

## Reflection of the National Portrait to the Associations

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### ABSTRACT

*In this article, based on the associative experiment method, associations reflecting the views, knowledge and imagination of Uzbek speakers about their people were identified, and based on them, the image - portrait of the Uzbek nation reflected in the minds of the speakers was described. The associations from the associative field of the Uzbek lexeme were divided into thematic groups, and it was proved that they serve to describe the image of the Uzbek people from different sides.*

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In recent years, special attention has been paid to the study of the verbalization of personal qualities inherent in a person in language in world linguistics. Because today, the views on the harmony of human language with the consciousness and thinking, inner world, psyche, knowledge and imagination, national and cultural views of members of society are no longer new for linguists. In anthropocentric linguistics, where the human factor is at the center, the issue of the reflection of human knowledge and imagination, worldview, psyche, national and cultural views in associations remains relevant. Within the framework of this problem, revealing the essence of linguistic associations that reflect human ideas in language, identifying linguistic and non-linguistic factors that motivate the emergence of associations, elucidating the linguistic characteristics of associative units, and assessing the role of the human factor in them have become one of the urgent tasks. Research in this area has created associative dictionaries for many languages based on materials from collective experiments conducted with native speakers<sup>1</sup>.

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<sup>1</sup> Kurcz I. Polski normy powczechności skojarzeń swobodnych na 100 słów z listy Kent-Rosanoff'a. – Studia psychologiczne. Warszawa-WrocławKraków, 1967; Postman L., Keppel G. (eds.). Norms of Word Association. – New York and London: Academic Press, 1970. – 943 p.; Kiss G.R., Armstrong C., Milroy R. The Associative Thesaurus of English. Edinburgh: Univ. of Edinb., MRC Speech and Communication Unit, 1972. – 1539 p.; Mařalová L. Slovnno-asociačne normy. – Bratislava, 1972; Титова Л.Н. Киргизско-русский ассоциативный словарь. – Фрунзе: Мектеп, 1975. – 95 с.; Цітова А.І. Асацыятыўны слоўнік беларускай мовы. – Мінск, 1981; Български норми на словесни асоциации (Под общата ред. Е.Герганова). – София: Наука и изкуство, 1984. – 272 с.; Ульянов Ю. Е. Латышско-русский ассоциативный словарь. – Рига: Зинантне, 1988. – 187 с; Бутенко Н. П. Словник асоциативних норм украшської мови. – Львів: Вища школа, 1989. – 326 с.; Дмитрюк. Н. В. Казахско-русский ассоциативный словарь // РАН. Ин-т языкознания, университет “Мирас”. – Шымкент; – М., 1998. – 245 с.; Тарасов. – М.: Астрель; АСТ, 2002. – Т. 1. От стимула к реакции. – 784 с.; Т. 2. От реакции к стимулу. – 992 с.

The first associative grammar in linguistics was created<sup>2</sup>. The national-cultural characteristics of the verbal expression of associations were revealed using the example of different languages<sup>3</sup>.

In Uzbek linguistics, special research has been carried out in recent years aimed at revealing the associative properties of language units. Nevertheless, a number of urgent problems that need to be studied in our linguistics are emerging. In particular, describing the associative linguistic portrait of influential figures in society, in particular, writers, politicians, artists and national heroes, is considered an urgent problem of associative linguistics. The study of this problem serves to reveal the associative properties of language units, as well as to describe the image of members of society in people's imagination, to generalize their ideas about them. The associative portrait of a particular person allows us to determine the information and ideas of the speakers of the language about this person, their attitude towards him, and their negative or positive assessment. Also, the associative portrait of a person clarifies the attitude and attention formed in society towards this person. This situation shows the relevance of this problem in studying the relationship between language and humans.

An associative portrait is “an external image of an object created based on human associations.” An associative verbal portrait is “a linguistic image of an object created based on human associations.”

In recent years, the use of associative experiments for various purposes has been observed in world linguistics. This method is also used to determine the associative verbal portrait of a particular object reflected in the minds of language speakers. The materials of the associative experiment present the information collected in the minds of language speakers about this object in the form of associations. Such associations serve to describe the verbal portrait of the object in its entirety.

In order to describe the image of the Uzbek nation formed in the minds of Uzbek speakers based on their views, knowledge and imagination about their people, a free associative experiment was conducted on them. Students aged 18-26 (300) and a team of teachers aged 30-74 (73) were selected as subjects for the experiment. The materials of the associative experiment served to describe the associative verbal portrait of the Uzbek nation in the minds of Uzbeks.

During the experiment, the subjects were given the following task: “As soon as you perceive the word (Uzbek word) read to you by the experimenter, within 30 seconds, record the first word that came to your mind under the influence of this word stimulus on the questionnaire.”

After the associative experiment was conducted, the obtained materials were compiled on a computer and statistically analyzed. Based on the summary of the experiment results, the following associative field was created based on the associations of the Uzbek lexeme by the speakers:

Uzbek: nation 25; self-reliant 13; motherland 10; Uzbek athletes 9; hospitable people 8; my nation 8; sweet-spoken people 8; nationality 7; birthplace 7; atlas 6; girl wearing atlas 6; duppi 6; people 6; hospitable 5; hardworking 5; kind 5; independent 5; flag 4; My homeland 4; Defenders of the homeland 4; person 4; myself 4; almond-shaped duppi 3; duppi 3; person wearing a duppi 3; kind people 3; national traditions 3; people who achieved independence 3; my family 3; food 3; daughter 3; spoken language 3; language 3; my people 3; our identity 3; woman 2; child 2; person with a duppi 2; pride 2; Islam Karimov 2; national costumes 2; love 2; Navruz holiday 2; people with their own language 2; people speaking Uzbek 2; honor 2; cotton 2; peaceful country 2; Turks 2; wedding 2; Uzbekistan 2; a people who are their own 2; a proud people 2; literature 1; Muslim population 1; andisha 1; satin headdress 1; Avloni 1; a woman's headdress and dress 1; an old woman sitting on the porch 1; bek 1; bekasam ton 1; cradle 1; unity 1; children's people 1; great 1; We are moving for a great future 1; farmer 1; farmer grandfather 1; headdress, national costumes 1; headdress, ton, wedding ceremony 1; headdress, ton, cradle 1; wearing a duppi 1; sincere person wearing a duppi 1; girl wearing a duppi with braided hair 1; friendly people 1;

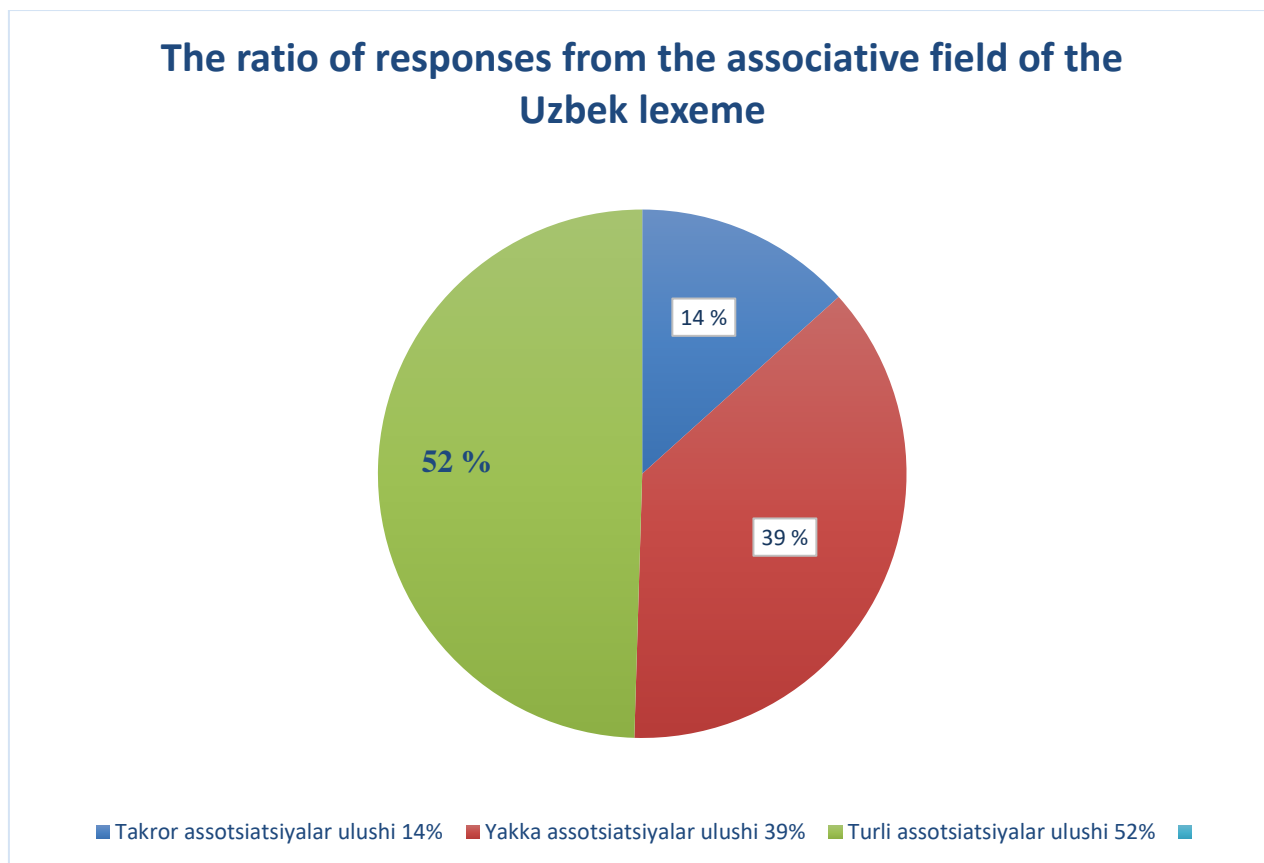
<sup>2</sup> Караулов Ю.Н. Ассоциативная грамматика русского языка. Изд.2 – М.: УРСС, 2010. – 328 с.; Shu muallif. Активная грамматика и ассоциативно-вербальная сет. – М.: ИРЯ РАН, 1999.

<sup>3</sup> Кузнецова Л. Э. ЛЮБОВЬ как лингвокультурный эмоциональный концепт: ассоциативный и гендерный аспекты: Дисс. ... канд. филол. наук. – Краснодар, 2005 // [http://31f.ru/dissertation/page](http://31f.ru/dissertation/page;); Боргоякова А. П. Национально-культурная специфика языкового сознания хакасов, русских и англичан (на материале ядра языкового сознания): Дисс. ... канд. филол. наук. – М., 2002 // <http://31f.ru/dissertation/page>, 1, 133-dissertaciya-nacionalno-kulturnaya-spezifika-yazykovogo-soznaniya-xakasov-russkix-i-anglichan.html

grandfathers wearing duppi and white beards 1; egoist 1; free 1; ethnic groups 1; my child 1; my child's laughter 1; young man in Fergana dress 1; modesty 1; chastity 1; Iraqi duppi 1; person worshipping Islam 1; person who professed Islam 1; society 1; our ancestors who showed courage in battle 1; nation inhabited by heavenly people 1; hoe 1; the land where my umbilical cord blood was shed 1; polytheism 1; corruption 1; swindler 1; brave 1; Margilan 1; responsible 1; hardworking people 1; hospitality 1; love, consequence, harmony 1; loving Muslim 1; loving, consequent 1; me 1; I study Uzbek language and literature 1; my nation 1; nation, national progress 1; nation, people 1; preserving the nation 1; national tradition 1; national satin fabric 1; national clothing 1; young man dressed in national clothes 1; girl in national clothes 1; national value 1; national values 1; national dances 1; national customs 1; our nation of millions 1; independence 1; Muslim 1; Muslims 1; Muslim man 1; simple, sincere girl 1; noble 1; our native language 1; parents 1; my brave sons 1; pilaf 1; bowl 1; a nation that has been living for a long time 1; duppi with a pepper pattern 1; kinship 1; determination 1; young man and woman in national clothes holding hands 1; Kyrgyz 1; my village 1; song 1; blood 1; patience 1; sincere 1; sincere woman 1; sincere, simple woman 1; generous 1; simple person 1; simple, trusting nation 1; simple sincere woman 1; girl with braided hair 1; sumalak 1; tandoor 1; historical monuments 1; linguistics 1; peace and harmony 1; Tashkent 1; wedding, cotton, lawn 1; simple Turkish people 1; my spouse 1; war 1; My homeland 1; Loving the homeland is a matter of faith 1; patriot 1; people, nation 1, single, good 1, the land of Uzbekistan 1; the Uzbek nation is indecent 1; Uzbek young man 1; Uzbek-style satin dress 1; Geographical area of Uzbekistan on the map 1; First President of the Republic of Uzbekistan I.A. Karimov 1; Peace of our Uzbekistan 1; I am proud of being Uzbek 1; I am Uzbek 1; A master of myself 1; A person who, leaving his own life, is interested in the lives of others 1; my identity 1; A nation with its own identity 1; identity, people 1; gossipers 1; my pride 1; People with oriental upbringing 1; Our compatriots abroad 1.

From this associative field, 364 responses were formed in 375 Uzbek speakers to the Uzbek lexeme. Of these, 182 were associations of various contents. During the associative experiment, 53 high-frequency responses were repeated by the subjects, and 129 individual responses.

The proportion of various, repeated and individual responses in the associative field can be depicted in the diagram as follows:



The diagram shows that in the associative field of the Uzbek lexeme, the share of associations of various meanings (52%), repetition (14%) and singular nature (39%) varies. In this field, the share of associations of various meanings is high, and it is they who serve to describe the image of the Uzbek people formed in the minds of the speakers of the language from different angles.

In second place are individual responses. They reflect the knowledge and imagination of the speakers about the nation, people, country, homeland, the qualities inherent in the character of Uzbeks, their religion, national values, clothing, food, and people of the nation, including famous political figures and writers.

This type of response showed that there were certain similarities and differences in the views of the test subjects about Uzbeks. For example, it is characteristic that upon hearing the Uzbek lexeme, some test subjects imagined themselves in their minds. This situation was manifested in the responses: myself (4), me (1), I study in the direction of Uzbek language and literature (1), I am Uzbek (1). So, when these test subjects said Uzbek, they first of all imagined themselves.

Some respondents thought of the Uzbek lexeme as their parents, children, spouses, grandparents, and compatriots. This is evident in the following responses: parents (1), my children (1), my brave sons (1), my spouse (1), our grandfathers who showed courage in battle (1), and our compatriots who traveled abroad (1). It is clear that the respondents saw the Uzbek nation in various representatives of our people. It is characteristic that in the minds of most respondents, the Uzbek people were embodied as a self-reliant, self-aware, and independent people. This characteristic of our people was reflected not only in individual but also in repeated responses. For example, in 13 subjects, the associations "self-master" (13), "our identity" (3), "our people" (2) were repeated, and in 4 subjects, the following responses were formed: "self-master" (1), "nation with identity" (1), "my identity" (1), "self, people" (1). This situation indicates that certain signs characteristic of the Uzbek nation had a similar image in some individual and repeated responses.

Some external factors can influence the formation of individual associations in the test subjects. However, individual associations that arise under the influence of certain external factors often have a variable nature. Changes in external factors can also affect human associations. For example, the responses egoist (1), lokh (1) given to the Uzbek lexeme reflected the test subjects' perceptions of certain individuals. If the test subjects' views on these individuals change, it is natural that these associations will also change.

The individuality of the associations formed in the language speakers is also influenced by the test subject's factor. For example, the test subject's mood, health, psyche, negative or positive influence of other test subjects on him, the place of the experiment, or some other external influences that occurred in reality can cause variable individual associations to form in him. M. Kalyuta calls such associations "associative jumps"<sup>4</sup>. *Over time, individual associations can give way to permanent associations.*

Repeated associations arise on the basis of the same perception of reality by speakers of the language. They are especially important in determining the characteristics of the collective consciousness of people. After all, "The coincidence of associations that arise in different people with respect to the same trigger word confirms the presence of this trigger word in a certain collective consciousness and the fact that it evokes similar responses in a large number of people"<sup>5</sup>.

Such associations, which are repeated in many language speakers, are formed on the basis of previously acquired knowledge and ideas by people. If such knowledge and ideas are unchanging and permanent, then they create recurring associations in language speakers. For example, the most repeated associations in relation to the Uzbek lexeme in the test subjects reflected the fact that the Uzbeks are a people, have the status of a nation, have their own state, and have their own language, which are considered permanent attributes of the nation. It is natural that these signs create the same ideas about the Uzbek nation in language speakers. The responses of the test subjects to the Uzbek lexeme, nation (25), people (6), and

<sup>4</sup> Калюта М. Ассоциации: языковая картина мира и национальный менталитет // <http://elib.bsu.by/handle/123456789/109678>

<sup>5</sup> Батурина Л. И., Симаков А. Ю. Ассоциативный портрет российского студента в контексте экстренного перехода к дистанционному обучению // Высшее образование в России. 2023. Т. 32. – № 1. – С. 133.

homeland (10), are such permanent associations. Such associative units, as M. Kayuta noted, belong to the main associative fund of the language and remain an integral part of it even during the long period of the existence of the language. These associations are considered to be the permanent components of the word associative field, which are relevant regardless of changes in society. Thus, repeated associations provide information about the places where the test takers' knowledge and ideas about the Uzbek people are equal.

The associations repeated by the test subjects regarding the Uzbek lexeme are as follows: nation (25), self-willed (13), motherland (10), Uzbek athletes (9), hospitable people (8), my nation (8), sweet-speakers (8), nationality (7), birthplace (7), atlas (6), girl wearing atlas (6), duppi (6), people (6), My homeland (5), hospitable (5), hardworking (5), kind (5), independent (5), flag (4), defenders of the homeland (4), man (4), myself (4), almond-shaped duppi (3), duppi (3), man wearing a duppi (3), kind people (3), national traditions (3), people who have achieved independence (3), my family (3), soup (3), daughter (3), spoken language (3), language (3), my people (3), our identity (3), woman (2), child (2), a person with a duppi (2), Islam Karimov (2), national clothes (2), love (2), Navruz holiday (2), people with their own language (2), people speaking Uzbek (2), honor (2), cotton (2), peaceful country (2), Turks (2), wedding (2), Uzbekistan (2), independent people (2), proud people (2).

It seems that the repeated high-frequency responses reflect the fact that the Uzbek people have recognized their identity, achieved independence, are proud of themselves, are considered a Turkic people, have formed a nation, have a homeland, a language, and have peace in their country. Also, the responses reflect the qualities characteristic of the Uzbek nation, such as hospitality, kindness, hard work, and honor. Based on these high-frequency responses, it is possible to obtain information about the national costumes, national wealth, and holidays of the Uzbek people.

It is characteristic that among the repeated responses, associations reflecting the defenders of the Motherland, athletes, and the first president of the nation are also observed. This type of response indicates that these members of society are well-known, respected, and respected people, and therefore they have a special image in the collective consciousness of the nation.

The analysis shows that the repeated and individual responses from the associative field of the Uzbek lexeme reflect the general and specific views of the respondents about the Uzbeks.

The associative field of the Uzbek lexeme contains associations of various contents, which serve to describe the image of the Uzbek people in the minds of the speakers of the language from different angles.

Based on the responses from the field, which provide information about the status of the Uzbek people as a nation, their state, and their flag, the following fragment of the associative verbal portrait of the Uzbeks can be formed: Uzbek is a nation, (my) nation. Uzbeks are a people, (my) people. Uzbek(s) are a people with a flag and who have achieved independence.

There are also responses from the associative field that provide information about the geographical area where Uzbeks live. Based on them, the following fragment of the associative verbal portrait of Uzbeks can be formed, reflecting the image of the country where the Uzbek nation lives: Uzbek is Uzbekistan, motherland, birthplace, My homeland, peaceful country.

In the associative field, responses are also observed, providing information about the behavior and character traits of Uzbeks. In them, Uzbeks are embodied as a nation with mainly positive behavior. Based on the high-frequency units in this thematic group from the associative field, the following fragment of the portrait of Uzbeks, reflecting the behavior and character of Uzbeks, can be described: Uzbeks are hospitable people, sweet-spoken people. Uzbeks are hardworking, kind people. Uzbeks are young, proud people.

In the process of the experiment, a response reaction was also formed that provides information about the national values of the Uzbek people. Based on the high-frequency units belonging to this semantic group, the following fragment of the portrait of the Uzbek people can be formed, describing the national values: Uzbek is independence, our identity, a people who are independent, a peaceful country. Uzbek is honor. Uzbek is national customs, Navruz holiday, wedding. Uzbek is (my) family, spoken language, language,

people with their own language, people speaking Uzbek.

Also, in the associative field, response reactions that provide information about the national clothes and fabrics of the Uzbek people are found. Based on this type of response reactions, the following fragment of the portrait of the Uzbek people can be formed, describing the national clothes and fabrics of the people: Uzbek is atlas, a girl wearing atlas. Uzbek is a duppi, a duppi with an almond pattern, a person wearing a duppi, a person with a duppi on his head. Uzbek is national clothes.

During the experiment, the subjects developed a response that provided information about the national dish of the Uzbek people, pilaf, and based on this response, the following fragment of the portrait of the Uzbek people can be formed, describing the national dish: Uzbek(s) (food) is pilaf.

In the associative field of the Uzbek lexeme, associations were also found that provided information about people of the nation: famous politicians, writers, and people of certain professions. Based on high-frequency units, the following fragment of the portrait of the nation can be formed, providing information about the children of the Uzbek people, famous people (Islom Karimov): Uzbek is an Uzbek girl, Islom Karimov.

Based on the high-frequency responses belonging to the indicated thematic groups from the associative field of the Uzbek lexeme, the following associative verbal portrait of the Uzbek nation was formed in the minds of the test subjects:

Uzbek is a nation, (my) nation. Uzbeks are a people, (my) people. Uzbek(s) are a people with a flag, who have achieved independence. Uzbek is Uzbekistan, the motherland, the place of birth, My homeland, a peaceful country. Uzbek is a hospitable people, a sweet-spoken people. Uzbek is a hardworking, kind people. Uzbek is a young, proud people. Uzbek is independence, our identity, a people who are independent, a peaceful country. Uzbek is honor.

Uzbek is national traditions, Navruz holiday, wedding. Uzbek is (my) family, spoken language, language, people with their own language, people speaking Uzbek. Uzbek is atlas, a girl wearing atlas. Uzbek is a duppi, a duppi with an almond pattern, a person wearing a duppi, a person with a duppi on their head. Uzbek is national clothes. Uzbek (food) is soup. Uzbek is an Uzbek girl, Islam Karimov.

This associative verbal portrait, created on the basis of associative experimental materials, serves to describe the image of the Uzbek nation in the minds of language speakers.