

## COGNITIVE ASPECTS OF THE INTERACTION OF LANGUAGE AND CULTURE: A COMPARISON OF THE AMERICAN AND RUSSIAN TEMPORAL CONCEPTUAL SPHERES

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### Annotation

This article discusses cognitive aspects of language and culture interaction: comparison of american and russian temporal conceptual areas.

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The problem of the interaction of language and culture in its various formulations (the ratio of language, culture and thinking; the relationship of language to the picture of the world, etc.) has invariably remained in the field of study of various sciences from antiquity to the present day: the Platonic understanding belongs to the first attempts at scientific understanding of this problem "eidos" as a link between mental acts and the objects to which they are directed in the world of ideas.

The correlation of language and culture has been and is the subject of scientific analysis of philosophy, anthropology, psychology, cultural studies, various areas of linguistics (psycholinguistics, neurolinguistics, hermeneutics, ethno-linguistics, linguocultural studies, cultural linguistics, cognitive linguistics, etc.). The presence of many sciences, which have as their object of study the interaction of language and culture, speaks of the particular relevance of the topic. Numerous ongoing attempts speak of the inherent difficulties and complexity of this problem associated with the analysis of cognitive structures that do not have direct access to their study.

The current state of linguistics is due to the high interest in problems related to the cognitive activity of a person, his everyday, intuitive knowledge, his role, with the vision of language and culture from the standpoint of a naive picture of the world, from the standpoint of an ordinary person, etc. An analysis of the work carried out within the framework of cognitive linguistics suggests that the problems are far from being solved, but only posed: the terminological apparatus, analysis methods, and the range of problems under consideration are being clarified. The final formation of his research apparatus has not yet taken place.

There is a wide variety of terminological variants, variants of a scientific object, which, "on the one hand, activates scientific research, and on the other hand, gives rise to mutual misunderstanding"

Meanwhile, the interaction of language and culture, which we consider as having a cognitive basis in the form of conceptualization and linguistic and non-linguistic representation (as a working hypothesis), can contribute to the study of cognition as a whole.

In a relatively recent work on cognitive linguistics, E. Pederson and Y. Nuyts called on linguists to more actively explore the problem of the relationship between conceptualization and verbalization, referring to its extreme importance and key position for the search for understanding cognition and conceptualization, from which we can conclude that the cognitive aspects of the interaction of language and culture are relevant for both domestic and foreign linguistics.

However paradoxical it may sound against the background of numerous studies of time, the problems of time perception and its conceptualization cannot be considered solved. The non-verbal aspects of time remain uncovered. We believe that if the cognitive approach defines the concept as "an operational meaningful unit of memory, the mental lexicon, the conceptual system and language of the brain, the whole picture of the world reflected in the human psyche", then it includes sensorimotor information, since information comes to a person through all channels, which is not denied by cognitivists.

However, we are not aware of works that would consider the concept of TIME, taking into account its non-verbal features, but non-verbal aspects are what the socio-subject (linguistic personality) knows intuitively, therefore, non-verbal features should be included in the structure of the concept as its integral part. We also do not know the typologies of temporal concepts. Thus, it is necessary to recognize the underdevelopment of the topic, which also lies in the relevance of the undertaken research.

The typologies known to cognitive linguistics are based on various foundations: the structure behind the concept of a linguistic sign (simple and complex); semantic primitives; the content and degree of abstraction (concrete sensory image, representation, scheme, concept, prototype, proposition, frame, scenario and gestalt); belonging to the lexical or phraseological level of the language, called terms known in cognitive linguistics.

The common terms "concept words", verbal concepts, cultural concepts and linguistic concepts do not seem to be entirely successful, since it remains unclear to what level they belong. Obviously, it should be considered that concepts are units of the mental level, and linguistic and non-linguistic expressions are their representations. The foregoing reflects the unstable metalanguage and problems of a relatively young but rapidly developing science. The typology of temporal concepts that we propose is based on their content and cultural significance: parametric, age, monetary, ethical, axiological, eschatological, spatial and other types.

About their content, parametric concepts are units of measurement, however, despite their universality, they exhibit cultural-specific features in American and Russian cultures. Culturally significant differences are manifested in the structure of the day (lack of a corresponding generic concept in English), in the conceptualization of the first hours of the day (small hours vs. dead of night; two in the morning vs. two o'clock in the morning), in the perception of the smallest units of measurement (the importance of a second for the American cognitive system and a minute for the Russian one, which is confirmed by the data of frequency dictionaries). Interpretation in the context of culture type explains such discrepancies: in monochronic American culture, time is perceived as more discrete than in Russian. In the everyday consciousness of Americans, a second is divided into smaller units (a split-second), while in Russian, a second is no longer divisible by ordinary consciousness.

Parametric concepts are scaled, which reflects the cognitive process of cognition of reality. These concepts are acquired by a person along with language acquisition. The time continuum is divided into graduated discrete segments, the conceptualization of which is culturally significant.

Age concepts are mental structures that include an explicitly expressed temporal attribute, verbalized by words with a basic non-temporal meaning, i.e. temporal sign is not leading. Age is also graded, which brings them closer to parametric concepts, but the cognitive basis of subject-object evaluation distinguishes them. Starting with the ancient Greek astronomer Ptolemy, it is believed that a person lives through seven ages, each of which carries a social burden, then the immortal Shakespeare

immortalized these age segments. With regard to age concepts, there is a slight cultural difference. The TEENAGER concept has numerous features that paint an extremely controversial image. Despite the presence of the concept TEENAGER, which also has features that reveal the image of difficult teenagers, the Russian cognitive system borrows the concept TEENAGER.

Monetary concepts are temporal concepts containing the attribute "wealth", "money". Linguistically it is represented both by individual lexemes and by idioms and proverbs. In the American cognitive system, in contrast to the Russian one, monetary concepts are presented much more widely than in the Russian one. As the analysis shows, the key concept of TIME IS MONEY, contrary to popular belief, originated on British soil long before the Industrial Revolution. Being "imported" to American soil, this concept was reified (strengthened) by the appearance of new proverbs and sayings.

All (thirteen) monetary concepts are based on conceptual metaphor. While agreeing in general with Lakoff and Johnson's position on the cultural conditioning of monetary concepts, let's allow ourselves to disagree with specific arguments (monetary transactions, hourly wages, etc.). Time has been reconceptualized in terms of the amount of work, due to the monochronic type of culture, a sign of the "tangibility" of time. The conceptualization of time is conditioned by the whole range of cultural parameters (values "success", "achievement", "hard work"; American materialism), which explains the emergence of new monetary concepts on American soil.

There were no corresponding parameters for the monetary conceptualization of time in the Russian cognitive system. Russian culture is polychronic, spiritual, collectivist, time in the Russian cognitive system is an approximation. The borrowed concept TIME IS MONEY is most often used in a joking context, i.e. Monetary concepts in the Russian cognitive system stand on the periphery of the temporal concept sphere, while in the American cognitive system they form a subsystem and occupy a significant place in the concept sphere. 5. By ethical concepts, we mean concepts containing prescriptions, any social attitudes regarding time.

The content of such temporal concepts prescribes not to waste time, not to keep others waiting, to take care of time, etc. They are widely represented in both studied cognitive systems. Comparison, however, shows the cultural significance of these concepts: in polychronic American culture, a temporal focus is singled out (aimed at time: time is sacred), and in polychronic Russian culture it is anthropocentric (a person is more important than time). It is in this that we see a deep conceptual difference, which reflects one of the main chrono-structural characteristics of the two cultures.

We call axiological concepts such concepts that, along with a temporal sign, have a sign of assessing a person's social activity from the point of view of relation to time. These concepts form a subsystem of the temporal concept sphere; however, since the temporal feature is not the leading one in them, they do not belong to the central part of the temporal concept sphere, despite the fact that they are widely represented linguistically. The temporal component is a cognitive axiological base.

The sign of time can be expressed explicitly (in definition) and implicitly (identified through contextual or conceptual analysis). The studied concepts are linguistically represented by a wide part-of-speech affiliation. In general, axiological concepts in the systems under study are characterized by a general negative assessment of the loss of time. Cultural significance is manifested in various combinations of attributes expressed by descriptive adjectives (lazy and incompetent vs. capable, but lazy).

Causal relations in American English and contrasting in Russian are probably explained by the cognitive attitude of Americans to work, while in Russian everyday consciousness an assessment is given of the activity side and the potential to achieve something. Since the value of "success" is not a key value in Russian culture, potential abilities remain unrealized. Similar concepts COUCH POTATO and LOAFER have the same features, but the concept in the Russian cognitive system has the feature "to dream" (cf. OBLOMOVSHCHINA), and in the American one it has a kind of activity "to watch TV", in addition, in the collective consciousness of Russians, this concept is associated with weak will.

Eschatological concepts unite ideas about the finiteness of the world and man, they encapsulate the system of teaching about life after death (afterlife). The cultural basis for highlighting the eschatological concepts of time is the importance of these concepts for American culture (90% of Americans consider themselves believers). We believe that the cultural factor reifies (strengthens) eschatological motives in the life of American society. For the Russian cognitive system, eschatological concepts will be on the periphery due to historical reasons; most likely, they are subcultural.

Activity concepts have as their leading feature any activity or result of activity by which time is measured. Characteristic only for the American cognitive system, cognitively significant in a monochronic culture. They always have a temporal indicator later (Three people later), sometimes additional words of time (embodying the parametric concept).

Due to the conceptual lacunarity in the Russian cognitive system, the translation of language expressions representing this concept should only be explanatory. The compared cognitive systems are characterized by asymmetry, which, in our opinion, is associated with differences in the chrono-structural types of cultures (monochronic and polychronic).

Space-temporal concepts were singled out and carefully described in the literature in mutual conditionality, according to the tradition laid down by philosophy. Time in both Russian and English is transmitted in terms of space. According to cognitive concepts, the description of time is based on a kind of spatial basis. Space-temporal concepts are an integral part of the studied cognitive systems. According to our ideas, temporal-spatial concepts in both cultures are asymmetric at the conceptual level, they occupy a central place in the corresponding temporal concept spheres.

So, the presented typology is one of the attempts to comprehend the hierarchy of temporal concepts and their place in the corresponding concept spheres. It is by no means exhaustive, as time itself is inexhaustible. Human cognitive activity determines the emergence of new types of temporal concepts (QUALITY TIME). Conceptualization can be universal if there is the same experience, or culturally specific if the experience is different in the compared cultures.

Culture has a number of inherent characteristics, on the basis of which various typologies are built. The most important characteristics include, first of all, ethnocentrism, which reflects the belief in the innate superiority of one ethnic group or culture over another and projects the concepts of one's culture onto another in a situation of intercultural communication. Culture shock and communication failures are often the result of subtle manifestations of ethnocentrism.

There are quite a few typological characteristics of culture; let us pay attention only to chrono-structural (temporal) characteristics that reflect the culturally specific perception of time in different cultures. This provision is methodologically important for our study, since we believe that interpretation in the context of culture reifies (strengthens) the inferential features of concepts. On this basis, we introduce an additional procedure in the conceptual analysis.

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