Analysis of the Association Area of “Caḥp” (Patience) in Tajik Linguistic Consciousness as Exemplified in Survey Results

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Abstract—This paper is dedicated to analysis of the association area of “Caḥp” [Sabr] (patience) in Tajik linguistic consciousness as exemplified in the results of a survey of students. A free association experiment was conducted in the Tajik National University with the aim of identifying the characteristic attributes and quality of the concept of “Caḥp” (patience) in the linguistic consciousness of Tajik people. The reactions obtained were analyzed and divided into groups according to topical characteristics. Processing of the experimental results took into account all the associates, including isolated. The reactions obtained during the association experiment show that in the Tajik language this concept represents a rich semantic field, as this method makes it possible to get all the possible attributes of the concept and identify all the words and lexemes used in the language to express the concept of “Caḥp”. Scientific novelty of this paper is in description and identification of cognitive attributes, semantic volume of the components of the “Caḥp” concept that are nationally important in the Tajik linguistic culture. The Tajik people is known for its ancient culture, and the concept of “Caḥp” (patience) has been taking an important place there since antiquity.

Keywords—“Caḥp”; [sabr]; concept; conceptual field, free association experiment; national specifics; Tajik linguistic consciousness; Tajik linguistic culture.

I. INTRODUCTION

“Caḥp” [Sabr] (patience) is one of the traits of human nature. Its moral value is unblending. “Caḥp” [Sabr] (patience) is an indicator of courage, internal power, tenacity, one of the conditions of moral sense. Patience is necessary in any activity: social and personal, laborious and creative.

The concept of “Caḥp” [Sabr] (patience), on the one hand, is a universal concept; on the other hand, Caḥp has an ethnoscopic characteristic in the Tajik language.

The concept of “Caḥp” (patience) is one of complex and multidimensional concepts from the point of view of religion, philosophy, philosophy of language and linguistic cultural studies.

Etymologically, “Caḥp” [Sabr] may be traced to Arabic. In Arabic, the concept of patience is expressed with the lexeme of صبر formed from the verb [sabara] 1. to be patient, endure, tolerate something; 2. to wait for something; to avoid, abstain from forbidden. Thus, the verbal noun [sabrun] 1. «Patient one, enduring one»; [sabr-ayub] “long patience”. The word sabr صبر is the origin of the personal name “Caḥp” [Sabir].

A. Literature Review

Methodological foundation for analysis of the associative field was laid down by works containing detailed description of methods and procedures of semantic and cognitive research and psycholinguistic description of language authored by well-known linguists Z.D. Popova and L.A. Sternin. “Semantic and cognitive analysis of language” [1], “Experimental methods in Linguistics” by R.M. Frunkina [2], “Psycholinguistic description of meanings” by L.A. Sternin [3], research works authored by the faculty of Department of Theoretical and Applied Linguistics of the Russian-Tajik (Slavonic) University dedicated to the problems of experimental studies of national consciousness, ethnic stereotypes and association areas (“Tolerance (intolerance) as an object of scientific inquiry and methodological approaches to its studies” by D.M. Iskandarova [4], works of A.Yu. Fomin, “Association area of “Tοφιχ” (Tajik) in the linguistic consciousness of youth” by Z.A. Gulova [5], “Monitoring of national identity and ethnic stereotypes in the university environment” by D.M. Iskandarova [6], “Conceptual and association area of Fate” by M.B. Davlatmirova [7], “Associative perception of space in the linguistic consciousness of Tajik youth” by N.I. Karimova [8], as well as other papers authored by linguists and dedicated to experimental studies of linguistic conscious on specific examples, e.g.: “Integrative model of a free association experiment” by Ye.I. Goroshko [9], “Association experiment as a method for studying linguistic consciousness” by N.S. Gorinova [10], “Modeling the associative area of extroverts and introverts: Results of a psycholinguistic experiment” by L.V. Bogoslovskaya [11], “Association experiment as a research method in psycholinguistics” by D.G. Vygovskaya. [12], “Revisiting the methodology of concept description” by O.M. Smirnova [13]. A.A. Barilovskaya studies the lexical expression of the Patience concept in historical and modern Russian language [14]. I.A. Dolgova inquired into conceptual field of Patience and Tolerance in English and Russian linguistic consciousness [15]. N.M. Dmitriyeva studies...
changes in ethical load of the Patience concept in the Russian language [16]. M.B. Davlatmirova in her article “Comparative analysis of the Patience concept in three linguistic cultures: Tajik, Pamir and Arabic” compared the concept of Patience in three linguistic cultures and sees this concept as a component of the Fate macroconcept [17].


The main work, forming a foundation of our research is Psycholinguistic Description of Language by I.A. Sternin.

The algorithm of psycholinguistic description of meaning according to I.A. Sternin includes:

1) Construction of the association area of the stimulus word according to decreasing frequency of associative reactions.
2) Semantic interpretation of associative reaction as linguistic representation of semes.
3) Semic attribution of the semes (distributing the semes among separate meanings according to denotative principle).
4) Semic description of the content and structure of meanings as a connected aggregate of semes.
5) Modeling the semanteme as an ordered set of identified sememes according to the principle of decreasing vividness of sememe in the semanteme.

B. Methodological Framework

Association experiment is the most efficient method for studying the psychologically-real meanings and concepts as consciousness realities.

The method of free association experiment involves providing respondents with stimulus words to which they have to react with any verbal reaction that comes to their head. Processing of the results of a free association experiment allows interpreting the associates as reflections of certain conceptual attributes of the concept being studied [21, pp. 115, 166].

When describing psychological meaning, the association experiment (both free association and directed association) gives valid data when only the first reaction is taken into consideration, as the following associations may be not only associated with the stimulus, but with the previous reaction as well, limiting to just the first reaction allows avoiding this pitfall.

Having the objective to determine the national specifics of the “Caɔр” concept in Tajik linguistic consciousness and identify the main units representing this concept in the Tajik language, we conducted a free association experiment to obtain valid reactions from native speakers of the language.

When formulating the questions for the free association experiments, we considered the semantic attributes of the stimulating word. The word “Caɔр” was selected as a stimulus.

Here is the content of the survey:

The first part of the survey includes an instruction «Please, participate in the psycholinguistic experiment. Please, fill in the table, providing the researchers with some personal data» together with the form for personal data of respondents: gender, age, place of residence, native language, ethnicity, department, major, year of study.

The second part of the survey contains the stimulus questions:

1) Please, write down your associations to the word “Caɔр” [Sabr chist?] (What is “caɔр” [Sabr]?)
2) What words are used to express the concept of Patience in the Tajik language?
3) Please, WRITE DOWN A STORY / LIST STORIES about patience:
4) Please, write down some proverbs, sayings, idioms about patience containing the following words:
5) Add nouns to given adjectives: сабри [sabri] сабри [sabri] сабри [sabri]
6) Do you think that patience helps a person in their life?
   If yes, how?
   No....

II. RESULTS AND DISCUSSION

The object of the research was the conceptual area of “Caɔр”[Sabr]. Participants of the study were students of the department of languages of Asia and Europe (majoring in Linguistics and Oriental Studies) and department of philosophy (chair of Psychology).

1 All the words given mean “patience”
The surveying of students of the Tajik National University was undertaken during the February of 2018.

After processing the completed forms of the free association experiment, we obtained the following data about respondents:

1) In total, 100 people participated in the experiment.
2) The age of respondents was from 17 to 25.
3) By gender: 36 males, 64 females.
4) By ethnicity: Tajiks – 99 Uzbeks – 1
5) At that, the native language of 99 respondents was Tajik, and 1 respondent was a native speaker of Uzbek.

Then, different reactions to the “Сабр” stimulus word were counted, resulting in summary data from reactions collected from 100 surveys.

To identify all the qualities and connotations, both positive and negative, we presented several lexical units that express the concept of Сабр in the Tajik language. Respondents should have reacted to these stimulus words without thinking, with the first word or collocation that comes to their head. The obtained reactions, nouns that articulate the concept of Сабр, were counted, resulting in a large number of reactions designating human qualities and life values. For example, the respondents provided a large number of the following reactions – Сабр (Patience) (24), холати зиндагӣ (state of life) (1), тақдир (fate) (1), кунвату тавоной (power and might) (1), ҳолати зиндагӣ (state of life) (1), тақдир (fate) (1), кунвату тавоной (power and might) (1).

A. Linguistic aspect

The obtained reactions, nouns that articulate the concept of Сабр in the understanding of youth give a possibility to identify differential attributes of this concept by comparing a number of lexemes in the same synonymic chain.

A) First, there are noun reactions: сабр (patience), сабр (forbearance), токатфаросӣ (takaffarosi)
C. Religious and philosophical aspect

Analysis of the survey has shown that the majority of respondent reactions have religious and philosophical nature, as religion is an integral part of the nation and is vividly reflected in the language.

It should be noted, that “Сабр” (patience) theologically is primarily linked to Islam, thus many respondents reacted with colloquations, proverbs, sayings, utterances with the meaning of «Сабр» [Sabr]. Reactions of religious and philosophical nature are distributed among the following groups:

1. **Сабр [Sabr] – Имон [Imon] (faith):** “Сабр” (patience) is a very important quality in Islam. Prophet Muhammad (SAW) said: «Имон – иман наш». Сабр is as important for iman as food is for human life (endurance has many positive advantages and uses).

2. **Сабр – Мадани божор, компор [Sabr – mador, komgor] (food, prosperity)***

3. **Сабр – Мадани гармон [Sabr – nishonai mardon] (a sign of success):**

4. **Сабр – хикмат [Sabr – hikmat] (wisdom):**

   Шарти азъ аст сабр бо дар майдон, ки чу рафт аз камон, номар аст [Шарти азъ аст сабр бо дар майдон, номар аст] (Life, patience and moderation are a sign of success).
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Хар панд, ки медиҳ, писанд аст, таәх аст чу сабр у сулмайд аст [Har pand, ki medihi, pisand ast, talkh ast chu sabru sudmand ast] (each of your admonitions is admissible, but also bitter as patience).

III. CONCLUSION

Analysis of reactions to free association experiment in students allowed to reveal the core and main component of the concept of “Сабр” [Sabr] (patience) in the Tajik language.

1. Comparative analysis of the obtained data shows that most reactions have a socio-religious nature, secular sociological aspect takes the second place.

2. As a result of calculations, it has been shown that respondents mostly state the word “Сабр” [Sabr] (57) as the core of this concept, while its main components are: токат [toqat] (16), муввафақият [muwaffaqiyat] (9), истодағарӣ [istodagar] (8), соҳиб [sohib] (6), таҳаммул [tahammul], ҳусусот [husosot] (6), Худованд [Khudovand] (5), мувасса [muvassa] (4).

3. In should be also noted that the respondents gave positive evaluation of the concept of Сабр, especially common were the following reactions: сабр ишари [sabr ishari] (sweet patience), сабр ҳакима [sabr haqqi] (true patience), сабр комил [sabr komil] (impeccable patience), ҳуҳоатми зиндагӣ [khushbakhti zindagi] (happiness in life), кушлаку дўзанди зиндагӣ [quallahoi balandi zindagi] (high peaks of life), etc.

Thus, Сабр is a culturally-significant concept of Tajik linguistic culture. The main component of the concept of “Сабр” [Sabr] (patience) is faith (имон) [imon].

Importance and mutiaspect nature of the concept of “Сабр” (patience) was proven with lexicographical analysis and the free association experiment.

The study has been constructed in line with such lines of research as cognitive linguistics and linguistic cultural studies and was dedicated to studying the concept of “Сабр” (patience) in the Tajik language. The importance of the study lies in revealing the national specific features of manifestation of this concept in the Tajik language.

During this work, the author has also revealed that Patience is one of the central and most important concepts of the mental world of person and has both universal and nationally specific features.

References


[17] M.B. Davlatmirzova, “Patience as a major component of the Fate macroconcept in Tajik, Pamir and Arabic linguistic cultures”, Science of Kazan, No. 6, 2015, pp. 121-123.


