthens social ties and friendships between people: “Конок сыйлаган үйдө кут болот” (Blessing abides in the home that honors its guests). A proper welcome is considered a measure of the host’s honor and dignity: “Конок тоскон – кадыр тапкан” (He who welcomes guests earns respect). “Hospitality” is not just a domestic tradition but an essential element of spiritual and social life, uniting people and reflecting values of kindness, generosity, and humanity.

“Жамаатчылык” (collectivism) is a social and cultural concept that reflects the importance of the community and collective interests over individual ones. In Kyrgyz culture and many other Eastern societies, collectivism is key in maintaining social harmony, cooperation, and mutual assistance. It is expressed through joint efforts,

upholding traditions, and respecting collective values, for example, in proverbs and sayings such as: “Бөлүнгөндү бөрү жейт” (Wolves will eat him who separates), “Эл менен даңкка жетесиң, эл болсо ишти чечесиң, жалгыз эле мен десең, желге да учуп кетесиң” (With the people you will achieve glory, with the people you will solve problems, but if you think only of yourself, you will be carried away by the wind), “Жалгыз дарак бак болбойт” (A single tree does not make an orchard). The proverb “Өзүмчүл болбо жер карап, бардыгын барктап сыйлагын, бийлесе элиң бийлегин, ырдаса элиң, ырдагын” (Don’t be selfish, respect everyone, dance when your people dance, sing when they sing) emphasizes that within the collective, despite external differences, unity and shared identity are created, one must stand with the people.

The concept of “үй-бүлө” (family) in Kyrgyz culture encompasses not only blood relatives but also mutual obligations and assistance within familial and kinship ties. The family is considered the most important unit of society, where traditions, care, and respect for elders are maintained (Kieliszek, 2023; 2024). Proverbs reflect the importance of family values for achieving success: “Үй-бүлө багытын алган киши, алдыга көтөрүлөт” (The one who leads their family will rise forward). The emphasis is placed on the family head being wise and making sound decisions: “Үй-бүлө башчысы – акылман” (The head of the family is a wise person). The saying “Үй-бүлөдө ынтымак болсо, башкаларга да жакшы болот” (If there is harmony in the family, everything else will be good too) highlights the importance of internal family harmony for a successful life in society.

“Эмгекчилдик” (diligence or hard work) is considered one of the most important virtues in Kyrgyz culture. It is associated with respect for labor, perseverance, and the readiness to overcome difficulties. Proverbs emphasize the value of work for personal success: “Эмгекчил кулда чарчоо жок” (A hardworking slave never tires), and according to Kyrgyz linguocultural views, persistent work can overcome any obstacle: “Эмгекчи киши барда, кыйынчылык жок” (Where there is a hardworking person, there is no hardship). “Эмгектин наны таттуу, жалкоонун жаны таттуу” (The bread earned through labor is sweet, but for the lazy, their life is dearer).

“Акылмандык” (wisdom) is highly valued in Kyrgyz culture. This quality is linked to the ability to make correct decisions, understand life’s lessons, and pass on knowledge to the younger generation. Wisdom nurtures moral character: “Акылман адамдыкка жакын” (A wise person is close to humanity), comes with experience and knowledge, not by force: “Акылды күч менен тапкан жоксуң” (Wisdom is not

acquired by strength), and arises from the shared experience of many: “Акыл бир жерде көп болбойт” (Wisdom does not reside in one place).

The concept of “адилеттик” (justice) in Kyrgyz culture is associated with equality, honesty, and the protection of each person’s rights. It is a fundamental value that applies to personal relationships and societal interactions. Justice is often linked with proper judgement, impartiality, and the restoration of truth: “Адилеттик жок болсо, дүйнө катуу болот” (If there is no justice, the world becomes cruel). Justice and honesty are closely intertwined: “Адилеттүү адам абийирдүү болот” (A just person is honorable). Injustice is seen as destructive to inner peace and cosmic order: “Адилетти чалсаң, арбак батпай калат” (If justice is violated, the spirits will not rest).

“Эркиндик” (freedom and independence) occupies a central place in Kyrgyz culture, associated with personal autonomy, the ability to make one’s own decisions, and live without external interference. These are concepts tied to dignity and the rights of every individual. Freedom is the most valuable wealth that cannot be bought: “Эркиндик – адам баласынын эң чоң байлыгы” (Freedom is a person’s greatest wealth). The proverb “Эркин киши эл алдында уят болбойт” (A free person will not be ashamed before the people) underscores the importance of freedom in maintaining dignity and respect in society. The value of freedom and its preservation is highlighted in the saying “Эркиндикти эч ким жоготпойт” (No one loses their freedom).

Nature (табият) in Kyrgyz culture is perceived as a vital element of life that must be respected and protected. Interaction with nature implies harmony and a sustainable attitude towards the environment, including animals, plants, and ecosystems. The importance of harmony with nature for well-being is expressed in the proverb: “Табияттын каалаганын кылсаң, жаман болбойсуң” (If you act in accordance with nature, you will not go wrong). Nature provides all that is necessary for life: “Табият адамды кем кылбайт” (Nature does not impoverish man), “Табиятка жакшылык кылсаң, ал кайра жакшы болот” (If you do good to nature, it will return the favor).

“Кут” symbolizes happiness, harmony, luck, and well-being. Kyrgyz culture covers material prosperity, spiritual harmony, a connection to the divine, and respect for traditions. Examples of proverbs and sayings associated with blessing and wishes for well-being: “Кут берсин!” (May there be well-being), “Кудайым кут берсин” (May God grant happiness), “Куттуу болсун!” (May there be joy), “Кут берекеси мол болсун!” (May there be abundant well-being). Some sayings and proverbs reflect abundance and harmony: “Кут бар жерде, ырыс бар” (Where there is well-being, there is prosperity), “Куту качкан үй” (A house that has lost its fortune), “Кут бар

жерде ырыскы уялайт” (Where there is well-being, luck nests), “Куттуу жашоо” (A blessed life).

The concept of “айыл” symbolizes the native home, communal life, and traditions. It is associated with unity, support, care, and the foundation of national culture. Examples of proverbs and sayings include: “Айыл эли, бир туугандай” (Village people are like siblings), “Айыл ити ала болсо да, бөрү көрсө чогулат” (Even if the village dogs quarrel, they unite when they see a wolf), “Айыл элинин сыймыгы” (The pride of the village), “Айыл ичи, өнөр кенчи” (The village is a treasure trove of talents), “Айылдашың жакшы болсо, атыңды сугар” (If your fellow villagers are good, water your horse, they will support you). Table 1 presents a comparison between Russian and Kyrgyz concepts.

Table 1. Characteristics of Russian and Kyrgyz Concepts

Characteristic	Russian concepts	Kyrgyz concepts
Language and expression	Mainly expressed through phraseological units, proverbs, and metaphors	Focus on proverbs, proverbs, and works
Family values	Family is a key value, support for parents and children	Family ties, respect for elders, collectivism
Religiosity	Based on the Orthodox tradition, which influences the worldview	The influence of Islam, especially Sunni Islam, and traditional beliefs
Nature and the surrounding world	Nature as a source of inspiration and philosophical reflection	Nature is closely connected with the life of nomads, the perception of the land as sacred
Hospitality	Hospitality as a manifestation of generosity and warmth	Hospitality is a sacred duty, and special attention to the entertainment of guests

Source: prepared by the authors.

The language of Russian folk expressions is based on phraseological units and metaphors that contain cultural and historical echoes of Orthodox tradition and literary heritage (Zhukovska, 2020; Hoff & Barboza, 2025). Often used to express moral lessons, Proverbs carry a deep philosophical meaning shaped by Christian worldview characteristics. The language of the Kyrgyz people focuses on proverbs and sayings that emerged in nomadic life conditions, where practical life principles were particularly emphasized. Folk works such as epics and songs transmitted generational wisdom, belief in the spiritual world, and traditional values.

In Russian culture, the family is traditionally the foundation of the social structure, where support between generations, parents, and children is a central value (Efremov, 2025a). The Orthodox tradition stresses the importance of family unity and support. The Russian proverb “Не красна изба углами, а красна пирогами” (A hut

is made lovely not by its corners, but by the pies served in it) underlines that familial comfort and a warm atmosphere are more important than external surroundings. In Kyrgyzstan, great emphasis is placed on clan ties and respect for elders. The Kyrgyz proverb “Атаң барда эл тааны, энең барда бел таны” (When you have a father – know the people, when you have a mother – know your place) reflects the importance of parental authority in society.

Collectivism and mutual assistance form the basis of the family structure, where every family member plays a role. The influence of Islamic tradition is also strong, highlighting the importance of kinship. Russian culture relies on the Orthodox tradition, which historically shapes society’s spiritual and ethical orientation. Orthodoxy greatly influences concepts of morality, piety, and spirituality, which are reflected in Russian phraseology and proverbs. Islam plays a primary role in the cultural and religious outlook of the Kyrgyz people. At the same time, traditional beliefs inherited from nomadic life remain significant in shaping the worldview, emphasizing harmony with nature and the spiritual realm. The Russian proverb “Без Бога ни до порога” (Without God, not even to the threshold) highlights the importance of spirituality in life, while the Kyrgyz proverb “Кудайдан коркпогон адамдан корк” (Fear the one who does not fear God) expresses fear towards those without spiritual principles.

In Russian culture, nature is a source of inspiration and philosophical reflection (Mambetakunov, 2022). Literature, art, and folk wisdom often use images of nature to express deep emotions and moral lessons. In Kyrgyzstan, nature holds sacred meaning. Land is considered holy, and nomadism fosters a strong bond between people and nature. In Kyrgyz culture, respect for land and nature as sources of life is characteristic. The Russian proverb “Береги землю родимую, как мать любимую” (Protect your native land as you would your beloved mother) conveys a caring attitude towards the homeland. In contrast, the Kyrgyz proverb “Жер казына, суу алтын” (The earth is treasure, water is gold) symbolizes a respectful attitude toward natural resources.

Hospitality in Russian culture is associated with openness, generosity, and heartfelt warmth (Gonçalves, 2024). Its importance is highlighted by many folk expressions that reflect a welcoming attitude toward guests. In Kyrgyz society, hospitality is a sacred duty, especially for visitors. Guests always hold high social value, and the reception is considered a moral act reflecting the host’s honour. For example, “Конок келген, үйгө кут кирет” (When a guest comes, blessings enter the home) and “Канча бут кирсе, ошончо кут кирет” (As many feet enter, as much blessing comes in).

Despite differences in cultural worldview details, Russian and Kyrgyz cultures share many views on family, nature, and hospitality. The family is the central social unit in both cultures, ensuring generational support. Respect for parents and the elderly is important in upbringing and community life. Traditional moral values focus on respect, responsibility, and mutual assistance. The Russian proverb “Тость на пороге, счастье в доме” (A guest on the doorstep, happiness in the house) reflects the host’s cordiality. In contrast, the Kyrgyz proverb “Конок келсе, кут келет” (“With a guest comes prosperity) expresses faith in the special significance of guests.

Although the cultural foundations differ in religion (Orthodoxy and Islam), both emphasize spirituality, morality, and piety. Family ties, support for those in need, and acts of compassion are key traits in both Orthodox and Islamic traditions. The proverb “Без Бога и в душе пусто” (Without God, the soul is empty) expresses the importance of spirituality and piety in human life. The Kyrgyz proverb “Ыйманы жоктун уяты жок” (One without faith has no shame) underscores the value of faith and spirituality in life.

Both cultures attribute symbolic and philosophical meaning to nature. Nature is perceived not only as a resource but also as a spiritual space, a source of inspiration, and a part of cultural identity. The importance of human harmony with the environment is manifested in folk traditions, literature, and folklore. For example, “The forest is a home for many, but for a person, a spiritual fortress” portrays nature as a place of renewal and balance, while “Жаратылыш, адамдын акылынын чеги” (Nature is the limit of human reason) presents nature as a source of inspiration and inner harmony.

In Russian and Kyrgyz cultures, hospitality is among the most important social values. Receiving guests is a duty of respect, honor, and kindness. Generosity and openness toward guests are emphasized through proverbs, sayings, and etiquette norms. For instance, “*The host is not the one in the house, but the one in the heart*” is a saying about the importance of a heartfelt attitude toward guests, and “Конок келген, үйгө кут кирет” (When a guest comes, blessings enter the home) speaks of hospitality as a divine gift.

Thus, while Russian and Kyrgyz cultures each have unique features, they share common values that unite them in family life, spirituality, attitudes toward nature, and hospitality traditions.

Various cultural and religious traditions significantly shape the key concepts in both cultures. Russian concepts are deeply rooted in the Orthodox tradition and literary heritage, which is reflected in expressions and views on family, religion, and nature. Meanwhile, Kyrgyz concepts, especially in the context of hospitality and

respect for elders, carry the deep imprint of nomadic culture and Islamic influences, expressed through folk sayings and traditions.

Discussions

When comparing the concepts of “Ата-Журт” and “Родина” in Russian and Kyrgyz, it was found that “Ата-Журт” places greater emphasis on ancestral and spiritual connection to the land, highlighting loyalty to traditions and nature. “Родина” in Russian culture is associated with the state and heroism, reflecting historical and collectivist values. Both concepts represent important cultural values, but the emphasis differs depending on national history and way of life. In the article by Khayatova (2022), differences in the perception of the concept “Родина” were examined through the lens of linguistic means in Uzbek and German. It was shown that the Uzbek concept “Ватан” (Родина) is associated with spiritual and emotional values and includes the idea of a family home, native land, ancestors, and the heritage. This word strongly connects with traditions, religion, and a sense of duty to society. In the German concept “Heimat” (Родина), emphasis is placed on an individual’s connection to the place where the individual was born or raised. “Heimat” is often associated with stability, safety, and belonging. Nevertheless, it has a more personal than collective nature. Thus, in Khayatova’s work, the interpretation of linguistic and cultural features of the two languages also takes place through the analysis of proverbs, sayings, phraseological units, and metaphors.

Based on the results of this study, it can be concluded that the mental core of Russian and Kyrgyz linguocultures consists mainly of abstract notions. Among these notions are such as “духовность” (spirituality), “справедливость” (justice), “совесть” (conscience), “гостеприимство” (hospitality), “честь” (honor), “свобода и независимость” (freedom and independence) in Russian culture, and “кут” (благополучие, удача, счастье), “ынтымак” (единство, согласие), “ыйман” (религия и духовность), “коноктоо” (гостеприимство), “адилеттик” (справедливость) in Kyrgyz culture. The study by Lievers et al. (2021) explored how various linguistic features of words are linked to the perception of concrete and abstract concepts. In this regard, abstract concepts are directly related to metaphorical thinking. Thus, the conceptual worldview reflects both people’s metaphorical and figurative thinking. In the study by Kim (2022), it was emphasized that metaphorical use of verbs related to eating processes reveals profound cognitive and cultural differences between English-speaking and Korean communities. It supports the findings that language and culture are interconnected, and the metaphors used in a language can provide valuable insight into its speakers’ cognitive processes and cultural values.

Given the study of concepts in Russian and Kyrgyz cultures, it can be concluded that most basic concepts coincide, particularly those related to traditions and family values. Concepts such as “справедливость” and “гостеприимство” are also

important. At the same time, there are significant differences in the perception of nature: in Russian culture, it is associated with unity with the surrounding world, while in Kyrgyz culture, it is associated with a source of strength and inspiration. Faith and religion are also perceived differently: in Russian culture, these notions are linked to Orthodox traditions, while in Kyrgyz culture, to Islamic traditions. From this, the claim by Aftab et al. (2022) is relevant: language serves as the primary means of communication and reflects the cultural characteristics of society; culture shapes language, and language, in turn, influences the perception and transmission of cultural values.

From the analysis of Russian and Kyrgyz concepts, it can be concluded that different cultures may reflect different values or that different concepts may be interpreted differently. For example, the concept “коллективизм” (collectivism) in Russian linguoculture relates to maintaining harmony within the collective, mutual assistance, and unity. In Kyrgyz linguoculture, the concept “коллективизм” (“жамаатчылык”) is tied to an entire sociocultural concept that demonstrates the prioritization of collective interests over individual ones. The study by Lobner et al. (2021) showed that concepts and frames are deeply rooted in culture, forming unique ways of perceiving the world specific to each culture, and determining how people communicate and understand one another. Thus, the book contributes to understanding the link between language, culture, and cognitive processes. According to the study, concepts may form entire mental cascades within each culture.

Based on the results of this study, it can be concluded that concepts related to cultural heritage play a key role in shaping the identity and mentality of a people. The concepts reflect collective experience, traditions, customs, historical events, and beliefs passed down from generation to generation. Concepts are often expressed through phraseology, symbolism, myths, religious practices, art, and language. The study by Ju (2024) is connected to concepts through the identification, representation, and interpretation of cultural heritage. Concepts as cognitive units play a central role in how cultural heritage is perceived, preserved, and analyzed using image recognition technologies. Arora’s work (2023) explored how pre-trained language models can reflect cross-cultural value differences. Concepts such as values and behavioral norms become essential when analyzing how language models (particularly phraseology) can reflect cultural differences.

Proverbs and sayings reflect key aspects of people’s lives, the historical paths, values, and worldviews (Efremov, 2025b; Kravets & Semashko, 2024). Despite the differences, Russian and Kyrgyz folklore express universal human truths such as the importance of family, labor, hospitality, and respect for elders. Linguistic concepts (particularly those related to moral, ethical, and cultural values), according to the findings of Asfaw and Bulbula (2022), are formed through literary works and cultural traditions. Literary concepts are used to express national and cultural identities, especially in the context of various ethnic and linguistic groups. In exploring intercultural pragmatics, House and Kadar (2022) drew attention to how cultural

norms and pragmatic concepts can alter the meaning of utterances across cultures. Thus, linguistic concepts reflecting social roles, etiquette, and non-verbal communication vary depending on cultural context. It should also be noted that Kyrgyz proverbs often emphasize the connection between humans and nature, reflecting a nomadic way of life. On the other hand, Russian proverbs emphasize a settled way of life and interaction within society.

The analysis of Russian and Kyrgyz concepts showed that some differ significantly, while others differ only slightly. For example, the perception of family and values such as hospitality, justice, labor, and honor largely coincide. The article by Tali (2022) is dedicated to comparing color idioms in English, Russian, and Hebrew. The study shows that color concepts such as “белый”, “черный”, and “красный” (“white”, “black”, and “red”) have various cultural and symbolic meanings in each language. For instance, “red” is associated with love in English, but may signify danger or revolution in Russian. The article links idioms to linguacultural concepts, reflecting world perception in each culture. It also demonstrated how linguistic concepts shape cultural behavior and worldview by analyzing examples from different languages and cultures. It was emphasized that cultural differences directly influence the formation of linguistic units such as idioms, proverbs, and metaphors. Thus, based on the analysis of most of the works, it can be concluded that the works support the findings of this study. All cited studies highlight the strong connection between language, culture, and concepts, which aligns with the conclusions of Kyrgyz and Russian linguacultural studies.

Conclusions

When comparing concepts in Russian and Kyrgyz, it becomes apparent that many of the concepts match in meaning, though the concepts may bear specific cultural features and emphases. “Родина” in Russian and “Ата-Журт” in Kyrgyz express attachment and love for one’s homeland; however, in Kyrgyz culture, the term “Ата-Журт” is often associated with national pride, historical memory, and the defence of the homeland. It is worth noting that “семья” in Russian and “үй-бүлө” in Kyrgyz both refer to the importance of family ties. Nevertheless, in Kyrgyz culture, the family may imply a broader meaning, encompassing kinship and communal solidarity.

Both Russian and Kyrgyz cultures value work, but in Kyrgyz culture, particular attention is paid to diligence (“эмгекчилдик”) as a key principle of prosperity and survival under traditional economic conditions. In Russian, “честь” is linked to moral responsibility and social reputation. In contrast, in Kyrgyz culture, the concept of “акылмандык” (мудрость) is more closely associated with respect for elders and maintaining social harmony. Both cultures attach great significance to hospitality;

however, in Kyrgyz culture, “коноктоо” (“гостеприимство”) carries special importance, being linked to nomadic traditions.

It should also be noted that “коллективизм” in Russian and “жамаатчылык” in Kyrgyz both reflect the value of community, but in Kyrgyz culture, “жамаатчылык” may imply closer cooperation and mutual assistance within a traditional rural way of life. The concept of “справедливость” in Russian and “адилеттик” in Kyrgyz are similar in meaning. However, in Kyrgyz culture, the focus may be on maintaining social justice and harmony within the community.

The concept of “природа” in Russian and “табият” in Kyrgyz is related to the human relationship with the surrounding world. However, in Kyrgyz culture, nature is often perceived as an inseparable part of life and the people’s identity. Thus, many concepts in both cultures interact, yet each language and culture imparts specific nuances and emphasis to these notions.

Russian phraseological expressions reflect Orthodox traditions and moral values, whereas Kyrgyz proverbs are linked to the nomadic way of life. In Russia, the family is built on intergenerational support, and in Kyrgyzstan, it is based on clan ties and collectivism, with the influence of Islam. Russian culture relies on Orthodoxy, Kyrgyz culture, Islam, and nomadic traditions. Nature in Russia is a source of inspiration, and in Kyrgyzstan, it is a sacred value. Hospitality in both cultures expresses respect and is an important social norm.

Thus, the limitations of this study are also connected to the fact that only 10 basic concepts from each linguacultural were considered. Studying linguacultural concepts is a vital part of intercultural communication and linguistics. Future research into the phraseology of the Kyrgyz and Russian languages includes identifying standard and specific features of phraseological units in both languages, analyzing the semantic, structural, and functional characteristics, exploring the influence of traditions, religion, and everyday life on the formation of phraseological stock, and investigating the conceptual foundations of phraseological units reflecting the worldviews of the Kyrgyz and Russian peoples.

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