

Article

Comparative Analysis Of Associative Fields In Uzbek And English Linguistic Cultures

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Abstract: This study explores the integration of associative fields within Uzbek and English linguistic cultures, addressing a significant gap in cross-cultural linguistic research. While existing studies have primarily focused on individual languages, the comparative analysis of associative fields between different cultures remains underexplored. Utilizing a mixed-method approach that combines qualitative and quantitative analysis, we conducted associative experiments to examine the core components of everyday knowledge in both cultures. The findings reveal substantial differences in the cognitive mechanisms and strategies employed by Uzbek and English speakers, with Uzbeks demonstrating a preference for affective-evaluative approaches and English speakers favoring rational-analytical methods. These results underscore the importance of considering cultural context in linguistic research and have implications for enhancing intercultural communication and understanding.

Keywords: Methodology, Associative Field, Integration, Linguacultural Studies, Adequate Techniques and Methods.

1. Introduction

In recent years, researchers in global linguistics have paid special attention to the study of language in close connection with speech activity, the spiritual world, social status, age, gender and other characteristics of people using it, as well as the functional features of language that manifest themselves in the process of human speech activity. Due to this, at the end of the last century, various areas of anthropocentric linguistics emerged, based on the methodology of studying language taking into account the human factor and having special methods of analysis in its arsenal[1]–[3].

At the current stage of development of linguistics, issues of studying lexical units accumulated in the linguistic consciousness, thinking, memory of native speakers, and the interrelations of units of the lexical fund are widely covered. When analyzing these problems, the study of associative connections, the associative meaning of linguistic units, their unification into associative groups and constituents of the associative field is undoubtedly relevant. In English linguistics, the study of linguistic units is also carried out taking into account extralinguistic factors - linguistic consciousness and thinking, spiritual state, gender, age characteristics, national and cultural views, professions of native speakers using the language[4]–[6].

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The anthropocentric approach to language study opened the way to the associative method of research and the formation of associative linguistics. When analyzing the linguistic picture of the world, it is important to study the psychological representation of a person about the external world and its representation in language. The solution to this problem, undoubtedly, contributes to the development of new knowledge that expands theoretical views on the role of associative thinking in the verbalization of the external world. The study of the methods of transmitting knowledge about the external world in language, the role of associative thinking in this, the unification of linguistic units into groups based on associative connections - all this requires an associative approach to language[7]–[9].

The associative approach to language study, the methods of associative analysis do not allow studying linguistic material separately from its native speaker. Based on associative analysis, the ways of perceiving reality by a certain group of native speakers, their knowledge, linguistic abilities, the possibilities of linguistic memory, and the fund of lexical units are studied. It can be noted that the interest in studying the image of the external world in the psychological representation of a person, the issues of its reflection in language determines the need to study language in the associative direction. Associative study of language will undoubtedly provide interesting facts about the scale of thinking in the process of using language by a person. Associative linguistics is fundamentally different from traditional linguistics, which determines grammatical rules based on textual material. In associative linguistics, language and its units are studied separately, in other words, in this direction, the natural state of language preceding speech is analyzed. Associative linguistics mainly relies on the materials of an associative experiment[10], [11].

2. Materials and Methods

The methodology employed in this study involves a comparative analysis of associative fields between the Uzbek and English languages, aiming to identify the cognitive mechanisms underlying everyday knowledge in both cultures. The research process began with the selection of equivalent words from both languages that hold cultural significance and are representative of everyday cognition. An associative experiment was then conducted, wherein native speakers of both languages were asked to provide their immediate associations with these selected words. The collected data were organized into associative fields, which were subsequently analyzed to determine the core components and peripheral elements of everyday knowledge within each culture.

The analysis focused on identifying similarities and differences in the structure and content of the associative fields, as well as the cognitive strategies used by the participants. Statistical methods were applied to quantify the frequency and significance of specific associations, enabling a detailed comparison between the two linguistic groups. The results were further examined through the lens of ethnocultural specificity, allowing for the identification of patterns in how different cultures conceptualize and verbalize their experiences. This methodological approach, combining both qualitative and quantitative techniques, provides a comprehensive understanding of the associative connections and cognitive processes at play in the formation of everyday knowledge. The study's findings offer valuable insights into the role of cultural context in language processing and contribute to the broader field of linguistics by highlighting the importance of cross-cultural studies in understanding the complexity of human cognition.

3. Results and Discussion

In intercultural studies, the main method for measuring the ethnocultural specificity of the content of consciousness is rightfully considered to be a comparative study of associative fields obtained for equivalent words from representatives of different cultures. We believe that, depending on the specific goals of the study, the methodology for conducting an associative experiment, as well as the methods and techniques for

processing data, depend on the nature of the goal and the specificity of the subject of the study. Thus, one of the most important factors determining the choice of methodology and procedures for research in the field of everyday knowledge is taking into account the "dual nature" of everyday knowledge, which, on the one hand, is distinguished by its socio-cultural character, and, on the other hand, has a psychological nature.

Firstly, a distinctive feature of knowledge as an asset of society and the individual is its structuring into a core and a periphery, i.e. everyday knowledge is not homogeneous. According to the German sociologist A. Schütz, in this knowledge, first of all, the core is distinguishable, "then come zones of things that are considered self-evident... And, finally, there are regions about which we know nothing". Consequently, we believe that in the system of everyday knowledge it is possible to distinguish a core or a superficial, relevant layer that reflects general and most typical ideas, as well as a periphery as a zone of potential individual differences.

Secondly, the totality of knowledge is semantically organized into integral structures, since "to construct an image of objective reality requires the integration of information separated in space and time, but objectively related to each other".

Thirdly, fragments or units of everyday knowledge have a complex structure, which is the result of the complex and multi-level nature of a person's subjective reflection of objective reality, due to which the consciousness of native speakers is not a homogeneous formation, but represents a system of various forms and levels of a person's subjective reflection of objective reality. Despite the fact that today neither linguistics nor cognitive science has a unanimous opinion on the units and forms of knowledge storage, we believe that the concept as a fragment of knowledge and consciousness is a complex and multilayered phenomenon: it consists of cognitive features and includes both figurative and conceptual components. In addition, the structure of the concept includes elements of emotional assimilation of reality and value components, due to which "... concepts are not only thought, they are experienced". A. A. Zalevskaya defines the concept as a unit of "living knowledge", which, unlike constructs, has a mental nature of formation and is distinguished by a dynamic character: it is "a basic perceptual-cognitive-affective formation of a dynamic nature, subject to the laws of human mental life".

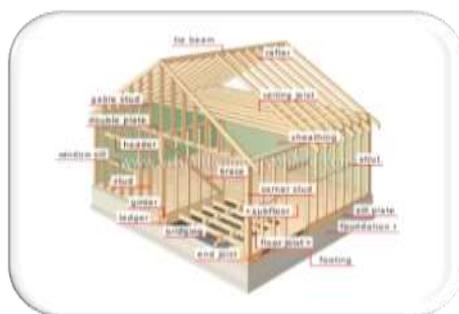
Fourthly, the structure and content of everyday knowledge are inextricably linked with the nature of the subject's activity, i.e. knowledge is the result of a person's active and "self-interested" attitude to the surrounding reality, since "the reflection of the world in the subject's psyche ... is always mediated by internal and external processes of activity". At the same time, a significant role in the choice of the object of cognition, in the creation of its cognitive image "is played by the cognizing subject himself, his goals and practical attitude to the world". In other words, not all properties of objects are involved in the sphere of human reflection, but only those that are of direct significance to man. In this regard, we believe that cognition as an active and purely human process can unfold taking into account two cognitive strategies:

1. the strategy of rational comprehension of reality, when the subject starts from the nature of the object of reflection and is maximally aimed at identifying the really existing features of the object;
2. strategies of affective-evaluative cognition, when the subject is focused to a greater extent on expressing his own affective-evaluative attitude towards the object of cognition, rather than on understanding its essential properties.

The main method chosen was a comparative study of associative fields obtained for equivalent words in the Uzbek and English languages, "since cross-cultural studies are, according to N. V. Ufimtseva, one of the most effective elements of studying the content of consciousness". For example, a comparative analysis of the core components of associative fields obtained for the stimuli "Uy/house" showed that they only coincide in content by 40%, while the most frequent components did not coincide in the two cultures: for the English, a house is a family, while for the Uzbeks, it is cozy. But at the same time,

the stereotypical core contains common elements of ideas: family, garden, warmth, kitchen, which differ quantitatively and, therefore, have different significance in the two cultures. The English have the following associates as culturally specific components at the level of the stereotypical core: bedroom (yotoqxona), hearth (o'choq), roof (tom), living room (mehmonxona), rest (dam olish), fireplace (kamin). The Uzbeks have the following reactions that form the ethnocultural specificity of the core: cozy, apartment, bright, love, big.

As a result of comparing the structures of knowledge about the house, modeled on the basis of the thematic classification of all verbal components of the field, it was possible to identify the following: the list of the main conceptual layers is the same for representatives of the two cultures, these include:



House as a structure



The role and purpose of the house



Those living in the house



Location

But at the same time, the English do not have a layer of Associations and the layer of Furniture and interior is practically absent. In addition, the Uzbeks and the English have significant differences in the content and quantitative filling of the conceptual layers. Thus, the layer of the House as a structure is much more widely represented in the works of English researchers compared to Uzbek researchers, in particular, their segment of Rooms in the house is twice as large as the similar one of the Uzbeks.

4. Conclusion

Comparative analysis of cognitive schemes in the sphere of everyday cognition and identification of cognitive strategies in two cultures. Thus, a comparative study of cognitive schemes reconstructed on the basis of the associative fields of "Uy/house" showed that the sets of cognitive mechanisms for verbalizing ideas about a house do not coincide in speakers of two languages. This is manifested in the following: *Firstly*, the mechanism of associative conceptualization has not been identified in the English.

Secondly, this group practically lacks the direction that involves “enumeration” of specific inessential features of an object (Deixis of details), but which is quite extensively represented in the Uzbeks. *Thirdly*, Uzbeks much more often than the English resort to the attribution of properties and qualities as a way of conceptualizing objects in the sphere of everyday consciousness. This indicates that the Uzbeks often use emotional-affective attitudes as the basis for identifying the properties and qualities of an object, while the English have a wider range of schemes that focus on identifying the real features of an object, for example, Description through identifying a part of the whole, Functional definition, as well as schemes that involve classification and logical definition.

A contrast analysis of the cognitive schemes identified in the two groups of subjects allowed us to conclude that the Uzbeks and the English have certain preferences in choosing cognitive strategies. The English use descriptive and classifying strategies more often than the Uzbeks, i.e. rational-analytical methods of conceptualization. The Uzbeks actively use affective-evaluative and synthetic strategies. Thus, the conducted research based on a comparative analysis of two associative fields obtained for equivalent words in the Uzbek and English languages allowed us to conclude that in the two cultures there are significant differences not only in the content of everyday knowledge, but also in the mechanisms of its formation.

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