

National-Cultural Features of Verbal Associations

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Abstract: The article discusses the role of associative thinking in the language of the external world, the associative relationship of language units, the issue of associative study of language units in Uzbek linguistics, the associative features of national-cultural units in the Uzbek language. The results of the associative experiment conducted in the Uzbek language were analyzed, and the national-cultural symbol of the language units and the reflection of this symbol in the associative units were commented on. The article also discusses issues such as the fact that the meaning of associations changes over the years, the scale of verbal associations varies among linguists, and the role of associations as a basic unit in text formation.

Keywords: national-cultural unity, associative attitude, associative meaning, associative unity, linguistic consciousness, associative experience, verbal associations, lexical reserve

1. Introduction

At the present stage of development of world linguistics, the individual characteristics of the person who uses the language, the situation in which the speech activity takes place, space, time, sociolinguistic environment, etc.; research in relation to external factors such as folk culture and mentality has become one of the central issues. Research in this area has radically changed some of the conclusions drawn from traditional linguistic approaches. In particular, the fact that the reflection and expression of reality in the mind is not just a simple activity, but a multi-stage and complex analytical process performed in the mind and theoretical views which the verbal expression of reality only in the last stage of this activity, meaning that understandings take a linguistic name were formed.

In Uzbek linguistics, special attention is paid to the study of language units in relation to external factors such as linguistic consciousness and thinking, psyche, gender, age, national and cultural views, profession. The introduction of the category of "language personality" in the scientific paradigm of linguistics in the XXI century has led to the assimilation of concepts such as *personality, mind, thinking, activity, behaviour, situation*, which were previously excluded from linguistics, but close to linguistics. Today, the concept of "seeker" has become a unifying concept that connects such linguistic areas as psycholinguistics, ethnolinguistics, sociolinguistics, cognitive linguistics, pragmalinguistics, ontolinguistics. This approach to language learning has led to the development of associative linguistics in addition to the above-mentioned areas of anthropocentric linguistics.

In the analysis of the linguistic picture of the universe, it is important to study the psychological picture of the outside world and how it is reflected in the language. The solution to this problem is likely to add new knowledge to the theoretical understanding of the role of associative thinking in verbal expression of the outside world.

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Analysis of issues, such as reflection of the outside world in language, the role of associative thinking, associative connection of language units, and grouping based on associative linkages, the place of making texts from the smallest to the largest reflects an associative approach to language analysis.

Linguistic interest in studying the image of the outside world in human psychological thinking and its reflection in the language may be argued for the need for associative study of language. The associative learning of the language will undoubtedly provide interesting insights into the invisible activity of human thinking in the use of language. [1]

Associative approach to language learning, associative analysis techniques do not allow language learning to be independently owned by its owner. Based on associative analysis, language learners' perceptions of reality, knowledge, linguistic ability, language memory capabilities, and lexical unit resources are studied.

Associative linguistics differs from traditional linguistics in that it defines the grammatical rules of a language on the basis of textual materials. In associative linguistics, language and its units are studied in their purest form, in other words, the natural state of language before speech is analyzed in this direction. Associative linguistics is often based on associative experience.

It is well known that the realities of the universe are not reflected in the human mind in isolation from the factors directly related to them, such as space, time, cause and purpose. Such factors, which go hand in hand as a condition for the objective existence of a particular reality, are embodied in the human mind as companions to the image of reality, forming an associative "chain" with it.

Because the external world is reflected in the human mind in the form of various interconnected objects and events, they associatively recall each other. Not only the objects in the external world, but also the different experiences that a person experiences together and at the same time remind each other on the basis of the principle of *connection*. From this point of view, it is not in vain that the associative relations reflected in the mind are also expressed in language.

While such associations, which are reminiscent of each other in the human mind, are *psychological associations* because they are based on ideas, *linguistic associations* (verbal associations) are based on the linguist's psychological conception of reality. Through specific linguistic units that are in contact according to. Linguistic associations differ from psychological associations primarily in their linguistic nature. In this article, we describe the national and cultural features of verbal associations on the example of associative experiments conducted in Uzbek language.

It is well known that the semantics of meaningful units in language are naturally revealed by related meanings (close, contradictory, similar). For example, in the Uzbek language, the meaning of *яхши* (*a good*) lexeme is determined by the meaning of *ёмон* (*a bad* lexeme) in the Uzbek language. The associative meaning of the language unit is important in this process. The associative meaning of lexeme is expressed by the word as lexical, but when the lexical meaning is expressed in the lexeme, the associative meaning forms in the linguistic consciousness of the linguists. Associative meaning is based not only on the semantic aspects of lexeme, grammatical form, intonation, linguistic factors, such as word structure, stylistic, dialectal sign, but also extralinguistic.

2. Research results.

As verbal associations are different in each language, the associative meaning is also individual. The associative meaning of the word is dynamic. Changes in one's knowledge and perceptions of the outside world, and perceptions of the universe, lead to changes in verbal associations and related associations. For example, the idea of black bread during famine created associations of *қаҳатчилик*, *етишмовчилик*, *йўқчилик* (*hunger, lack, and deprivation*) lexemes in the Uzbek language of those times, but in today's peaceful and prosperous life, black bread creates *health, dietary* associations for owners of Uzbek language. Consequently, the perceptions of the universe have a significant impact on verbal associations and their associated associative meaning.

In the analysis of verbal associations, in addition to the notion of *associative meaning*, such concepts as *nationality, social identity, gender identity* are also important in associations.

It is well known that the size of verbal associations varies by language. The size of the verbal associations depends on the reserve of the lexical units of the linguist. Children and adults, women and men, as well as different professions, have a diverse association of verbal associations. According to N.O Zolotova, high-frequency units of the associative field nucleus have a 6-year-old child ahead of their vocabulary. Such units include the names of the person and his or her body members used in daily speech activities, the names expressing relatives, cosmic bodies, names representing natural phenomena, some colour words, words and actions, and so on. [2] Of course, this does not mean that verbal associations in children and adults are the same. Nuclear members are likely to be similar in children and adults because they are the most commonly used units, but the associative field depends on the lexical resources of the language.

The size and content of verbal associations differ between men and women too. The results of associative experiments taken by owners of Uzbek language show that women are more likely to have emotional associations, and their individual non-stratified applications.

It is interesting to note that there are distinct verbal associations between different nationalities on the same subject. This is due to the different cultural backgrounds, values, and attitudes of different linguists. A.A. Zalevskaya notes that the Russians gave *salt* to the word *bread* stimulus, French *wine*, German and American *oil*, and Uzbeks responded with *tea*. This implies that national and cultural attitudes are reflected in verbal associations.

Verbal associations also differ on the basis of social identity. In the Uzbek language, when *naxma* (a *cotton*) lexeme resembles a cotton field for a Uzbek farmer, he or she remembers the dressing room (or treatment room) for a health worker. On the basis of this notion *naxma – naxma dalasi*, *naxma – boglov xonasi* (the cotton - cotton field and the cotton – treatment room) pairs are created in the Uzbek language.

Another feature of the verbal associations is that they allow the creation of different speech structures. In other words, for each speech structure, associative language units (lexical and syntactic units) service as base units.

Stimulus word (word that stimulates other units to be remembered by reading or reading) + *response* (association, association in human memory as a response to a spoken or read word) such associative structure in the model can serve as an expression of a particular situation. For example, in the Uzbek language the associative structure created by the *reputable, dear, loving* associations of the *она (mother)* lexeme generates the words «*Она мўътабар*», «*Она азиз*», «*Она меҳрибон*» ("Reputable mother", "Dear mother", "Loving mother") in the Uzbek language. Or, some sentences can be made such as, "A baby is cradled", "A mother puts her baby in a cradle" or "A mother puts her offspring in a cradle" with *бешик, бола, чақалоқ, зўдак, фарзанд, она, тебратмоқ* (a cradle, an infant, a baby, a child, a human offspring, a toddler, a mother, a vibe) that is associated. Associative units function as base units in the construction of these sentences. However, in order to form these sentences, the language owner must not only know the grammar rules of the language, but also be aware of our national cultural values about the cradle.

In the formation of some speech structures, syntactic associations (words and phrases) are used as a ready-made construction material. In particular, precedent units, such as proverbs and sayings in the linguistic resources of the linguist, participate in the creation of large speech structures. For example, «*Болали уй – бозор, боласиз уй – мазор*» ("A home-with a child-market, a home-without-child-tomb"), which is restored in memory of a language-related *бола (child)* lexeme in the Uzbek language, is taken directly from the linguistic resource during a speech act. Also, word combinations of Uzbek language such as *мовий осмон, темир интизом, қиш чилласи, эрта тонг* (*blue sky, iron discipline, winter chill, and early morning*) are often used in this way by the linguists and are readily available from the linguistic resources in the speech. Hence, associative lexical and syntactic units serve as building blocks for speech structures. According to the Russian linguist Y.N. Karaulov, "Not every word can be found in our minds, memory, or even in the same speech structures: it strives for other words through tens and hundreds "tools". Any word, it can be said, "needs to be continued", seeks a pair, "wants to be a two-word model." [3] This type of "resume" is a two-word model, which is typical and easy to pronounce by the linguist, as well as in realistic and understandable dictionaries, as well as in associative dictionaries. Accordingly, each stimulus is an unfinished sentence of the reaction pair, its necessary component, either the grammatical part or the nucleus of the next sentence that needs to be completed". Of course, the recollection of another lexical unit in our memory by hearing (or reading) suggests that lexemes "do not live alone" in our linguistic consciousness. These units, which "live together" in the linguistic consciousness, are the basic units that form the speech structures. However, it should be noted that *each stimulus word-response pair* does not always function as a building material for the speech structure. In this context, it is important to talk about logical-semantic associative couples. Because there are associations in the associative field that are artificially generated by testers or that are stimulated only by the phonetic structure or pronunciation of the word, which is not related to the stimulus word, nor to the formation of speech structures.

Lexical units play a special role in the verbal expression of social, political, cultural and emotional relations between the outside world and the various events that occur in it. The semantics of lexical units also reflects the characteristics of culture common to a particular nation or a particular ethnicity. The national-cultural peculiarities of a particular ethnicity are revealed in the case of separate lexical units. It is these units that can vividly represent the national cultural identity of the language. For example, in addition to the denotative meaning of *қурбонлик, келинсалом, ҳайит, дўппи, чопон, рўмол* (*sacrifice, bridal, feast, skull, chapana and scarf*) in the Uzbek language, it also provides information about the customs and traditions of the Uzbek people. Such units are national and cultural units, which are sometimes mentioned in the dictionary. For example, in the Explanatory Dictionary of the Uzbek Language, *to head to the new bride for meeting (kelinko'rdi)* lexeme has the following meanings: "The custom of seeing a new bride in the Turkish nations, including Uzbeks, with the bridegroom's relatives, acquaintances, and neighbours" [4]. It is evident that the emblem of *ethnicity* on this unit indicates that it is an ethnic and cultural unit of a particular ethnicity.

This kind of national-cultural characteristic of lexical units results in their integration into certain groups in the human mind. For this reason, *ўзбек* (the *Uzbek*) lexeme in the memory of the Uzbek people, in addition to *миллат, халқ, Ўзбекистон* (*the nation, the people, the Uzbekistan*) lexeme, also revives the lexical units of national-cultural symbols such as *келинсалом, ҳайит, чопон* (*kelinsalam, eid, chapana*) Alternatively, the *skullcap* lexeme creates an association with *ўзбек* (the *Uzbek*) lexicon in the mind of the Uzbek language and the *қозоқ* (*Kazakh*) lexeme in the Kazakh mindset. However, a Russian-speaking person associates with one or

all of the *ўзбек, қозоқ, қирғиз, татар, тожик* (Uzbek, Kazakh, Kyrgyz, Tatar, Tajik) lexemes unless he or she has any knowledge of the nationality of the skullcap. This shows that some lexemes form different associations based on their cultural identity.

Although some lexemes do not have the symbol of national culture at first glance, some people are referred to as national cultural associations. D. Khudoyberganova notes that "... in some cases, the image of the subject in the mind can also represent national associations. For example, you can translate the word *пахта* (cotton) into other languages. In a language that is not an alternative, it can be expressed in a combination of words. But there are some differences between the associations that emerge in the minds of other nationalities about cotton and those of Uzbek-language associations" [5]. Indeed, in the Uzbek language the lexeme of the *пахта* (cotton) in the memory of the nation that produces these raw materials is reminiscent of lexical units such as *дала, эгат, қўсак, этак, терим, пахта териши машинаси, пахта уюми, хирмон, ҳаширчилар, тушлик* (fields, furrows, skirts, sweaters, pickers, cotton hedges, threshing, hashish, and lunch). However, the lexeme associations of language workers who are not in the *пахта* (cotton) fields and who do not know about the cotton harvest are likely to be very simple and limited.

Extralinguistic factors, such as language perceptions of the world, also play an important role in the formation of national and cultural associations. For example, analogous devices form the notion of analogy and analogy in the minds of language owners. It is this perception that creates similar associations in language. For example, in the Uzbek language, the lexeme *қурут* has an associative relationship with the *тошдек* lexeme. The resemblance of a *қурут* to a stone on the basis of the sign of hardness creates an associative connection between the lexemes of *қурут* and *тошдек*. In Uzbek, national-cultural associations are formed on the basis of the analogy of *юз-кулча, киприк-камон, ошик-Мажнун*.

Also, although analogy compounds do not use an analogy base or an analogy subject, an analogy standard (an image based on an analogy) helps them to be easily recalled in memory. For example: *дуннидай ховли* (small), *алифдай комат* (slim), *буздай ок* (face), *ғурзидай камта* (fist), *думбирадай шишган* (belly).

Characteristically, metaphorical movements also form associations based on analogy. Metaphorical passages point directly to the standard of analogy. Therefore, the constant metaphorical movements known to the speakers of the language at the same time restore the standard of analogy in the memory. For example: *темир (интизом), олтин (куз), ширин (хаёл), метин (ирода)*.

N.Mahmudov notes that in stable analogies, the image expressed in the standard of analogy is stabilized, such analogies, although used by a particular person or creator, over time in the language community has become a tradition and has taken its place in the lexicon of the vernacular. Such analogies are introduced into speech just like ready-made units in a language. This characteristic of fixed analogies indicates that they are quickly perceived by the speakers of the language, and that the standard of analogy is constantly associative in the mind.

Metaphorical usages of an individual nature are reminiscent of the standard of analogy of metaphorical associations, even when they have been heard before by linguists. For example, in *пул-хокимият, кайнана-аждахо* pairs, it is obvious that national-cultural associations are based on metaphorical migration.

3. Conclusions. In sum, verbal associations in language are based on the psychological conception of the human being about the outside world. The linguistic factors associated with verbal associations are based on the links between language units, reflections about reality, worldview and so on.

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