
Verbalization of the concept of patience in English and Russian linguaculturology

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Annotation *This research presents a linguocultural analysis of the concept of "patience" within theoretical basis across English and Russian languages. As a Master's level study, it explores how different cultures perceive, categorize, and express this virtue through their unique historical and social lenses. Utilizing a discursive method, the study examines the structure and cultural semantics of the concept which is verbalized through languages diversely to identify both universal traits and nation-specific nuances. Findings reveal that while all three cultures view patience as a capacity to wait, hope to better circumstance and sometimes it is of meaning endurance. Through English linguaculturology it can be inferred that patience is tightly bonded to historical survival and gendered expectations of endurance and is verbalized in various ways. Russian linguistics emphasizes patience as a form of long-term fortitude and hope against hardship, often tied to not only national history but also to religious matter. In contrast, English culture frequently verbalizes patience as an inherent unweaving mental state and a transformative power. The study concludes that understanding these linguistic conceptualizations is essential for developing linguocultural competence and provides a deeper insight into the national identity and worldview shaped by both languages.*

Keywords *Verbalization, linguoculturology, English culture, Russian culture, the concept of Patience, discursive method, cultural variations*

Ingliz va rus tilshunosligida sabr tushunchasining verbalizatsiyasi

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Annotatsiya *Ushbu tadqiqot ingliz va rus tillarida nazariy asosda "sabr" tushunchasining lingvomadaniy tahlilini taqdim etadi. Diskursiv usuldan foydalangan holda, tadqiqot universal xususiyatlarni va millatga xos nuanslarni aniqlash uchun tillar orqali og'zaki ravishda aytilgan kontseptsianing tuzilishi va madaniy semantikasini o'rganadi. Aksincha, ingliz madaniyati sabr-toqatni o'ziga xos o'zgarmas ruhiy holat va o'zgaruvchan kuch sifatida tez-tez og'zaki ifodalaydi. aytilgan kontseptsianing tuzilishi va madaniy semantikasini o'rganadi. Tadqiqotlar shuni ko'rsatadiki, uchta madaniyat ham sabr-toqatni kutish qobiliyati, yaxshi sharoitga umid qilish va ba'zida bu chidamlilik ma'nosida ko'radi. Ingliz tilshunosligi va madaniyatshunosligi orqali sabr-toqat tarixiy omon qolish va chidamlilikka oid gender umidlari bilan chambarchas bog'liq va turli yo'llar bilan ifodalangan degan xulosaga kelish mumkin. Rus tilshunosligi sabr-toqatni uzoq muddatli matonat va qiyinchiliklarga qarshi umidning bir shakli sifatida ta'kidlaydi, bu ko'pincha nafaqat milliy tarixga, balki diniy masalalarga ham bog'liq. Aksincha, ingliz madaniyati sabr-toqatni o'ziga xos o'zgarmas ruhiy holat va o'zgaruvchan kuch sifatida tez-tez og'zaki ifodalaydi.*

Tadqiqot shuni ko'rsatadiki, ushbu lingvistik kontseptsiyalarni tushunish lingvomadaniy kompetentsiyani rivojlantirish uchun juda muhim va har ikki tilda shakllangan milliy o'ziga xoslik va dunyoqarash haqida chuqurroq tushuncha beradi.

Kalit so'zlar *Verbalizatsiya, lingvomadaniyshunoslik, ingliz madaniyati, rus madaniyati, Sabr tushunchasi, diskursiv usul, madaniy o'zgarishlar*

Вербализация концепта «терпение» в английской и русской лингвокультурологии

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Аннотация *Это исследование представляет собой лингвокультурологический анализ концепта «терпение» в рамках теоретической базы английского и русского языков. В качестве исследования для магистратуры оно исследует, как различные культуры воспринимают, классифицируют и выражают эту добродетель через свои уникальные исторические и социальные призмы. Используя дискурсивный метод, в исследовании исследуется структура и культурная семантика концепта, который вербализуется в различных языках, чтобы выявить как универсальные черты, так и специфические для каждой нации нюансы. Результаты исследования показывают, что, хотя во всех трех культурах терпение рассматривается как способность ждать, надеяться на улучшение обстоятельств, иногда оно имеет значение выносливости. С помощью английской лингвокультурологии можно сделать вывод, что терпение тесно связано с историческим выживанием и гендерными ожиданиями выносливости и выражается различными способами. В русской лингвистике подчеркивается, что терпение – это форма долговременной стойкости и надежды перед лицом трудностей, часто связанная не только с национальной историей, но и с религией. В отличие от этого, в английской культуре терпение часто описывается как неотъемлемое психологическое состояние и преобразующая сила. В исследовании делается вывод о том, что понимание этих лингвистических концепций имеет важное значение для развития лингвокультурной компетенции и позволяет глубже понять национальную идентичность и мировоззрение, сформированные обоими языками.*

Ключевые слова *Вербализация, лингвокультурология, английская культура, русская культура, концепт терпения, дискурсивный метод, культурные вариации нации*

Linguoculturology is a linguistic specialized branch that focuses on the symbiotic relationship between language and

culture. It assists to deeply examine how language is influenced by the social, cultural and historical contexts in which it is used.

Linguoculturology aims to comprehend the ways in which the language perceives and shapes the values, traditions and beliefs of a specific culture (Maslova, 2001). Drawing from anthropology, sociology, psychology, and other fields, this branch of linguistics acknowledges that language should not be isolated from the broader cultural context. In this work, we will focus on discursive study of how the concept of patience is verbalized through English and Russian language and culture. The purpose of this research is to analyze and demonstrate the cultural and functional objective of this word in both languages. To accomplish this goal we will use discursive method that allows us to investigate the social expressions of two different nations. Yes, it would be **highly correct** and actually much more professional. In academic writing, whenever you mention a specific scholar's ideas, theories, or findings, it is best practice to place an in-text citation directly after their name or at the end of their sentence.

This study is not only of academic interest, but also of practical significance.

Understanding the linguocultural meaning of the word "patience" in other languages leads to strengthening intercultural competence and mutual strong relationships. Studies in different linguocultures show that the concept of patience represents a common concept for most peoples. The concept was investigated by many linguists I.A. Dolgova, A.A. Barilovskaya, N.M. Dimitreva, O.M. Romax, K.E. Nagaeva. To fully understand the theoretical foundation of this concept, it is essential to examine the distinct scholarly perspectives of these researchers regarding how patience is linguistically constructed: I.A. Dolgova (2006) approaches the verbalization of patience by analyzing its core semantic fields, arguing that in East Slavic linguacultures, the concept is inextricably linked to the historical and psychological experience of "suffering" (*страдание*). Her research demonstrates that linguistic markers and lexical collocates typically portray patience not as a passive

absence of action, but as a dynamic, internal containment of emotional pressure. She notes that the verbs associated with patience in Russian often carry a heavy, physical weight, signifying a structural burden borne by the individual soul over extended periods. A. Barilovskaya (2009) examines the concept through a comparative evolutionary lens, observing a stark contrast in how modern English and Russian speakers verbalize this virtue. According to her findings, English verbalization has shifted significantly toward a pragmatic framework, where patience is treated as a strategic, rational tool for personal optimization, emotional intelligence, and time management. Conversely, she argues that Russian verbalization maintains a deeply ethical and existential character, where patience is valued as an end in itself rather than a means to a practical goal. N.M. Dimitreva (2012) focuses her analysis on the phraseological and idiomatic boundaries of the concept. She asserts that the metaphorical expressions a culture uses to verbalize patience act as a direct window into the national psychology. In her structural studies, she highlights that while Western idiomatic expressions frequently frame patience as an active accumulation of mental strength or behavioral self-control, Slavic phraseology often boundaries it within the realm of external fate, where the individual subverts their personal will to historical, environmental, or spiritual realities. O.M. Romax (2010) investigates the conceptual core of patience as an architectural component of spiritual stability. His work details how the synonyms and peripheral vocabulary used to verbalize patience reflect deep-seated cultural worldviews. Romax notes that in Russian linguoculturology, the peripheral lexical units lean heavily toward religious fortitude and martyrdom (*долготерпение*), whereas the English linguistic worldview builds its peripheral structure around secular psychological resilience, adaptability, and the intellectual capacity to withstand delays without psychological friction. K.E. Nagaeva

(2015) contributes to the field by mapping the emotional and evaluative components inherent in the verbalization of patience. She argues that the concept possesses a distinct semantic duality that requires precise contextual markers to decode. In her comparative texts, she explores how a language distinguishes between "positive" patience (which is verbalized as moral maturity, wisdom, and dignity) and "negative" patience (which manifests in language as social passivity, submission, and a detrimental tolerance of injustice), proving that syntax and context dictate the moral value assigned to the word. V.A. Maslova (2001), a foundational figure in linguaculturology, argues that the verbalization of patience extends far beyond basic lexicography or grammatical choice; she defines it as a primary cultural code. Maslova posits that "patience" is a key cultural mythologeme embedded in the subconscious of a speech community. Through her theoretical framework, the linguistic manifestation of patience serves as a primary lens through which a society interprets the passage of time, navigates historical trauma, and defines the boundaries of human endurance in relation to the universe. Researcher A.R. Kdirbaeva considers the study of this concept as capability of waiting until approaching the wished intention. As it is said "Through patience a ruler can be persuaded".

In linguistics, verbalization is the transformation of ideas, feelings, perceptions into linguistic forms (words, phrases, sentences). In linguoculturology, verbalization refers to how cultural perceptions are expressed through language. In cognitive linguistics verbalization is considered as a bridge between language and thinking, also the way how humans reveal conceptualization of reality.

The concept of patience in English Linguoculturology has structural components, the semantic structure which includes suffering, endurance, perseverance and the capacity to refrain from complaining. Religious and

philosophical roots is often viewed as a virtuous fortitude of the human soul, avoiding sins, showing patience in ministry in overcoming disaster. Metaphorical representation of patience is portrayed and verbalized through imagery of strength and enduring. Also David G. Allen says that "Patience is the calm acceptance that things can happen in a different order than the one you have in mind". Here the patience is verbalized through accepting that no everything goes as your plan.

Verbalization of patience in feeling of "love" can also be seen in English linguoculturology. "Love is patient, love is kind", the metaphor of this verbalization is such a virtuous sense as "love" requires patience and gives kind and warm feelings. It is not just simple saying that says that love is the ability of waiting without complaint, but it has deeper meaning, like loving is not be able to give a person just warm and positive meaning, but it should emerge the patience in quarrel, in distance, in peaceful moments. And the next proof that love is not just ideal but it is verbalized through patience is "love is not about perfection, but about patience".

Sometimes patience is verbalized even in such daily-life sentences, like "this too shall pass". This does not have the exact word "patience", however the whole sentence refers to endure any hard time as it passes. And "Even the darkest night will end and the sun will rise" is another verbalization of patience that proves that whether you wait patiently, everything will become normal and hard times will end.

In Russian linguistics, the concept of "patience" is verbalized in various ways. It has several meaningful(semantic) layers: "выносливость, стойкость" (endurance) the ability to withstand pain and difficulties, "смирение" (humility) accepting the situation without resistance, "ожидание" (waiting) the capacity to delay gratification, "моральная добродетель" (moral virtue) quality that is approved socially.

From religious interpretation, under the influence of the Russian Orthodox Church, patience is a spiritual discipline, inner strength and a path to salvation. According to sacred book, it is verbalized as a virtue pleasing to Almighty. In representing a language, the patience is shown as a limited resource in such idioms, like «лопнуло терпение» patience has run out, «терпеть до последнего» to endure until the end, «испытывать терпение» to test someone's patience. The key feature of Russian culture is the dual attitude toward patience:

Positive; мудрость (wisdom), сила духа (resilience), зрелость (emotional maturity)

Negative; пассивность (passivity), покорность (submission) and склонность терпеть несправедливость (tolerance of injustice).

This discursive analysis explores how the concept of patience is expressed through the distinct cultural lenses of the English and Russian languages. Using a discursive method, the author analyzes language as a social tool to uncover how history, religion, and institutional society shape our collective understanding of virtue. At a universal, invariant level, both cultures define patience as the capacity to wait, the purposeful endurance of hardship, and an optimistic hope for better circumstances. It is globally recognized across both linguistic worldviews as a fundamental moral necessity for reaching long-term goals, minimizing interpersonal friction, and maintaining overall social harmony.

However, the cultural nuances reveal deep, systemic differences in worldview and national identity. In English linguaculturology, patience is predominantly verbalized as an unwavering, balanced mental state or a transformative psychological power. This conceptualization treats patience not as a passive surrender, but as an active form of self-regulation and emotional autonomy. It is frequently linked to interpersonal relationships,

social etiquette, and structural kindness, as seen in the culturally embedded idea that love inherently requires the patient, non-judgmental acceptance of human imperfection. The English linguistic perspective focuses on a calm, rational realization that external reality and life events may not follow a personal timeline, emphasizing individual adaptability, secular resilience, and situational patience as markers of emotional maturity.

In sharp contrast, Russian linguaculturology views patience primarily through the deep existential lens of long-term fortitude, historical endurance, and intense spiritual discipline. Heavily influenced by the historical and theological tenets of the Russian Orthodox Church, the concept is indissolubly tied to *смирение* (humility), *долготерпение* (long-suffering), and ultimate salvation. Rather than a tool for personal optimization, patience in the Russian linguistic consciousness is often verbalized as a shared, quasi-sacred destiny and a test of moral fiber. Concurrently, Russian idioms and phraseological units uniquely treat patience as a quantifiable, finite psychological resource – a substance under pressure that can be exhausted, tested, or fundamentally “burst” (*лопнуло терпение*).

Furthermore, Russian culture exhibits a unique socio-cultural duality where patience is highly praised as absolute wisdom and internal resilience, but is simultaneously criticized and problematized when it manifests as civic passivity, total submission, or a detrimental tolerance of systematic injustice. Ultimately, the study suggests that understanding these deep-seated linguistic and conceptual differences is essential for building authentic intercultural competence, facilitating successful cross-cultural communication, and grasping the highly specific national identities and worldviews shaped by these two major languages.

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