

Modeling The Concept Of Time In Russian And Uzbek Linguocultures: A Cognitive-Axiological Approach

Sultonkulov Otabek Jasurovich

Associate Professor of the Department of Russian Language Theory and Translation Studies, Andijan State Institute of Foreign Languages

otabek_1992_80@mail.ru

<https://orcid.org/0000-0001-5013-5104>

Abstract: The article is devoted to the study of the concept of time in Russian and Uzbek linguocultures from the perspectives of cognitive linguistics and linguoculturology. The theoretical foundations of concept modeling, its axiological function, and methods of its indirect measurement through linguistic representations are examined. The empirical basis of the study is constituted by data obtained from an associative survey of native speakers. The comparative analysis demonstrates the combination of the universality of the temporal category with the national specificity of its interpretation.

Keywords: concept of time, temporality, linguoculture, associative experiment, cognitive linguistics, axiology.

Introduction

In contemporary anthropocentric linguistics, language is regarded not only as a means of communication, but also as a mechanism for the conceptualization of the world and the representation of cultural experience. In this context, concepts function as fundamental units of an individual's mental space, ensuring the structuring and interpretation of experience. A special place among them is occupied by the concept of time, which is associated with the basic parameters of human existence and the cognitive organization of reality.

In the cognitive and linguocultural tradition, a concept is interpreted as a multilayered formation that includes rational, figurative, and axiological components. According to the definition proposed by Yu.S. Stepanov [9, p. 256], concepts represent "clots of culture in human consciousness," through which culture becomes the internal content of consciousness. Time, as a cultural constant, possesses a universal character; however, its linguistic representation and axiological interpretation vary depending on historical and cultural conditions. This circumstance necessitates a comparative analysis of the concept of time in different linguocultures.

The aim of the present study is to identify the cognitive and axiological features of the concept of time in Russian and Uzbek linguocultures, as well as to determine the methodological principles of its modeling.

Materials and Methods

The empirical basis of the study consists of the results of an associative survey of native speakers conducted among representatives of the Uzbek linguistic community (respondents aged 17 to 60). A total of 600 informants participated in the study.

The survey included the following types of tasks:

- free associations with the word "time";
- identification of thematic domains associated with time;
- evaluation of the emotional coloring of the concept;
- determination of its cultural and life-related connections.

The research methodology combines a psycholinguistic associative experiment, linguocultural analysis, and elements of quantitative data processing. Such a comprehensive approach makes it possible to reconstruct the structure of the concept of time through its linguistic and mental representations.

Results

The analysis of respondents' associative reactions has shown that the concept of time in the linguistic consciousness of native speakers possesses a complex, multilayered structure and includes several interrelated semantic zones. Such structural heterogeneity indicates that temporal representations are formed at the intersection of cognitive, cultural, and axiological factors and reflect various aspects of human experience.

The most frequent associations are grouped around several semantic dominants. The first of these is the existential-biographical zone, which includes responses such as «жизнь», «возраст», «судьба», «прошлое», «будущее» (“life”, “age”, “fate”, “past” and “future”). This group of associations demonstrates the close connection between the concept of time and the comprehension of human existence and life trajectory. The temporal perspective is perceived by respondents as the basis of biographical identity, enabling the interpretation of individual experience and the correlation of personal history with the general course of life. The second group of associations forms the socio-normative zone, represented by responses such as «работа», «ответственность», «дисциплина», «порядок», «долг» (“work”, “responsibility”, “discipline”, “order”, and “duty”). These responses indicate that time is conceptualized as a regulator of social activity and human behavior. In this aspect, temporal representations function as a tool for organizing activity, distributing responsibilities, and observing social norms. Thus, time is perceived as a factor ensuring the structured nature of social life and the stability of social relations.

The third group of associations constitutes the emotional-axiological zone, including responses such as «ценность», «быстротечность», «потеря», «ожидание», «надежда» (“value”, “transience”, “loss”, “expectation”, and “hope”). This zone reflects the subjectively experienced dimension of temporal experience and indicates the high emotional saturation of the concept of time. Here, time functions not only as an objective category but also as an experienced resource associated with the evaluation of life opportunities, the fear of loss, and the anticipation of future events. This confirms that temporal representations possess a pronounced axiological coloring and are embedded in the system of personal meanings.

Finally, the fourth group comprises the natural-cyclical zone, represented by associations such as «день», «ночь», «сезон», «год», «природный ритм». (“day”, “night”, “season”, “year”, and “natural rhythm”). These responses indicate the connection of the concept of time with natural cycles and rhythms of the surrounding world. In this case, time is conceptualized as an objective process governed by the laws of nature and reflecting the cyclical organization of life. Such an interpretation demonstrates the preservation in linguistic consciousness of traditional views of time as a natural and cosmic category [1].

The totality of the obtained results allows us to conclude that the concept of time in the linguistic consciousness of respondents is not perceived as an abstract physical quantity. On the contrary, it functions as a complex, value-laden structure integrating personal experience, social norms, emotional experiences, and natural representations. A significant portion of responses indicates the perception of time as a resource characterized by limitation and requiring rational use. In this sense, time functions not only as a cognitive category but also as a moral guideline regulating human behavior and determining life strategies.

Thus, the associative data confirm that the concept of time has a multicomponent structure and simultaneously performs cognitive, social, and axiological functions. This allows it to be regarded as one of the central categories of the linguistic worldview and as an important element of the cultural model of human existence.

Discussion

The empirical data obtained confirm one of the key propositions of contemporary cognitive and linguocultural theory, according to which the concept of time performs not only a cognitive but also an axiological function. The analysis of the associative field demonstrates that temporal representations are embedded in the system of cultural values, social expectations, and personal meanings, forming a complex structure for the interpretation of life experience. In this respect, time functions not merely as a means of ordering events, but also as a value-based guideline that determines the ways of conceptualizing human existence.

A comparison of the empirical results with existing theoretical models of temporality makes it possible to establish that temporal representations in linguistic consciousness combine universal cognitive components and culturally conditioned meanings. Universal elements include representations of the life cycle, the sequence of events, and the directionality of time, which ensure the basic cognitive organization of experience. At the same time, a significant portion of associative responses reflects socially and culturally determined interpretations of time, associated with ideas of responsibility, normative behavior, and the value of life as a resource. This combination of the universal and the culturally specific confirms the thesis that the concept of time is a mental-cultural structure formed in collective consciousness and fixed in language as a system of symbolic representation of experience.

Consequently, the associative experiment can be regarded as an effective method for reconstructing the concept of time, as it makes it possible to reveal not only its cognitive content, but also its emotional-evaluative and axiological components. The use of psycholinguistic methods in combination with linguocultural analysis makes it possible to trace how temporal representations function in the consciousness of native speakers and how they are integrated into the system of cultural meanings. This confirms the high heuristic value of associative studies for investigating concepts as multidimensional cognitive-cultural formations.

Conclusion

The study has demonstrated that the concept of time constitutes a complex cognitive-cultural formation reconstructed through the analysis of linguistic and associative representations. The comparative examination of Russian and Uzbek linguocultures shows that the universality of time as a cognitive category is combined with the national specificity of its interpretation.

The empirical data confirm that temporal representations perform not only a descriptive but also an axiological function, acting as carriers of collective values and social norms. This makes it possible to consider the concept of time as one of the key categories of contemporary anthropocentric linguistics and as an important object of interdisciplinary research.

References

1. Arutyunova, N. D. *Language and the World of Man*. 2nd ed., revised. Moscow: Languages of Russian Culture, 1999. XV, 895 p.
2. Bondarko, A. V. *Functional Model of Grammar (Theoretical Foundations, Results, and Prospects)*. In: *Language and Speech Activity*. St. Petersburg, 1998. Vol. 1. pp. 17–32.
3. Wierzbicka, A. *Language. Culture. Cognition*. Translated from English. Ed. by M. A. Krongauz; introductory article by E. V. Pallcheva. Moscow: Russian Dictionaries, 1996. 416 p.
4. Kubryakova, E. S. *Language and Knowledge*. Moscow: Languages of Slavic Culture, 2004. 560 p.
5. Karasik, V. I. *Language Circle: Personality, Concepts, Discourse*. Volgograd: Peremena, 2002. 477 p.
6. Kolesov, V. V. *Language and Mentality*. St. Petersburg, 2004.
7. Maslov, Yu. S. *Introduction to Linguistics*. St. Petersburg, 2004.
8. Ricoeur, P. *Time and Narrative*. Moscow, 2000.
9. Stepanov, Yu. S. *Constants: A Dictionary of Russian Culture*. Moscow: Academic Project, 2001. 990 p.