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# Representation Of The Concept Of Time In The Linguistic Consciousness

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## Abstract

The article deals with the representation of time in the linguistic consciousness of the representatives of different lingua cultures via comparative qualitative research methods. The paper also examines the results of the free association experiment, the aim of which was to determine the perception of the concept of time. As a result of the data of the associative experiment, the value-based and figurative components of the concept time were revealed. In conclusion, the associative field's analysis provides an opportunity to access directly the ways of storing images of linguistic consciousness of representatives of different linguistic cultures.

**Keywords:** Representation, Time, Linguistic Consciousness, Association Experiment.

# Representación Del Concepto De Tiempo En La Conciencia Lingüística

## Resumen

El artículo trata sobre la representación del tiempo en la conciencia lingüística de los representantes de diferentes culturas lingüísticas a través de métodos comparativos de investigación cualitativa. El artículo también examina los resultados del experimento de asociación libre, cuyo objetivo era determinar la percepción del concepto de tiempo. Como resultado de los datos del experimento asociativo, se revelaron los componentes basados en valores y figurativos del concepto de tiempo. En conclusión, el análisis del campo asociativo brinda la oportunidad de acceder directamente a las formas de almacenar imágenes de conciencia lingüística de representantes de diferentes culturas lingüísticas.

**Palabras clave:** Representación, Tiempo, Conciencia Lingüística, Experimento.

## 1. INTRODUCTION

The concept of time is the result of a sum of dynamic notions of time that developed in certain cultural and historical epochs. The shift of each socio-historical era is characterized by significant changes in socio-cultural, economic, religious nature, which entails the changes in the language that reacts sensitively to these changes. Thus, at the dawn of mankind, when a person began to master the surrounding reality his first space-time notions were not differentiated, they were perceived in inseparable connection with each other. Anisimova (1986) states that time is one of the eternal concepts of human value-based orientation in

a surrounded world. Thus, representations of time as one of the leading world-modeling categories are an essential fragment of the language worldview of an ethnos and the study of time is extremely important in the era of globalization and international contacts, in the context of the ever-expanding dialogue of cultures, when not only the presence of linguistic but also cultural competence is required (Anisimova, 1986).

According to Leontiyev (1969), if we need to find a method that allows us to discover the cultural specificity of vocabulary units with the greatest objectivity, to uncover those side semantic links that are not directly relevant to generalization, which this word has, its semantic overtones (Leontiyev, 1969).

Evans and Green (2006) suggest three cognitive models of time: moving time model, moving ego model and temporal sequence model. The first two models are ego-based; the third model is time-based.

Sorokin began to use the associative experiments as a means of access to linguistic consciousness, applied in the study of the semantic structure of words. They represent the phenomenon of mass consciousness of the native speakers of a certain language and are able to convincingly reveal the national and cultural specifics of the images of the consciousness of the native speakers of different linguacultural communities (Dmitriuk, 2011).

As Popova and Sternin (2001) point out that the study of the language consciousness supposes that in the process of learning language units and language structures psychologically real content is being revealed, which real, psychological authentic set of semantic components of a particular value existing in the minds of the ethnic group is stored in its memory; what kind of relationship according to

brightness and relevance are between a certain semantic components constituting the semantics of the word, what are the real meaning of words and communication structures in the language human memory (Popova&Sternin, 2001).

Kubriakova (2004) emphasizes that proceeding from the position that the language performs cognitive-representative and communicative functions, and adequate knowledge of the language and linguistic phenomena is possible when analyzing two coordinate systems - at the intersection of cognition and communication (Kubriakova, 2004).

Since both cognition and communication discourse are connected with the generalization of people's experience, its representation in certain linguistic forms, it becomes necessary to comprehensively study the linguistic projection of the perception of time by the linguistic consciousness of different ethnoses, which assumes a comprehensive analysis of the representation of their content by linguistic means on the basis of studies known in this area of scientists.

The theoretical-methodological framework of this study is based on the main provisions, which were developed in the works of the leading scientists who studied the language consciousness and the picture of the world Heidegger (1976), Animisova (1986), Ershova (1998), Karaulov (1987), Leontyev (1997), Sorokin (1998), Zalevskaya (1999), Krasnykh (2001), Tarasov (2000), and the concept Hall (1992), Vorkachev (2001), Popova (2001), Maslova (2003), Kubriakova (2004), Heidegger (1976), Evans (2006), Akhmetzhanova (2007) and others.

As a complex mental formation of a complex nature, the concept of time contains, besides the semantic content that represents its core, evaluation, that is, the relation of a person to the denoted content. Therefore, we can agree with the statement that the value-based element is the main concept-forming factor (Manyapova: 2007). The psycholinguistic approach to the study of the concept is based on the concepts of association and the associative meaning of the word.

Zalevskaya believes that the concept of an associative approach was formed in the course of searches for the specific internal structure of the word, the deep model of connections and relations between speech act that a person develops through speech and thinking, underlies the cognitive organization of his multilateral experience and can be detected through analysis of associative connections of a word (Zalevskaya, 1999).

Associative experiments refer to the long-used and widespread methods of research in psycholinguistics for studying the psychological, categorical and subject meaning of the word, as well as in the process of interlingual and intercultural research. A number of reasons explain such popularity of the associative experiment. First of all, we can note a relatively simple technique of conducting that does not require laboratory conditions and special equipment, as well as the possibility of involving a large number of subjects. For conducting psycholinguistic studies massive participation is important since with a sufficient number of informants, the reactions obtained in the course of the associative experiment demonstrate an extensive picture of the connections of semantic and formal, objectively existing in the mind of the native speaker (Leontiev, 1969).



One more significant reason is the specificity of the work with the word (isolation of the stimulus word), which excludes the influence of the speech context on the reactions of the respondent. It allows the experimenter to obtain sufficiently objective data about "which stimulus features are most relevant in identifying it and cause activation of the corresponding bonds in the lexicon" (Ershova, 1998: 18).

## **2. METHODOLOGY**

The conceptual and linguistic pictures of the world represent a full base of knowledge about the world, which has been accumulated during the entire history of the nation speaking that language. As language is an important element of ethnic consciousness of society, it is necessary to interpret it thoroughly. Thus, in this study, we have made an attempt in order to consider time as a lingua-cultural concept, the content of which is characterized by the universality and specificity of national cultures, ethnic-linguistic consciousness. We have made an attempt to identify the most common association related to the concept of time in an experimental way. In order to analyze the associations with the concept time, we conducted a free association experiment with the registration of a chain of answers given during a certain period of time. 50 Kazakh students and 50 Russian students (aged 18-20) from the different universities which are located in Almaty took part in the experiment. The respondents were asked to complete the questionnaire and give as many reactions (words) to the stimulus-word

time as they could or managed to reproduce in five minutes. Before conducting this questionnaire, we took into consideration that the simpler and more understandable the questionnaire was, the more likely it would get a reliable result. So we tried to make a simple and an understandable questionnaire. We paid attention to the point that the questionnaire should interest the respondents and attract their attention. For this purpose, various illustrations and colorful designs were used. Because the reliability, effectiveness of the experiment depends on the methodically correct questionnaire construction, we tried to make an effective questionnaire and design it in such a way that the respondent feels his/her importance during the experiment and understand the seriousness of the research. The objectives of the study were as follows:

- To reveal and describe the universal and national-cultural specificity of the perception of the stimulus-word time as a fragment of the linguistic picture of the world of the native speakers of different languages, and in accordance with which the tasks of the experiment included:

- To determine the most frequent reactions to the stimulus-word time;

- To note the coincidence of the reactions of the native speakers of different

- (Kazakh and Russian) linguistic consciousness;

- To identify and describe the frequency responses that make up the core of the time concepts;

- To analyze the presence of free associations in the respondents' answers.

### **3. DISCUSSION**

As a result of the associative experiment, we received the following data. In the questionnaire which was completed by the Kazakh students the stimulus time caused the following reactions: 227 words: days (18); month (17); years (15); present (15); hours (13); night (13); summer (12); evening (12); today (11); century (11); calendar (10); later (8); life (8); period (8); epoch (7); Wednesday (7); sometimes (6); midnight (5); difficult times (4); old age (4); fast (3); to work from the early morning (3); term (2); be late for class (2), old woman (1); grandson (1); gold (1); silver (1); sleep (1); an old man (1), every day (1).

5 phrases: Hurry up, do not be late, tomorrow, in the afternoon, students' years.

7 sentences: Time is more valuable than gold, so we should save time. If I think of time, I think of going to school and have lessons. Everything has its time. Everything is good in its season. Time is gold, so we should not waste it. One should do everything in its time. We cannot imagine life without time. In the questionnaire which was completed by the Russian students the stimulus time caused the following reactions: 266 words: hours (16); minutes (13); seconds (12); years (11); quickly (11); life (11); present (10); money (10); tomorrow (10); day (9); today (9); delay (8); future (8); period (7); summer (7); hours (6); haste (6); centuries (6); months (6); days (6); success (5); business (4); cases (4); children (4); house (4); love (4);

old age (3); youth (3); rest (3); wind (2); to have a rest (2); acquaintances (1); an old man (1); I oversleep (1); wellbeing (1); charity (1); have a rest (1); broadcast (1); news (1); expectation (1); interval (1); clock hands (1); I am not in time (1); boredom (1); eternity (1); infinity (1); distance (1); friends (1); expectation (1); impatience (1); sadness (1); sorrow (1); knock on the door (1); meeting (1); epoch (1); perception (1); feeling (1); future (1); past (1); present (1); time (1); dream (1); Time flies (2); treatment (1); free time (1); to rise early (2); sun (1); life (1); person; young (1); old age (1); snow (1); rain (1); train (1); family (1); river (1); speed (2); punctuality (1); space (1); dial (1); slowly (1); fun (1); history (1); forecasting (1); Friday (1); Sunday (1); understanding (1); seasons (3).

26 phrases: good future (2); free time (2); working time (2); tense of the verb (2); pleasant pastime (1); quickly flying days (1); temporary state (1); temporary troubles (1); temporary problems (1); day time (1); Time heals everything (1); achievement of goals (1); watch (1); chronic lack of time (1); Einstein's theory (1); a time machine (1); school days (1); on an old age of years (1); an old man (1). 18 sentences: It is temporary. What time is it now? What is the time? Time means hours. Time is life. Time flies into the future, also time is the present, past, future. Time is a haste of actions. Time goes by. Time means to achieve the goal that you set! Time is just life. It is a phenomenon which we cannot take under control. Time cannot be stopped. Everybody does not always have enough time. You cannot do everything at once. People say that time flies. I do not think that I manage to do a lot of things, life passes. Time is infinite, but not for everybody.

Proverbs: Business before pleasure. Time is money.

Let us point out the first ten most frequent reactions to the stimulus time (located from a larger to a smaller number of examinees). In the Kazakhs' language consciousness (stimulus time) are the following associates: days (18); months (17); years (15); now (15); hours (13); night (13); summer (12); evening (12); today (11); centuries (11). In the Russians' language consciousness, the stimulus time caused the following most frequent associations: hours (16); minute (13); seconds (12); years (11); quickly (11); life (11); present (10); money (10); tomorrow (10); day (9); today (9). The reaction day of Kazakh speakers in comparison with the Russian ones is twofold frequency (18) and, consequently, the high frequency of its use in the Kazakh language. In our opinion, it can be explained by the fact that the lexeme day (in the Kazakh language) has two denotations:

1) sun and 2) day. Therefore, in the linguistic consciousness of the native speaker of the Kazakh language, both homonyms are actualized outside the context: the sun and day. As we can see, there are coincidences not only of the reactions to the stimulus time of the respondents of the Kazakh students and respondents – Russian students, but also the coincidence of their frequency (with small errors expressed in absolute numbers). So, the following associates coincide and their frequency almost coincides: hours - 13 Kazakh students (KS), 16 Russian students (RS); year - 15 (KS), 11 (RS); now - 15 (KS), 10 (RS); today - 11 (KS), 9 (RS); day - 18 (KS), 9 (RS). In other words, out of the ten most frequent responses to the presented stimulus time, the respondents of the Kazakh language and the respondents of the Russian language, coincided 5: hours, year, now; today, day, which

is the majority of the most frequent reactions of informants – native speakers of the Kazakh and Russian languages. Overall, 105 out of 312 Russian and 239 Kazakh associations coincided. This, in our opinion, above mentioned five coincident high-frequency reaction words clock, year, now, today, day are included in the list of keywords of the concept time and are in its nuclear zone.

Analysis of lexemes denoting time, allowed to identify the most pronounced subconcepts in the concept of time: period of time/duration, rate, age. In the context of subconcepts, the informants' reactions give the following picture. The sub-concept period of time/duration is represented in the minds of informants who filled up the questionnaires in the Kazakh language with the following reactions: days (18); months (17); years (15); present (15); hours (13); night (13); summer (12); evening (12); today (11); century (11); calendar (10); later (8); period (8); era (7); Wednesday (7); working time (6); sometimes (6); midnight (5); money (4); old age (4); fast (3); early morning (3); duration (2); be late (2), an old woman (1); grandchild (1); gold (1); silver (1); sleep (1); measurable (1), every day (1); tomorrow's day, in the afternoon, student life. If I think of the time, I usually think of going to classes.

The sub-concept «speed»: fast (3); be quick! Be late; do not be late!

The subconcept «age»: life (7); old age (4); an old woman (1); an old man (1); grandchild (1).

The sub-concept of period of time / duration is presented in the minds of informants who filled up questionnaires in Russian with the following reactions: hours (16); minute (13); second (12); years (11);

quickly (11); life (11); now (10); money (10); tomorrow (10); day (9); today (9); future (8); period (7); hour (6); century (6); month (6); day (6); recreation (3); have a rest (2); news (1); broadcast (1); expectation (1); interval of time (1); clock hands (1); boredom (1); eternity (1); (1); distance (1); sadness (1); sorrow (1); knock on the door (1); date (1); meeting (1); perception (1); feeling (1); excitement (1); past (1); present (1); time (1); sleep (1); free time (3); snow (1); rain (1); space (1); clock face (1); history (1); Friday (1); Sunday (1); seasons of the year (3); a good future (2); working time (2); pleasant pastime (1); flying time (1); temporary condition (1); temporary negligence (1); temporary problems (1); Time a great healer. (2); achieving the goal (1); watch (1); chronic shortage of time (1); time machine (1); school years (1); It is temporarily (2); What time is it? (2); Time is life. Time flows into the future. Time is present, past and future. Time is just life... Time is infinitely, but not for everybody.

The sub-concept «speed»: fast (5); success (5); business (4); wind (2); seeing off (1); oversleep (1); Time flies (2); get up (1); train (1); pace (1); rapidity (1); punctuality (1); clock hands (1); be in time (1); Time is haste of actions; Time has wings; People say Time wait for no man. Time goes by quickly. The sub-concept age: children (4); old age (4); youth (4); expectation (1); impatience (1); treatment (1); life (1); relatives (1); river (1); slowly (1); fun (1); Einstein's theory (1); an old man (2); It is impossible to stop the time. The semantic analysis of the received reactions from the point of view of their attribution to the subconcepts composing the concept zone, revealing the degree of their frequency in the linguistic consciousness of modern Kazakhs and Russians makes it possible to describe the value

component of the time concept in the Kazakh and Russian spheres of concepts. Thus, if the values of the duration, time interval of the nuclear zone in the Kazakh world picture are represented by the most frequent reactions: day (18); month (17); year (15); present (15); hours (13); night (13); summer (12); evening (12); today (11); century (11); calendar (10); later (8); period 8; epoch (7), and in the Russian world picture more frequent and meaningful the concepts which are expressed by the words hours (22); minutes (13); seconds (12); years (11); summer (11); life (11); present (10); tomorrow (10); days (15); today (9); future (8); period (7); century (6); months (6). Time has wings. Time will tell.

The high-frequency consciousness words in Russian like a minute (13), second (12); future (8) are not represented in the Kazakh linguistic consciousness. On the other hand, we found the word then, which is absent among the reactions in Russian, for 8 times. Obviously, such a ratio is not accidental, since the reactions characterizing the sub-concept of rate are distributed in the same way. Among the responses to the stimulus time there were only five associated with the concept of fast / slow, and in fact singular cases: fast (3); be quick (1); to be late (1); do not be late (1); measurable; while in Russian there are many more: quickly (11); success (5); business (4); wind (2); Time flies (2); plane (1); space (1); rapidity (1); punctuality (1); clock hands (1); quickly flying days, chronic shortage of time, What time is it? Time is money. It is interesting to see that the respondents did not confine themselves to one-word reactions: the stimulus time caused quite a variety, sometimes unexpected associations. So, in the consciousness of the Kazakhs, the



associative ties with time with not only gold, but also silver, and grandson. Perhaps, the genetically transferred value attitude to silver affects it: the great-grandmothers of present students preferred silver jewels, and the concept of grandson can represent strong intergenerational ties in a Kazakh family when representatives of three generations: grandparents, parents, and grandchildren - usually live under one roof.

In addition, there are many statements in the questionnaires about the value of time, its transience, and irreversibility. For example, 1) Time is more valuable than gold. 2) One should save time. 3) If I think of the time, I always think of attending classes. 4) There is time for everything. 5) Time is gold. 6) One should know the value of time. 7) Time is life. 8) We cannot imagine life without time. These reactions suggest that the changes in the fast-paced world around us, lead to changes in our consciousness. The concept of time represented as more stable, extensible, prolonged in the Kazakh linguistic consciousness ten years ago, today in the minds of modern Kazakhs amounts to gold, silver, so any case must be done in time, use time rationally, learn lessons from it. The reactions of Russian respondents are equally eloquent: Time is the haste of actions (1); The time has passed (2); Time is running, people say (3). - I think that I will not have time to do much, life goes by (4); Time is life (5), Time flows into the future, also time is the present, the past, the future. (6) And just life! (7). In four out of seven presented statements (1, 2, 3, 4, 6) dynamism and irreversibility of time are pointed out, in other two (5, 7) time is considered as life. The association of time with life is also

given at the level of a separate lexeme, it is also presented in the questionnaires of Kazakh respondents.

Among the representations of both Kazakhs and Russian nations, the following are significant: hours, year, now, today, days, which are included in the group of the keywords of the analyzed concept. The conducted experiment also clearly revealed its value-based and figurative components. The value-based component of the concept time is determined firstly, by its nominative density represented in the language by a variety of split-level society, which is determined by the existential importance, axiological and theoretical value of this phenomenon for the linguacultural society and, secondly, by the lexical-semantic content. For example, it is better late than never. Time is money. Honor without maintenance is like a blue coat without a badge. Proverbs and sayings which are inseparable components of a language vocabulary are not only the indicator of the national language, but also the indicator of the culture of the nation. Thus, idiomatic expressions are always addressed to the subject and their main function is not only to describe the world, but also to interpret it and to express the speaker's own attitude to it. So, the proverb or idiom accumulating cultural function of a language is capable of representing its national identity (Kurmanali, 2018; Peranginangin et al., 2019; Safdari et al., 2013).

Having analyzed the compiled material, it can be argued that language expressions with the designation of time name not only a segment, a gap, the duration of time as a physical entity, but also contain an appraisal component, namely, they show the contemporary relation of the subject to time. As the available experimental and

illustrative material shows, our contemporaries, regardless of ethnicity (both Kazakhs and Russians) highly appreciate the time (gold, silver, money), as far as it runs, passed life, success, the modern era is called the proton-neutron age (the newspaper Country and Peace), difficult time (from the works of poetess T. Abdrakhmanova) - the time when everything has to be done without delay, otherwise you will miss the moment, do not miss your window of opportunity. When the Soviet period of the sixties and seventies was perceived as the era of communism, that is, a carefree, stable society; the beginning of the 90s of the last century, when there was political and economic instability in the Former Soviet Union states, people were left without work, there was a spiritual and material devastation characterized as difficult time, time of deficiency. Despite the fact that Kazakh and Russian cultures belong to a polychronic type of culture, the attitude towards time, as it is something endless and again reversible, is gradually changing. All this is connected with the economic growth of the state, the introduction of market relations in the scope of human activity. Orientation to the West in order to improve their own living and working conditions makes people master the new technologies that are changing rapidly in the information age (Mollaei et al, 2014; Saidaljahwari et al., 2018).

If we consider the relation to time in diachrony, then for the Kazakhs, time is not so much a property that you dispose on its own, but an irreducible part of nature. Therefore, representatives of the Kazakh ethnos tend to be contemplated, humble with the flow of time and circumstances: and now one can often hear easy come, easy go, written on the forehead, written in the stars, the time has come. A

philosophically calm attitude to the happening events is also inherent in the Russian language consciousness: written on the forehead, written in the stars. At the same time, the intuitive confidence in the future, optimistic sentiment implicitly exists in the analyzed linguistic expressions: Every dog has its day. If we are alive, we will be great. Today, in the era of increasing acceleration of life, the flow of information, we are sorely lacking time: running out of time, I have a little time, I have no time. Modern time is a value that bears fruit only for those who keep up with it. The concept early is also welcomed in the Kazakh language and the picture of the world as reflected in mentality. For instance, Kazakh proverb *Erte turgan aieldin bir isi artyk, erte turgan erkektin yrysy artyk* (A woman who gets up early has time to do one thing more, a man who gets up early has time to have better luck) can be considered as an equivalent to the Russian proverbs: *Kto rano vstaet, tomu bog daet* (God gives an abundance to the person who gets up early); *Kto rano vstaet, togo udacha jdyot* (An early riser is sure to be lucky), *Kto poran'she vstaet, tot gribki берет* (The early bird catches the worm).

In the consciousness of the modern Kazakh and Russian, as the data of the associative experiment show, time is imagined figuratively: time is gold, life, sleep, calendar are silver, time is money, success, life, business, wind, train, sleep, fast flying days; Time is watch; Time is life; Time passed; Time is running; Time flows into the future, time is the present, the past, the future. In addition, comparison with the system of nominations, representing temporal semantics is frequent due to the fact that, as it was mentioned above, time is associated with a living being that can move independently with different speed in the

Kazakh and Russian linguistic consciousness ( passed, stopped, comes, goes, flies, flows, stretches, lasts, rushes, melts, has gone) and comparisons are based largely on analogies with those animals and birds whose properties are well known to a man and surround him in everyday life. The names of insects and unfamiliar, mythical creatures are rarely used. At the same time, images of a flying bullet, a racing leopard, a tiger, a wolf, a mythical horse, gazelle, scared fox, hare, fallow deer, wind, water flow appear in the consciousness of the Kazakh. In the majority images of natural objects and phenomena: as a flying bullet, as water flow, as wind, as fast as a camel, jumps as an ounce, moves like a tiger, runs as a hare which just saw a dog, runs like a brown rabbit, as fast as a roe, runs as a deer, as a timorous deer, runs as a brown rabbit, as a cat which saw a dog, as a wolf which flings on a sheep/as a hungry wolf flinging on the sheep, as a colt / as a bull, as a fox running from a wolf, etc.

In the mind of a Russian man appear the images of a rocket, a fired arrow, a flashing lightning, a fire, a storm, a hawk, fast-rising yeast, etc.,: for instance: rushes like a rocket, rushes as an arrow, thought flashed as lightning, show a clean pair of heels, like a gale, like the wind, like lightning, As by leaps and bounds, like a rocket, like an arrow, loose cannon, like a hawk, at rapid-fire pace, like one minute; a teaspoon in hour, the milk on the lips is not dry and so on. The analysis shows that a number of images associated with quickness and speed of movement of speakers of both Kazakh and Russian languages coincide: images of wind, turtles, movement of the eyelids and eyebrows, flashing feet and other images accompanying verbal designations of time intervals, duration, speed, age: at a tortoise's

pace; in a blink of an eye, do not have time to look back. The conceptual zone of the time concept includes subconcepts a period of time/duration, speed and age. Each of these subconcepts in turn also represents a nuclear-peripheral formation, the layers of which can be intertwined with others. Thus, the lexeme autumn, entering the core of the subconcept a period of time, may end up in the peripheral layer of the subconcept age (Soleymani et al, 2014).

In linguistic cultures of the Kazakh and Russian nations, there is an awareness that everything is transitory, and has its limits. This is embodied in the phraseological and paremiological terms with the temporal word not long: Kz. otti-kett (been and gone), Kz. bugin bar, erten jok (it exists today, but it will not exist tomorrow); skol'ko verevochke ne vit'sya, a konets budet' (how much rope to be twisted, but there will be an end), nichto ne vechno pod lunoi (nothing lasts forever). The concept of slowly also has both positive and negative connotations. Thus, the expression kak do jirafa (like to the giraffe), kak do verblyuda (like to the camel), indicating delayed processing of information in the brain, are negatively evaluated in Russian. On the other hand, meaning of slowly is associated with thoroughness, care and means 'properly', 'wisely': Moskva ne srazu stroilas' (Moscow was not built in one day); medlenno, no verno (slowly, but surely) pospeshish', liudei nasmeshish' (if you haste, you will make the people make fun of you. / Haste makes waste). The test materials allow us to speak about the cyclic and linear perception of time. Historical and economic changes in society gradually supplant the cyclical perception of time, which is replaced by a linear and vector time. The values of society are changing, and in this connection, the

attitude towards time is changing as well. Evolution of the value-based characteristic of time can be represented as follows: time is a circle, time is space, time is a line, time is a vector, time is money, and time is a resource (Scott, 2018).

Linear perception of time has left its mark in our minds firmly fixed opposition always - never, the members of which are opposed to each other not only related to its content, but also related to the emotional attitude of the speakers of Russian and Kazakh languages. Thus, the abstract concept of always, reflected Russian phrases is generally positive. Typically, these idioms refer to the theme of gratitude, friendship, love, hatred, which will be tested by the speaker always (Kurmanali, 2016; Hassan et al, 2019).

#### **4. CONCLUSION**

The data obtained during the research allow us to trace the dynamics of the perception of time in the Kazakh and Russian language consciousnesses: how originally the cyclic time in the course of socio-historical changes was gradually replaced by a linear one, which is due to the change in the values of society, in its turn, the determinative change in attitude towards time. The dynamics of the value-based characteristics of time can be represented as follows: time-circle, time-space, time-line, time - vector, time - money, time - resource. Having analyzed the compiled materials, it can be argued that language expressions with the designation of time name not only a segment, a gap, the duration of time, but also contain an appraisal

component, namely, they show the contemporary relation of the subject to time and space. The imaginative component of the concept time is embodied in the paths as expressive means of the language, the most important of which is the metaphor. Metaphor, being an integral part of human thinking, as well as an effective tool for conceptualization and categorization of the world, allows the researcher to comprehend the image of time and space through the study of spheres of associations and the personification of this concept. Time as the basic category of life is displayed in a naive image of the world and represented in it with the wide range of idioms and proverbs, retaining the important role of the time phenomenon in human life.

The cognitive approach makes it possible to look at the semantics of time and space as a linguistic embodiment of the world model existing in the minds of representatives of different ethnic groups and expressed through a system of secondary nominations. The study of the concept of time in different lingua cultures has made it possible to trace the general and specific in the time perception of carriers of different ethnic groups, densely contacting with each other for several centuries. The psycholinguistic experiments allowed us to examine the reactions to the investigated concept. Associations, being extensions of unconscious layers of images of consciousness, are able to model verbal memory and language consciousness of the native speaker. They represent the phenomenon of mass consciousness of the native speakers of a certain language and are able to convincingly reveal the national and cultural specifics of the images of the consciousness of the different bearers' lingua-cultural communities.



Therefore, the data correlate with the conclusions of the associative experiment conducted by Dmitriuk, where time in the consciousness of modern Russians is measured in money due to a widespread expression, and there is no time or a little of it. Kazakh people associate the concept of time with its extension, lapse, at the same time there are changes in the perception of time by the language consciousness of the Kazakh people. It regards the relation to time as a value to be cherished (gold, silver, life) and which should be used rationally (put to its proper use, lesson).

In the worldview of both Kazakhs and Russians, the following are significant: hours, year, now, today, day, which are part of the keywords group of the analyzed concept. In addition, the semantic analysis of the associative words represented in the questionnaires in Kazakh and Russian languages revealed three groups of values updated by the stimulus time: a) period of time/duration (their overwhelming majority), b) speed and c) age, allocated as sub-concepts of the studied concept time. As we see, linguistic expressions with a time designation name not only a segment, a gap, a duration of time as a physical entity, but also contain an appraisal component, namely, they show the contemporary attitude of a subject toward the time: today time is constituted as a valuable resource and characterized by extraordinary acceleration. Thus, the associative field, in the opinion of psycholinguists, is a reflection (in the form of a verbal representation) of the linguistic consciousness of the native speaker, so its analysis provides an opportunity to access directly the ways of storing images of linguistic consciousness of representatives of different linguistic cultures.

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