



«ÚZLIKSIZ BILIMLENDIRIW SISTEMASÍDA ARALÍQTAN OQÍTÍWDÍN INTEGRACIYASÍ»

atamasındaǵı IV Xalıqaralıq ilimiy-teoriyalıq konferenciya

THE CONCEPT OF TIME IN DIFFERENT CULTURES

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Abstract: *This article deals with the etymology of the concept , the concept of time in different cultures.*

Key words: *Concept of time, linguoculture, cognitive linguistics, mental education, human thinking.*

In order to study time as a cultural concept, it is necessary to first understand what the concept is.

Since the beginning of the 90s, such concepts as “concept”, “linguocultureme”, “mythologeme”, “logoepisteme” have been used in Russian linguistics. However, in terms of frequency of use, “concept” is ahead of all other terms, so it should be recognized that concept is a key concept of cognitive linguistics, its operating tool.

In 1989, cognitive linguistics emerged as a separate branch of linguistics. From that moment on, it has been actively developing. Scientists such as George Lakoff , Ronald Langacker , Ray Jackendoff . Among domestic scientists it is worth noting such as V.I. Karasik, V.A. Maslova, E.S. Kubryakova , N.N. Boldyrev, V.Ya. Myrkin , M.V. Pimenova, Z.D. Popova, I.A. Sternin .

In modern cognitive linguistics, separate studies of concepts are distinguished. For example, Z.D. Popov and I.A. Sternins are distinguished as follows:

Cultural studies - studies of concepts as elements of culture, research that is usually interdisciplinary and not exclusively related to linguistics.

Linguoculturological - the study of concepts as elements of national culture in their connection with national values and characteristics.

Logical - analysis of concepts using logical methods, regardless of their linguistic form. Semantic-cognitive - the study of vocabulary and grammar as a means of accessing the content of concepts [1,12].

Each of these areas can be considered fairly established in modern cognitive linguistics, and each area studies concepts from different angles. But, despite the fairly widespread use of the concept, it is quite difficult, if even possible, to give a sufficiently accurate, complete and universal definition of the concept. The fact is that a concept is a mental category and it is impossible to observe or touch it, which gives



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a lot of scope for interpretation.

For the first time, the term “concept” appeared in scientific literature in 1928 in an article by S.A. Askoldov “Concept and Word”, where by concept the author understood “a mental formation that replaces for us in the process of thought an indefinite set of objects of the same kind” [2, 269].

According to M.V. Pimenova, the difficulty of interpreting the concept is due to two circumstances: “firstly, the concept is, in fact, an interdisciplinary formation, it is used in a whole complex of sciences, including in different areas of linguistics, and, secondly, complexity, multidimensionality of the phenomenon itself” [3,53-54].

M.V. Pimenova herself defines a concept as “a certain idea of a fragment of the world or part of such a fragment, which has a complex structure, expressed by different groups of features, implemented in a variety of linguistic ways and means” [3,113].

A similar definition of the concept is given by Z.D. Popov and I.A. Sternin. They believe that a concept is a kind of discrete mental formation that has its own ordered internal structure. A concept is a unit of human thinking, the result of his cognitive activity, and the concept also carries complete information about an object or phenomenon and their interpretation [1,24].

Babushkin A.P. in his work “Types of Concepts in the Lexico-Phraseological Semantics of Language” defines a concept as “a discrete unit of collective consciousness that reflects the subject of the real or ideal world and is stored in the national memory of native speakers in a verbally designated form. They are discrete because there are linguistic signs that carry them.” Babushkin also emphasizes that each conceptual unit is “determined by the stock of knowledge, skills and cultural experience of the people” [4].

The most successful definition of the concept, according to R.M. Frumkina was taught by Polish and Australian linguist Anna Vejbitskaya. A. Vejbitskaya understands the concept as “an object from the world of the ideal, which has a name and reflects certain culturally determined human ideas about the world of reality” [3,5].

Based on these definitions, we can formulate one summary definition of the concept concept relevant to the tasks of this study: a concept is a certain discrete memory cell, a mental formation with an ordered internal structure, formed as a result of human cognitive activity and carrying complete information about a phenomenon or object, as well as about the interpretation of these phenomena or objects under the influence of the cultural characteristics of the people. The emphasis in this study is on



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the fact that the creation of concepts occurs under the influence of the cultural characteristics of the people, that is, the attributes, priorities, and properties of one concept may vary in different cultures.

The concept of “time” is expressed in language using language paradigms, lexical and phraseological units - units of temporal semantics - as well as using stylistic devices.

Thus, we see that time has occupied the minds of people for thousands of years; religion and science give their own vision of the category of time. Knowing time is a complex process due to the extreme abstractness of this category. Therefore, addressing the problem of time remains relevant for various scientific fields. In this article, it is important to determine how time is interpreted in linguistics.

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