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The Concept of “Diligence/Laziness” in the Linguistic Image of the World

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Abstract

This study focuses on the linguocognitive nature of conceptual structures, which is a central element of cognitive linguistics. In cognitive linguistics, concepts are considered to be the primary language units. These lexemes reflect the cultural characteristics of each nation and create a linguistic image of the world that conveys a deeper cultural message. The article explores the verbalization features of the concepts of diligence/laziness in cognitive discourse, including prose, poetry, paremiology, and phraseology. The study also examines the linguistic and cultural context of these concepts in the Kazakh language, using national stamps as a source of information. Conceptual metaphorical methods are used to analyze the data. Ultimately, the article defines the cultural-national semantics of linguistic expressions related to the concepts of diligence/laziness within the context of cognitive discourse and ethnocultural awareness.

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1. Introduction

Viewing the national language, which accumulates and preserves the entire cultural heritage and spiritual value, together with the people's thinking and soul teaching, became the basis for the emergence of cognitive linguistics and linguocultural sciences, which have become widespread in recent years. Considering the artistic text in a unified system based on the combination of language and knowledge opens up the opportunity to recognize the knowledge and cognitive nature of the Kazakh ethnos. Language is the main goal of this research article to reveal the semantics of image and thought-generating poem braids formed by the poets' perception and feeling actions in the language concept. The concept has a special character in intercultural communication, so it is one of the current topics as the main aspect of knowing the national culture. And the concepts of diligence and laziness are linguistic information that informs people's lifestyles, worldviews, and life experiences. Based on the prominent role of emotions in various fields of language teaching and learning, emergent emotions also play an important role in the study of culture (Pishghadam & Shayesteh, 2017).

Based on the cognitive direction in modern linguistics, the concept of the linguistic image of the world is being studied in depth. The emergence of the anthropocentric paradigm in linguistics brought the communicative style of the literary text to the fore, considering the literary work as a discursive-cognitive structure. Since cognitive linguistics is aimed at modeling the linguistic image of the world through conceptual structures, it is known that in the process of achieving this goal, it is studied using the methods of conceptual-semantic, linguistic-cultural cognitive analysis. The process of understanding, perceiving, and comparing cultures in different countries of the world ensures the acquisition of many intercultural competencies. In this regard, as a result of cultural analysis studies, it is undeniable that the transfer of cultural information in the continuity of language and culture depends only on language (Pishghadam et al., 2020). Maslova (2007) studied the phenomenon of the linguistic image of the universe and classified concepts in different

ways. From the point of view of the topic, they would form, for example, emotional, educational, textual, and other conceptual areas. Concepts are classified according to their carriers from individual to microgroup, macrogroup, national, civilizational, and universal concept spheres. It can be distinguished that concepts may serve in one or another form of discourse, for example, pedagogical, religious, political, medical, etc. Discourse itself can be considered simultaneously as a set of appeals to concepts and as a concept existing in the minds of native speakers. Mankeeva (2014) emphasizes the importance of studying language within the framework of the anthropocentric paradigm. In the course of a complex study of the linguistic units in the artistic work in the anthropocentric paradigm, which provides a linguistic image of the universe at the level of a linguistic person, their pragmatic value is revealed (Mankeeva, 2014).

2. Theoretical Framework

Before analyzing the concepts of diligence/laziness in this study, let's briefly touch on "concept". In the dictionary of cognitive terms, the following definition is given to "concept": the concept represents human thinking and experience, knowledge, and the human experience of knowing the world. According to Arutyunova (1998), a concept is a universal phenomenon with an emotive, connotational, axiological character as a culturally embedded concept. Therefore, the concept is the informational basis of thinking based on the national cultural identity. The systematized representation of the knowledge information radiated in the human mind of the true image of the world is reflected in our language through lexical, paremiological, and phraseological language units.

In order to define the concept, it is necessary to determine some features and material values of the world, their relationship with objects, their function, and the nature and value of the national consciousness given to them. There are a lot of words in our language that give a cognitive understanding of the nature of the nation and are completely intertwined with the culture, religion, traditions, and language of the nation. One of them is the concept of "diligence/laziness". This concept is a

universal, abstract complex phenomenon that is formed in any ethnic group.

Opinions of scientists devoted to the concept are not uniform. It is possible to make sure that the concept is a set of culture in the human mind, linguistic units that arise from human feelings and make up the content of the national linguistic consciousness, describing mood and emotional feelings. The following words can be included among the most important supporting concepts in Kazakh culture: *dombra* (musical instrument), *kazy* (horse meat), whip, cape, etc. Such a system of supporting concepts in the culture of each nation - concepts - forms the concept sphere of that nation (Almetova, 2014).

By understanding the meaning of concept words, starting from an individual, the features of social groups, the whole nation, and people's mindsets and worldviews are defined. Maslova (2007), on the other hand, claims that emotional, expressive, and evaluative rays of the concept are always visible, i.e., positive and negative evaluation, impression, emotion, thought, and knowledge of a person about the object (world) are visible through the concept. According to Babushkin (1998) a concept is a discrete unit of collective consciousness with a label that can be marked.

We understand the concept as a global linguistic image of linguistic units, which is a quantum of structural knowledge (Popova & Sternin, 2001). The concept has a clearly defined structure as a unit of knowledge (Boldyrev, 2001). It consists of conceptual units that combine into different conceptual systems. Conceptual features in the case of concept verbalization appear as specific semantic units, and conceptual layers may sometimes coincide with semantic units.

Concepts, which are the main language units of cognitive linguistics, are lexemes characterized by the cultural features of the language, which form a linguistic image of the world, giving a deeper message from the cultural knowledge of that people. The concept is considered to be the main component in understanding the unique national worldview, absorbing all the content of the cultural identity of the people. Thus, a concept is a structure that expresses the centuries-old understanding of a certain nation's compact

and profound reality and national cultural values, preserved in the ethnocultural consciousness and transmitted from generation to generation (Adilova, 2015).

In the 17th century, when the idea of hard work was first studied in European countries, many studies began to appear under the influence of the economic boom. And, as we can see from the most ancient sayings of the Russian people, the actions of evaluating a person through work show the diversity and richness of ancient Russian literature. Due to diligence and laziness, the significance of the linguistic image of the world of the Russian Yakut ancient people is connected with hunting (Pavlova & Gorbunova, 2019). The language units formed in the cognitive consciousness and attitude to work through the works of Russian poets and writers who paid great attention to the concepts of diligence and laziness in the 20th century allow us to determine the cultural identity of the entire nation. (Simonova et al., 2019).

A concept is a unit of thought; meaning is a semantic space and a unit of language. Concept and meaning are phenomena of the same cognitive nature. The meaning is a part of the concept as a mental unit fixed by a linguistic sign for the purpose of communication. The concept in lingocultural texts is a verbalized cultural meaning, and it is by default a lingocultural concept (linguconcept) - a semantic unit of the “language” of culture, the expression plan of which is a bilateral linguistic sign and a linear range. It is basically not limited to anything. In fact, the understanding of the linguistic concept is the idea of culture as a “symbolic universe”; its specific manifestations in some “interval of abstraction” (compared to foreign culture) are necessarily ethnospecific. Thus, a distinctive feature of the leading language concept is its ethnocultural feature. Focusing on the linguistic, symbolic “body” of the concept distinguishes its linguistic and cultural understanding from all others.

3. Methodology

3.1. Materials

The article utilized the works of Kaziev (2014), the poems of Abay Kunanbaev (2006), and Kazakh phraseology and proverbs as

research materials to create a conceptual field based on the vocabulary that expresses the concepts of diligence and laziness. This field was analyzed at the level of linguistic structure. During the writing process, the works of Kazakh poets and writers, including Abai Kunanbaev (2006), Dulat Babatayuly (2013), and Karaulbek Kaziev (2014), were examined as a communicative unit. Additionally, the cognitive aspects of Kazakh proverbs and expressions related to the concepts of diligence and laziness were explored.

3.2. Procedure

3.2.1. Data Collection

For the research study related to the linguistic and cultural aspects of the concepts of diligence and laziness, a semantic-cognitive approach was used to analyze the relationship between the semantics of language and the concept sphere. The data collection process involved a complex knowledge system, specifically a cognitive model, to analyze thematic-semantic lexemes related to the concepts of diligence and laziness. The study examined the cognitive features of these concepts within the Abai language, with a particular emphasis on the semantic aspects of language expressions that reflect knowledge and intuition based on national interests. The data for the study was collected from various sources, including Abai's poetry, Kazakh proverbs, and the "Phraseological Dictionary of the Kazakh Language" by Kenesbaev (2007).

3.2.2. Data Analysis

The study used the conceptual method, including the etymological type of concept analysis and frame modeling method, to determine the linguistic identity of the author and create the linguistic image of the world. The etymological type of concept analysis method was used to determine the synonym series and cognitive features of the studied concept using many dictionaries (Pimenova, 2011). The frame modeling method of conceptual analysis was used to determine the simple form of the concept type, which represents the structural elements of the conceptual system. Minsky (2020) proposed the method of frame modeling, which introduces the concept of the frame by studying the way of modeling the information

that a person receives from what he sees and the information that is stored in his memory.

In addition, the study employed the conceptual metaphor approach to define linguistic and cultural terms based on lexical-semantic methods, providing information about the culture and civilization of a nation (Lakoff, 1999). The conceptual metaphorical approach to the study of the semantics of the word is defined by metaphor and metonymy, the fiction of naive (simple) knowledge, which is marked in the mind of the phenomenon. A comprehensive approach to the study of such a conceptual structure allows us to reconstruct the concept through its linguistic expression. Conceptual metaphors describe the linguistic image of the world through a certain stereotypical image, as they are models created on a cognitive basis. These cognitive models are based on universal laws and represent the relative simplicity of structural types.

The analysis of concepts led to the identification of archaic knowledge about the world. The study revealed that the Kazakh worldview firmly believes that a person can achieve material and spiritual achievements through diligence, as emphasized by the Kazakh proverbs and regular expressions on the topic of hard work and laziness. Overall, the study used the conceptual method as the most rational method to define linguistic and cultural terms and reveal the typological features of the concept from the interpretation of the meaning of certain objectifying structures of the concept (Kaziev, 2014; Kunanbaev, 2006). The conceptual method is of great importance in determining the worldview of the people speaking the national language and the long-standing and preserved national image of the world fixed in language forms.

4. Results

When the concept of hard work/laziness is presented in a literary text with phraseological expressions, it has a special evaluative quality, touching the emotional feelings of a person deeply. For example,

«Ой, тәңір — айшыл» кер есек,

Құлық, сұмдық не өсек.

Болмаған соң, бір есен —

Мейілі қамқа, мейілі бөз.»

"Oh, my God, it's a moon" deaf donkey,

Trick, horror, or gossip.
If not, one report —
It’s good, it’s good. (Kunanbaev, 2006, p. 92).

The concept of laziness in Abai’s poems is expressed through the emotional state of a person through the constant phrase “deaf donkey”.

*«Кеселді жалқау, қылжақбас,
Әзір тамақ, әзір ас,
Сыртың- пысық, ішің- нас,
Артын ойлап ұялмас,- »*
Sick lazy, curious,
Now food, now eat
Outside is dry, inside is wet,
Don’t be ashamed to look back, don’t say you’re alive; it’s better than death ordered by God.

Thus, the concept of laziness is depicted in the worldview of the poet through cultural stereotypes such as “sickly diseased”, “unsmiling”, and “shameless insider”. Of course, through these descriptions, the wise Abay describes laziness in the character of the Kazakh people, and in his dark words, the only way to get rid of the disease that weakens the human soul and wears out the human substance is to work hard.

Once Baitursynov was assessed as “the main poet of Kazakhstan”, no matter which of Abay’s works, we recognize the unchanging image of the Kazakh people, written on the basis of deep knowledge and philosophical conclusions that can accurately describe the Kazakh worldview. There is no doubt that Abai’s works are the life and soul of Kazakhs, the history and culture of their people, written in a language understandable to Kazakhs without any color, and they were able to absorb all the wealth accumulated over the centuries. By distinguishing the cognitive views of Abay Kara’s words and poems, which laid the unshakable foundation of our national literary language, “my goal is to sharpen my language and set an example”, we can see the wonderful mindset of the entire Kazakh people in understanding the universe.

The concept of diligence/laziness is a complex phenomenon resulting from the interaction of extralinguistic factors, on the one hand, lexical and grammatical structure, which form the basis of the content of the text, in combination with the artistic whole, which contributes to the emergence of the meaning of speech. The

words conveyed through an emotional state of mind give a description of any phenomenon from an evaluative point of view, informing about the inner beauty of a person (Minsky, 2020). For example:

*«Қырсыға туды қыз балаң.
Нары – жалқау кер табан,
Құсы – күйшіл, ат – шабан,
Жырғалаң жоқ, жобалаң»*
“Your daughter was born in a disaster.
Nary is a lazy skunk,
A bird is a bully; a horse is a shepherd,
Don’t be happy” (Babatayuly, 2013).

It is used in the colloquial language as well as in the artistic and literary form by means of a stable phrase with an emotional and expressive meaning, such as a lazy person. The expressive function of words related to the concepts of hard work and laziness in our language in conveying human emotions is linguistic information that informs people’s lifestyles, worldviews, and life experiences. May the work of a hardworking person in our language live! Let his work be orderly! Wishful words are a special means of emotional meaning that increases the expressive effect of the language and gives a national color to the inner emotions of a person.

The blue brain is stupid. What you say doesn’t fit in your head. You are crazy. Oh, you are a blue brain. Well, I will return this paper. - said Pikalov. Well, my candle! If I didn’t have my own blue brain, you would have sent me to a place where I could speak Russian, - said Bazaraly (Kengesbaev, 2007). By evaluating the laziness in a person, it is used in the process of expressing the emotions of a person, such as anger, due to the fact that the shades of the language expressing feelings are overlapped with blue color. The concept of laziness is widely used in paremiological language units in our national language. For example:

(Жаңына жаққанның артыңнан еруге жалқауланба. Еңбек етпей тапқан мал дәулет болмас, Қардың суы секілді тез суалар)

Don’t be lazy to follow the one who loves you. The wealth earned without hard work will not be wealth; it will quickly melt away like snow.

Laziness in the Kazakh cultural knowledge can be seen from the sayings: from a horse - a

stand, from a falcon - a hawk, from a lazy person - a masyl, from a masyl - a shepherd, from a lazy man - not a farmer, from a miser - not giving, from a blind man - blind, from a milzhin - a tramp, from a wanderer - a wanderer (Mayky bi) we can recognize descriptive language units.

In the Abai language, the concept of "indulgence" is expressed as a stubborn, risk-free, undemanding person. As a creator of the concept of our national language, poet Abai's works are distinguished by their own cultural background and the fact that they are reflected in images that correspond to the Kazakh mentality.

Kazakh proverbs in our national paremiology, which have accumulated virtues in their minds, criticize laziness with poverty and stubbornness that wastes the day with alcohol. For example, A person with little effort has little effort. Livestock earned without labor will be lost. Don't run away from work, don't waste your life. Saying that tomorrow is tomorrow will die a slyness. These paremias indicate that the wealth earned without hard work is the result of a life without blessings, which is caused by the thoughts and life experiences of the people. How long a human being lives on earth is due to his ability to work properly. Only through hard work can a person bear fruit and endure hardships.

5. Discussion

When analyzing the linguistic and cultural nature of the concepts of diligence and laziness in the Kazakh language, we consider the well-known writer Kaziev's works as a communicative unit. When analyzing the language of an artistic text, the regular expressions, proverbs, sayings, and linguistic expressions formed in the folk language, which inform the national culture of the writer's vocabulary, will undoubtedly give the reader aesthetic and spiritual nourishment. It is said that a family that is coagulated like milk is a house that is full of prosperity and unity, where one earns food with hard work and takes care of one's life. Sergel's life is a picture of life when a difficult task comes to his head. Here, the situation in the family is figuratively described by words of opposite meanings. In our language, poets and writers take words with opposite meanings and use

them for artistic language. It is true that opposite concepts exist not only in language and literature but life, in general, consisting of contradictory phenomena. And it is true that in language and literature, the use of antonym series in the figurative speech of words gives the text an expressive tone and increases the fertility of the language. In cognitive linguistics, the phenomenon of antithesis in the language is described in the unity of language and cognition by balancing the object and phenomenon in human cognition. The order of creating a conceptual system in the human mind corresponds to the principles of logic, and this system determines its properties, such as logic. It determines the possibility of a logical transition from one concept to another, defining some concepts through others and creating a new concept based on an existing concept. It should be noted that the process of analyzing the writer's work on the concepts of diligence and laziness allows us to identify other conceptual structures.

We understand from the text that through the language of the characters in the work of Kaziyev, the author describes the real image of the working man of that time. Using figurative metaphors, he conveys the hero's love for work to the reader through the words of his worldview. Metaphorical expressions often have an evaluative meaning. The evaluative function of a metaphor is an effective way of explaining the character's assessment of a certain object or phenomenon, the property and condition of the object or phenomenon, and signs of abstract meanings. George Lakoff (1999), who endorsed the opinion that the study of metaphors from the cognitive point of view not only reveals the innovative nature of language but also reflects the life experience of an individual, says that there is no life without metaphors. Life itself is a metaphor (Lakoff & Johnson, 1987). When we talk about the peculiarities of expressing the problem of existential loneliness in fiction, we can find language units that depict the concept of loneliness in our language through many viable metaphors (Rakymzhan et al., 2022). Conceptual features of gender metaphors in the Kazakh language gave more priority to human behavior and proved the viability of conceptual metaphors (Zhumasheva et al., 2022). It is true that the importance of metaphors as a means of education in our

lives, in encouraging people, and in forming ethical behaviors is an actual issue in other countries (Sukirman et al., 2022). Through the language of the characters in the story we are studying, the author presents the linguistic image of the concept of laziness in human cognition through metaphors such as not breaking a head of grass. And when it comes to work, a person who puts his soul into work, who walks at the end of the morning and after the sunset, gives the conceptual field of the word hard work through wonderful metaphors.

It's a holy place where you can stand close to your waist and shoulders. No matter how much you cut, it would be a meadow that would not grow a mustache. How contagious the herb is! It is a pleasure to look at the animals chewing the blue wax with the smell of flowers in the freezing cold. What is better than gathering grass for a man who cares for cattle? All summer long, we used to chase after each other, shake bundles of rope, and lie down (Kaziev, 2014). A person who cares for cattle is a cure for labor - he earns his living with honest labor and eats the fruits of his work (Kenesbaev, 2007). The story briefly describes the everyday life of Kerbulak village in the Zhambyl region. As the main source of livelihood is animal husbandry, the villagers also work in this field. For Kazakhs, the importance of the four types of people when they meet each other is “is the animal safe?”. We can see from asking. If we take into account that the profession of the people is important for the development of the language of the nation, the creation of this phrase has the characteristics of the culture and traditions of the nation.

(*Сыры кетсе де, сыны кетпеген шеше тіршілігін ойлап жатып ұйқыға кетіпін ...*) “The mother went to sleep thinking about life” (Kaziev, 2014). It is true that in the destiny of every writer who holds a pen in his hand and writes on white paper, first of all, his gratitude and thanks to his mother will be expressed in beautiful words. And, in Karaulbek's work, this small regular phrase dedicated to his mother seems to show his mother's devotion and work. Although there are few word combinations in the entire work, one can recognize the image of a Kazakh woman.

It is said, “Two heads equal two cattle” (“Басы екеудің малы екеу”), my dear. “I have some

advice for you”, she said and stood up” (Kaziev, 2014, p. 17). A proverb from the mother's mouth. By marrying off his son and making one head two, he brings forward the main status of being a family in the Kazakh tradition. The history and knowledge of the entire nation, centuries-old heritage, and cultural traditions are in the spirit of proverbs. “In addition to lexical-phraseological units used by the general population, proverbs characteristic of oral literature, the word usage of poets-writers who lived before him can be exposed sometimes consciously, sometimes involuntarily” (Adilova, 2015, p. 18).

Trying during the day is a hassle. Not a single drop is left on the field. That's why the whole village is carrying hoes all night long. You need an armed hand that keeps walking along the pond. A large stream can be sent by piercing any side of the ditch. It is also easy for an image-obsessed outsider who runs a peasant farm to tear it between the eyebrows and the eyes (Kaziev, 2014, p. 180).

In this sense, the phrase “farmer” has the meaning of “doing, living, and serving” (Kenesbaev, 2007, p. 561). Carrying out the work is also a manifestation of the activity of a farmer and a creative person in his daily life.

“If we go further, our work will be wasted. Just look at such a coast where cars cannot drive. Flat lands belong to the collective farm ...” (Kaziev, 2014, p. 185). Mutual synonymy of phraseologisms and their closeness to individual word meanings. Smagulova: any of the synonymous phraseological units remaining in the phraseological phrase “No results” («Еңбегі еш болу») can coexist with the intended meaning, so the places of phraseological phrases can be replaced in the context. A large number of variants of phraseological units with the same meaning in the Kazakh language will be valuable because of the variety of word usage in the worldview of each person in these regular phrases.

One of the opinions about the actual implementation of the artistic concept as a cultural concept is found in Miller's research works (2000). And the artistic concept “along with individual knowledge (as a component of aesthetic experience) enters the psycho-mental

sphere of a certain ethnocultural community” and “a universal artistic experience preserved in cultural memory and a mental structure capable of being implemented as a ‘building material, enzyme’ during the formation of new artistic meanings”.

We can see that the concept of diligence/laziness in the literary text is the language units and symbols, i.e., lingocultural units, which can represent the whole cultural content with symbolic, standard, stereotypical, figurative-metaphorical meaning. We found out that the concept of industriousness/laziness is represented by the meaning of language units that show the identity, characteristics, characteristic mindset and behavior, traditions and customs, and mentality and uniqueness of the Kazakh nationality by the content of the image and situation marked with that name.

Before analyzing the linguistic and cultural content of the concept of industriousness and laziness in the Kazakh language, we focused on the works and views of domestic and foreign scientists on the concept. After that, we cognitively analyzed the linguistic units of the concept of diligence/laziness in our language in the cognitive discourse (prose, poetry, regular phrases, paremiological units, and blessing-wishes) that represent the linguistic image of the world.

In the first stage, lexemes revealing the basic cognitive nature of the concept of diligence/laziness in the Kazakh language were identified, and its historical meaning, development, and linguistic features of the present time were determined. It can be clearly observed that the concepts of diligence/laziness, which have shaped deep thought into a form, can bring happiness, pleasure, and abundant success by working through permanent roles of the cultural significance of national character. Therefore, in the Kazakh worldview, it is firmly believed that a person can achieve material and spiritual achievements through hard work. The content of the concepts of diligence and laziness, which arose from the experiences and knowledge of life gathered by our people over the centuries, strongly criticizes laziness while recognizing hard work as the most important friend and companion of a person. In our proverbs, which originate from the proverb “know a person who knows

well as a wisdom,” laziness is described as a serious disease.

To sum up, we proved that the language symbols that serve to reveal the linguo-cognitive nature of the concept of diligence and laziness in the Kazakh language are marked by the collective experience of the people, knowledge, and communication between people in the society, economy, and the spiritual culture of the people in a mental cognitive way. Summing up our thoughts, we believe that the concepts of diligence and laziness are very important in recognizing the deep-rooted traditions, customs, and culture of the people and in defining the unexplored aspects of the language, which are full of secrets. Concepts of diligence and laziness, which made a great contribution to the definition of national character, are advanced models of folk pedagogy in the formation of moral qualities. What we understand from these words is that the concept of hard work is expressed in terms such as willingness, talent, joy, happiness, prosperity, and the way to wealth. And the concept of laziness is represented by figurative and linguistic units of negligence, ignorance, ruin, discouragement, undemandingness, poverty, impudence, waste of money, gossip, and pride.

The significance of our research will increase as we will learn from the multi-layered patterns of our culture and the national motifs typical of the Kazakh people by cognitively studying the concepts of diligence and laziness, which inform about the thoughts and lifestyles, traditions, and the past history of our nation. In the future, it is planned to conduct a comparative study of the cognitive content of the concepts of diligence and laziness in the culture of other foreign countries. In addition, we need to carry out scientific research on the history of the study of the concepts of diligence and laziness in the linguistic and cultural knowledge of the Turkic peoples, as well as the current situation. It is part of our future plan to study the frequency of use and degree of use of proverbs and phraseological phrases related to the concepts of diligence and laziness in the use of speakers of different cultures through a survey. Working in this direction will be one of our main tasks in the future, as it allows us to reveal the cognitive nature of different cultures by studying the

emotional and expressive potential of phraseological phrases in the Kazakh, Turkish, and Persian languages related to the concept of laziness.

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