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## THE PSYCHOLINGUISTIC ASPECT OF THE EXPERIMENT IN THE COMPIILATION OF ASSOCIATIVE DICTIONARIES

The article analyzes the significance of the associative dictionary from a practical and scientific perspective within the framework of the anthropocentric paradigm. For this purpose, it includes scientific definitions from scientists and lexicographic works published in various fields of science in different languages, such as psycholinguistics, cognitive linguistics, ethnolinguistics, linguocriminology, linguodidactics, philology, medicine, psychology, psychiatry, sociology, ethnology, as well as cultural studies, and philosophy. The examples provided show the significance of the associative dictionary in both the natural sciences and the humanities, as well as its ability to contribute to solving problems in these fields. From the analysis of the range of applications of modern associative dictionaries published for various academic purposes, unique opportunities are revealed for individuals to gain a better understanding of themselves through the linguistic worldview reflected in the dictionary and to enhance their language skills. This is because each language sign in the human mind is associated with certain motives, ideas, value views, emotional and expressive manifestations, knowledge manifested in language. Furthermore, the article emphasizes the interdisciplinary potential of associative lexicography, demonstrating its relevance for contemporary research in language development, communication studies, and human cognition. The expansion of associative dictionaries contributes to the advancement of digital lexicography, corpus-based analysis, and language technologies that support linguistic education and cultural preservation. The article is recommended for lexicographers, linguistic researchers, and language learners.

**Keywords:** association, lexicography, vocabulary, stimulus, reaction.

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### Ассоциативтік сөздіктерді құрастырудығы эксперименттің психолингвистикалық аспектісі

Мақалада бүгінгі таңда антропоцентристік парадигма аясында тіл білімі саласындағы ғылыми-практикалық маңыздылығы артып, теориялық түрғыда қоса дамып келе жатқан ассоциативтік сөздіктерді құрастыру мақсатында ассоциативтік эксперимент әдісі көмегімен талдау жасалады. Осы ретте ассоциативтік сөздікке берілген ғалымдардың дефинициялары мен әлем тілдерінде жарық көрген лексикографиялық енбектердің сан алуан ғылым салаларындағы, атап айтқанда: психолингвистика, когнитивтік лингвистика, этнолингвистика, лингвокриминалистика, лингводидактика, филология, медицина, психология, психиатрия, әлеуметтану, этнология, лингвоелтану, мәдениеттану, философия т.б. жаратылыстану және гуманитарлық ғылымдардағы алатын орны мен олардың мәселелерін шеше алатын әмпирикалық қыры да мысалдармен беріліп, жүйеленген. Қазіргі таңдағы әртүрлі ғылыми бағыттар бойынша жарық көрген ассоциативтік сөздіктердің «стимул-реакция» түріндегі жұбын ассоциативтік эксперимент арқылы талдаудан әр адамға, әр халыққа өздерін тануға, тілдік құзыреттіліктерін арттыруға, тілдік санасын анықтап, зердөлеуге деген бірегей мүмкіндіктері нақты мысалдармен көрсетіліп, олардың психолингвистикалық қыры жан-жақты айқындалады, сөздіктің әр халыққа тән әлемнің тілдік бейнесін бакылау әлеуеті көрсетіледі. Себебі адамның санасындағы әрбір тілдік белгілі бір мотивтермен, идеялармен, құндылық көзқарастарымен, эмоционалды-экспрессивті көріністермен, тілде көрінетін біліммен байланысты. Сонымен қатар мақалада ассоциативтік лексикографияның пәнаралық мүмкіндіктері атап көрсетіліп, оны қазіргі тіл дамуы, коммуникация теориясы және когнитивтік зерттеулер үшін өзекті бағыт ретінде қарастырады. Ассоциативтік сөздіктердің кеңеюі цифровы, лексикографияның, корпустық талдаудың және

қолдауды мақсат ететін тіл технологияларының дамуына ықпал етеді. Мақала лексикограф мандарға, тіл білімін зерттейтін ғалымдар мен тіл үйренушілерге арналған.

**Түйін сөздер:** ассоциация, лексикография, сөздік, стимул, реакция.

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## Психолингвистический аспект эксперимента при составлении ассоциативных словарей

В статье рассматривается ассоциативный словарь как объект, значимость которого в современном языкоznании возрастает в рамках антропоцентрической парадигмы, а также анализируется процесс его составления при помощи метода ассоциативного эксперимента. В этом контексте систематизируются определения ассоциативного словаря, представленные различными учёными, и лексикографические труды, опубликованные на разных языках в таких научных направлениях, как психолингвистика, когнитивная лингвистика, этнолингвистика, лингвокриминалистика, лингводидактика, филология, медицина, психология, психиатрия, социология, этнология, лингвострановедение, культурология и философия. В статье показано место ассоциативного словаря в естественных и гуманитарных науках, а также его эмпирический потенциал в решении научных задач на конкретных примерах. Анализ пары «стимул – реакция», лежащей в основе современных ассоциативных словарей, подготовленных для различных научных целей, выявляет уникальные возможности для исследования индивидуальной и коллективной языковой картины мира, формирования языковой компетенции и осмыслиения языкового сознания как отдельного человека, так и народа. Подробно раскрывается психолингвистическая природа ассоциативного словаря и его способность фиксировать языковую картину мира, характерную для разных этносов. Это связано с тем, что каждая языковая единица в сознании человека соотносится с определёнными мотивами, идеями, ценностными установками, эмоционально-экспрессивными проявлениями и знаниями, выраженными в языке. Кроме того, в статье подчёркивается междисциплинарный потенциал ассоциативной лексикографии, её актуальность для современного языкоznания, теории коммуникации и когнитивных исследований. Расширение ассоциативных словарей способствует развитию цифровой лексикографии, корпусного анализа и языковых технологий, направленных на поддержку лингвистического образования и сохранение культурного наследия. Статья адресована лексикографам, исследователям в области языкоznания и изучающим язык.

**Ключевые слова:** ассоциация, лексикография, словарь, стимул, реакция.

### Introduction

One of the most prominent methods in the scientific field that examines linguistic patterns and psychological phenomena is *psycholinguistics*. This interdisciplinary field emerged at the intersection between “linguistics” and “psychology”, and it utilizes associative dictionaries based on the findings of free/directed association experiments. Through this approach, it is possible to analyze and evaluate general/national mental vocabularies, collective thought processes, individual associations, and moral principles. These dictionaries have significant relevance both in the academic scientific community and in practical applications.

Based on an analysis of the works and dictionaries of experts in associative lexicography, an associative dictionary, by its very nature, serves as material for a psycholinguistic description of the semantics of words. These data provide information

about the types, quantity, and quality of associations, as well as the meaning of a stimulus word in various lexical contexts, as well as the associative characteristics of native speakers participating in the experiment. It has been proven that this vocabulary characterizes the linguistic network and communicative and pragmatic features of the language.

Associative psycholinguistics emerged in the twentieth century as an effective method for investigating verbal knowledge and conceptual structures that are implicitly embedded in speakers’ linguistic consciousness. Data obtained through free association made it possible to model the structure of linguistic consciousness, identify cultural and national characteristics, and describe semantic fields.

In the twenty-first century, this field has expanded in accordance with globalization processes and has been enriched by comparative and cross-cultural research. The comparison of associative norms across different linguistic communities has become

a foundation for identifying universal and ethnocultural similarities and differences.

Today, the various types of associative dictionaries – including comprehensive (thesaurus-type), partial, monolingual, bilingual and multilingual, as well as dictionaries oriented toward specific gender, age, or professional groups, in both direct and reverse formats, and in electronic or printed forms – have become a significant direction in psycholinguistic lexicography.

Such dictionaries make it possible to empirically describe the structure of linguistic consciousness, identify similarities and differences between lexical systems, monitor language change and dynamics, and apply the findings in education, artificial intelligence, translation, and intercultural communication.

The expansion and typological diversity of associative dictionaries provides new opportunities for integrating cognitive, sociolinguistic, and cultural-anthropological approaches in modern linguistics, thereby offering a deeper understanding of the relationship between language and human consciousness.

## Methods and materials

An associative experiment in the world of science (lat. *associatio* – “connection” and lat. *experimētum* – “trial, experience”) is a psycholinguistic method known as a source of linguistic, social, and cultural information, as well as an accurate way to determine the consciousness of a linguistic personality. There are three types of associative experiments – free, directed, and sequential. The research material for our article is based on the results of a free associative experiment conducted for scientific purposes between 2023 and 2024. A free associative test was conducted to analyze and evaluate the image of the national linguistic consciousness among representatives of various professions, whose native language is Kazakh and who are aged between 18 and 80 years old and living in the Republic of Kazakhstan. In our free association study, participants were asked to provide the first word that came to their minds when presented with a stimulus word that represents the national identity of the Kazakh people, the grammatical and semantic features of which are not limited. The study was administered to participants through an online survey using the “Google Forms” platform, which is part of the Google website. The reason we selected this type of survey is due to its several advantages over traditional paper-based surveys. Specifically, the digitalized

approach introduces an ecological dimension to the science of ecosystem conservation, as it significantly reduces the time required for data collection and saves time and resources for both participants and researchers. Furthermore, the respondent is not required to read the questions at the same time, thereby allowing for more spontaneous and uninhibited responses. Additionally, anonymity is ensured, and response processing is simplified, ensuring a smooth and efficient data collection process. These features collectively contribute to a seamless and effective data collection experience.

Looking back at the history of the associative experiment as a main material resource for AD, we can see its close connection to medicine. Jung used the free association method, making latent effects more relevant to patients with schizophrenia symptoms. He created a list of 100 words and studied people's behavior as they tried to verbally respond to the presented words. During these experiments, Jung sometimes used devices such as a psychogalvanometer, and through his hidden experiments showed changes in the electrical conductivity of sweat secreted by subjects' palms.

The associative experiment makes it possible to identify individual and socio-cultural features of the linguistic consciousness of subjects based on their linguocultural connection, as well as gender, age, social activity and characterize fragments of the linguistic picture of the world (Bogdanova, 2014: 59).

Research shows that when observing the experiment conditions, the reactions of representatives of the same linguocultural community, in principle, are the same. Due to gaps in relation to the time of the experiment, unique associations due to misinterpretation by the subjects are rare (Ufimceva 2019: 151)

In the process of conducting an associative experiment, sometimes the researcher is faced with the subjectivity of reactions. The subject may be in an unfavorable psychological state, strive to stand out excessively and think about the answer for a long time. All this affects the objectivity of the experiment. You can reduce the subjectivity nature of associations by giving specific instructions to the survey participants. It should be noted that the associative experiment itself is focused on the subjectivity of reactions, the task of the researcher is to prevent the “conscious” nature of subjectivity. The study of the conceptosphere implies the analysis of both objective and subjective semantics (Beljanin, 2018: 209).

The ethnic group's world picture knowledge is expanded by the results of an associative experiment. With the help of associative dictionaries, it

will be possible to observe and analyze the perception evolution of the surrounding reality by representatives of a particular linguoculture. The specificity and universal character of the national picture about world is determined when comparing with other linguocultures.

## Literature review

Associative dictionaries include associative fields made up of words as response by language owners (who may or may not be linguists) for whom a particular language is a native language, and describe knowledge that links the understanding of that society to a particular word at a specific stage in its history. These associative fields have special characteristics: firstly, they are distinguished from articles in conventional dictionaries. Dictionary articles build on personal knowledge gained through the reactions of one or more people to stimulus words. Secondly, associative fields are conscious, semi-conscious, and unconscious. Thirdly, such fields are made up of General, stable knowledge common to all and individual knowledge derived from reactions that change over time, that are not repeated (Debrenne, 2011: 357).

The associative dictionary describes the features of linguistic consciousness and the picture of the world of an ethnic group. The verbal memory of representatives of a particular linguoculture is fixed by Associative dictionaries. Associations include axiological aspects of the conceptosphere and the manifestation of cultural stereotypes (Debrenne, 2011: 154).

In the United States at the beginning of the 20th century, Grace Kent and Aaron Rozanov presented a list of 100 words in English to identify abnormal responses for the diagnosis of mental disorders. However, subjects (people with mental disorders) were unable to give abnormal responses, but it was possible to obtain normal responses from healthy individuals. In 1910, G. Kent and A. Rozanov published their "Dictionary of Associative Norms for the English Language", which led to an increase in experimental psycholinguistic research. The purpose of this research was to provide both psychological and linguistic explanations for the material collected (2020: 9-10).

The scientific literature indicates that the physiological basis for associations is the mechanism of temporary neural connections, as discovered by I. Pavlov through his research on conditioned reflexes in animals. "Their formation occurs when

two excitation processes in the cerebral cortex occur simultaneously and are stabilized as a result of repetition. Ivan Pavlov referred to these connections as "temporary connections". The scientist believed that these temporary neural connections were a universal physiological phenomenon among animals and humans" (Norina, 2024: 1). G. Clark connects the creation of associations with human language abilities: "Unlike other language games that we play daily, word association play is an artificial, derived phenomenon that is important not because it is interesting in itself, but because it reveals the properties of the underlying linguistic mechanisms. Our ability to create associations stems from our ability to understand and use language. For this reason, language should play a key role in interpreting these associations" (Clark, 2020: 272).

In the history of the creation of AD, some dictionaries reflected the dynamics of the linguistic consciousness of both one person and a nation over time. They are among the valuable psycholinguistic works that report on the changes and development of the linguistic consciousness of a person / people over a certain period of time. The scientific significance of such data is emphasized by researcher A. Zalevskaya: "Analyzing the linguistic norms of various languages and the associative properties of linguistic unity helps to study the structure of memory and internal vocabulary, a variety of nominations regulating human knowledge of the world. This area is very relevant, as it allows you to study the features of linguistic thinking, as well as simulate artificial intelligence. The problem of associations, their classification, and association mechanisms is directly related to the study of the preservation of knowledge about the world and the structure of human memory" (2021: 87).

Yu. Karaulov emphasizes the linguistic and didactic significance of AD and demonstrates that, when learning with a dictionary, it is possible to correctly understand the following layers of the language:

- stimulus and reactions to them, approximately 12,000 units in total, cover the lexical composition of the language, grammatical units, and grammatical meanings, providing a reduced amount of language knowledge that is necessary and sufficient for everyday communication.

- each associative article is a source for creating learning tasks related to phrases. The reason for this is that each phrase, resulting from the combination of a stimulus and a reaction in a dictionary (for example, "crawl" – on the ground; "ready" – lunch;

“citizen” – from San Francisco; “walk” – street; “ocean” – silence, etc.), are those that native speakers use independently, can be considered a standard unit.

– building sentences from phrases during the learning process (2002: 767).

Also in the “Kazakh Associative Dictionary”, published in 2014 under the leadership of N.V. Dmitryuk, D.A. Moldalieva, and V.D. Narozhnaya and other scientists, emphasis is placed on the psychological aspect of the dictionary (hereinafter referred to as the AD-dictionary): “The theoretical basis for the associative vocabulary is psychology – “phenomena of reality perceived in the context of a person’s activities and relationships are reflected in their consciousness in such a way that they record causal, temporal, and spatial connections between phenomena, as well as emotions caused by the perception of these phenomena” (2014: 7). Indeed, an extensive database based on an extensive experiment can create a system of linguistic and psycholinguistic knowledge that provides insight into the inner world of an ethnic group. Thus, AD represents a psycholinguistic portrait of the population speaking the language under study. This information can be used to conduct a comprehensive psychological and linguistic examination, including the creation of explanatory and terminological dictionaries. In particular, the database can help identify and analyze psycholinguistic and linguistic features of a linguistic personality, such as deliberate misleading of the court, signs of pressure on participants, and memorized linguistic units that contribute to identifying the author’s communication intentions.

Another excellent example of associative dictionaries is the “Dictionary of verb associations of the French language”, published in 2006, dedicated to the study of the French language associative norms. “Dictionary of verb associations of the French language” was compiled as part of a project between colleges in France and Russia. Dictionary compilers note that the dictionary sample is taken from the associative dictionaries of the Russian language, where associative lexicography is well developed and studied around the world. All students took part in the experiment. The features of this dictionary, the respondents of which are students, from other similar works are as follows:

– *the format of the questionnaire*. Instead of a paper questionnaire, an online experiment was conducted on a special site. Each participant in the experiment was asked to write down everything that came to mind (words, sentences) in response to 100

stimuli (words in French) for a limited time. Unlike the traditional paper questionnaire, here respondents saw only one stimulus at a time and could not return to the previous answer sheet.

The stimulus list consisted of 1,100 words selected from among the most common French words, and one specific stimulus word was presented at random in the overall list for each participant.

– *the coverage of various areal features*. Since the authors of the dictionary plan to compare the associations that arise in respondents from France and francophonic Africa, it is again found that stimuli are perceived differently in these two language regions, adding about a hundred stimulus words (Debrenne, 2018: 1-2).

A unique large scale scientific study in an online format, aimed at creating associative dictionaries for world languages and making them available to everyone, is the project “Small world of words” led by scientists from the University of Leuven, Gert Storms and Simon de Deyne (The small world of words). Although the main languages in the experiment conducted during the project are German and Dutch, and other languages (total – 19) are also presented on the main site (English, Spanish, rioplat Spanish, Italian, Portuguese, Chinese and Cantonese, Japanese, Russian and Vietnamese).

And one of the most used resources among English associative dictionaries is the norms of the University of South Florida. Although this resource was first published in 2004, the work has been cited more than 1,900 times. The work on compiling the dictionary began 40 years ago, and more than 6,000 people took part in it. Responses to the “norm” included one-word associations, with more than 6,000 participants responding to 5,019 stimulus words.

Another widely used resource is the Edinburgh associative thesaurus, which consists of a set of data collected in 1968-1971. It consists of a total of 8400 response reactions.

At the same time, the work, collected in the 1990s from 40-50 British English-speaking groups between the ages of 17 and 45, containing the norms of Free Association expressed in more than 2,000 stimulus words in English, bears the title “Birkbeck norms”.

In languages other than English, such as Korean, there is a work called “Korean word associations”. For the Korean word associations experiment, 5,000 Korean key words were sampled from the Yonsei linguistic Corps. One hundred and thirty-two local Korean students (71 men and 61 women) from Daejin University (Korean: 대진대학교) of South

Korea volunteered to participate in the experiment (Jung, 2009: 28).

And the first norms of the “Association of Japanese words” consist of words collected in a survey conducted by Takao Umemoto in 1969. Although responses were collected from 1,000 Japanese students for the associative experiment, the “corpus” is very small in size, consisting of only 210 words, making it difficult to identify associative connections in the experiments. In 2004, Shun Ishizaki collected and published word associations as part of the project to create a “Dictionary of associative concepts”. Shun Ishizaki data includes 1,656 nouns (Joyce, 2005: 84).

The largest and most accessible associative dictionary is “SWOW-NL Dutch word association vocabulary” in Dutch.

Data from the Dutch word association includes 12,571 stimulus words and 3,771,300 responses. This data is available in the form of an online site for various studies and can be viewed and downloaded from the site of the “Small world of words” project (Dutch Data).

From this point of view, with the help of AD, it is possible to study the linguistic consciousness of representatives of a certain ethnic community, i.e., understanding the thinking system of the linguistic and cultural community, universal / ethnic features of the national image of the world, cognitive activity, worldview features, basic / cultural values.

## Results and discussion

As a result of the free associative experiment conducted by the authors of the article, associations were collected, which are ethno-cultural lexemes as the main language fund of the National associative Dictionary of the Kazakh language. Language units of such a national-cultural nature correspond to the specific features of lexicography, which determine national values. Cultural and everyday features of the Kazakh people, as well as associations associated with material and spiritual culture, are divided into the following types:

1. National traditions and rituals: a) traditions and customs related to the creation of a family, marriage: *şildehana*, *balany besikke salu*, *besiktoi*, *jarysqazan*, *balanyň tüsauyn kesu*, *tüsaukeser*, *şaşu*, *sybağa*, *jaňa tuylgan sâbige atqoiu*, *jenquryq*, *tilaşar*, *üzatu*, *saqinatoi*, *qûda tüsü*, *qyz balaǵa syrǵa salu*, *betaşar*, *enşiberu*, *bataberu*, *jolaşar*, *stüinşı* etc.

2. Names of national dishes: *qazy-qarta*, *et qamyr*, *et asu*, *et tamaq*, *jal-jaija*, *qamyr*, *besbarmaq*,

*jaima*, *qazaqşa et*, *nan salma*, *bauyrsaq*, *ırımsık*, *quyrdaq*, *uyz*, *jent*, *qymyz*, *airan*, *şubat* etc.

3. Names related to national household items: *besik* (*a type of bed for rocking a child*), *qûmyra*, *taǵa*, *uyq*, *kerege*, *er-toqym*, *şaňyraq*, *dastarhan* etc.

4. Names of national jewelry: *alqa*, *bilezik*, *közmonşaq*, *boitumar*, *tumar* etc.

5. Names of national costumes: *köilek*, *oramal*, *toqyma*, *şapan*, *kimeşek*, *taqia*, *börök*, *qûndyz* *börök*, *kämşat börök*, *säukele*, *jaulyq*, *itköilek* etc.

6. Names of national songs: *jarapazan*, *sana-maq*, *besikjyry* etc.

7. Pet names: *siyr*, *mal*, *qoi*, *jylqy*, *ırı qara mal*, *tört-tülik mal*, *tüie*, *büqa*, *at*, *ırı mal* etc.

8. Names of family members and relatives: *şal*, *ata*, *qaria*, *ülken kisi*, *qart kisi*, *qart*, *aqsaqal*, *bala*, *şöbere*, *säbi*, *ürpaq*, *nemere*, *balaşaga*, *şöpşek*, *kelin*, *qalyndyq*, *qyz*, *qyz bala*, *boidaq qyz*, *er bala*, *näreste*, *erkek*, *äiel*, *äje*, *kempr*, *qart ana*, *ana* etc.

Associations of such an ethnographic nature, which provide reliable information about the national life of the Kazakh people, were met with varying frequency in the responses of respondents due to archaism / neologism features of lexemes. For example, in verbal communication in everyday life, the frequency of reactions – *tüsaukeser*, *şaşu*, *qazy-qarta*, *qymyz*, *airan*, *şubat*, *äiel*, *äje*, *ana*, *bala*, the frequency of lexemes that tell about life in the past tense, such as *jenquryq*, *qûndyz börök*, *kämşat börök*, was lower, even in questionnaires the answers such as “I do not know, this word is not familiar to me”, were immediately given and in some cases the place of answers was left completely empty.

Most of the reactions given to stimulus were collective associations as a reflection of the collective unconscious (according to psychologist Carl Gustav Jung). Carl Gustav Jung mentioned: “The collective unconscious is a part of the psyche which can be negatively distinguished from the personal unconscious by the fact that it does not, like the latter, owe its existence to personal experience and consequently is not a personal acquisition. While the personal unconscious is made up essentially of contents which have at one time been conscious but which have disappeared from consciousness through having been forgotten or repressed, the contents of the collective unconscious have never been in consciousness, and therefore have never been individually acquired, but owe their existence exclusively to heredity. Whereas the personal unconscious consists for the most part of *complexes*, the content of the collective unconscious is made up essentially of *archetypes*” (2021: 50).

And this means that the collective nature of understanding and perception of the world in the Kazakh people, as in all nations of the world, testifies to the fact that, accordingly, the potential for the preservation and use of ethnocultural language units in consciousness is approximately the same. It is clearly visible in the frequency of responses.

Since the associative experiment was conducted in a free form, individual reactions were also found among the survey participants, which differed from others, expressed their own system of cognition and understanding. This suggests that each person has an individual image in the knowledge of the universe, which differs from the answers accumulated as a whole nation. For example, responses to the stimulus “ūiat (shame)” are given that are conditioned by many extralinguistic factors, such as each person's age and gender, life experience, and psychological perception: “ūiat is the preservation of honor; the restriction of the Kazakh on the heights of Honor; people's story, not giving a place to an elderly person on public transport; ūiat – understanding the inappropriateness of what you have done, dishonor, insult the exaltation of the moral spirit – disgrace; ūiat – inhuman, bad behavior in a person, reproaching yourself, scolding yourself, putting yourself on the right, fair, honest path; ūiat – shame, feelings in people; ūiat is the word of the country; ūiat is a very big topic, I will try to explain (in the form of a joke); ūiat refers to one of the main qualities of a Muslim person; the meaning of the word ūiat is very high, our ancestors cherished the word ūiat, let's cherish the word ūiat” (incentive pragmatics). Such individual responses to the stimulus “hospitality”: “Kazakhs are a hospitable people; they respectfully welcome the guest; this is the Kazakh country; the Kazakhs gave the guest their horse, that's what hospitality is; the most important quality that distinguishes the Kazakh from other nationalities.” The stimulus “asatu” was perceived by the respondents in the following way: “an older person gives the younger people a taste of meat in food; a ritual that means that an older person gives the younger people a taste of meat on a plate; Asatu is a long-standing tradition of the Kazakh people. The guest of Honor will be given food from meat, as well as other types of food. The rest of the food is served to the people sitting on the table. It is called asatu; ritual related to food; taking one item; pulling one item; etiquette of traditional food for the elder to give a special portion of food to the younger ones; meal after helping; asatu of food, i.e. tail fat when the betrothed; food that is given to the betrothed;

*taking the girl's hand; eating food; the older man gives meat to the younger, that is, through this he shows his courtesy; the older man gives meat to the younger on the plate*”. The frequency of such reactions is small, no more than 1-2 responses.

The associative responses demonstrate that the stimulus қонақжайлылық activates culturally marked concepts such as қонақжайлық, өйел, отбасы, мек. These concepts represent culturally specific units that structure the Kazakh worldview and reflect ethnic identity (Baizakova, 2023: 16).

As can be seen from the type and volume of answers given above, the answers of some respondents are presented not only as a single word, but also in phrases and sentences, idioms, quotes, proverbs. Such answers are noted by the authors of the first compilation of the associative Dictionary of the Kazakh language, as noted: “the Kazakh people are a people with an improvisation nature, in the culture of their speech elements of oratory, starting with oral folk art, are highly valued and highly developed. This skill of eloquence is highly valued both in public life and in everyday life: they are proud of the ability of children and adults to speak in a wide variety, variety of ways, using artistic clearances. It is this feature, this feature of the Kazakh mentality, in our opinion, was reflected in the dictionary materials” (Dmitryuk, 2014: 24). According to the survey answers, phraseologisms: *bireudiň ala jibin attamau* (don't cheat), *eldiň sözine qalu* (be discussed), *ümit aqtamau* (not meeting expectations), *üryp-soğu* (fight), *şekten şyğu* (go out of bounds), *jügysty bolu* (wish good things), *quanyşqa ortaq bolu* (celebrate together) etc. Quote: “Ūiat. In the teachings of Abai, in his understanding of wisdom, humanity, the most noble quality of a person is not the preservation of the soul, but the preservation of conscience. A word or action that does not meet the norms of tradition or honor, disrespect, excesses. It is said that if he does antics, he will be ashamed”; “food for a young new mother, it is a traditional Kazakh family ritual. There is a belief that a woman who eats qalja quickly gains energy, breast milk is abundant, and the child grows up without getting sick; Seven ancestors – a specific system of distribution of the surname of a person in the traditional consciousness of the Kazakh people”. Such answers prove the skill of the Kazakh people in the word, the need for the most complete expression of their thoughts and opinions of some respondents, their rich and artistic vocabulary.

The results of the survey also showed a positive and negative attitude of respondents to the proposed

stimulus words. For example, when we hear the word “*ūiat*”, together with individual reactions that are well known and cause a positive feeling, the antipathetic attitude of the individual, which expresses the moral assessment of negative actions or phenomena of people formed in society consciously/unconsciously, is clearly seen in the following reactions: *murder, indecency, hitting someone, not communicating with loved ones, bad deeds, something foreign, things that you should not do, dirty walking, mistake, inconvenience, fear, hitting a girl, squeezing, behavior, dishonor, listening to other people's thoughts, bribes, bribes, too talking a lot, embarrassing things, the Devils have no shame, restrictions etc.*

And the reactions in a negative opinion to the stimulus “*obal*” are as follows: *bad substance, slander, sin, lack of dignity, cruelty, cruelty, abuse, regret, failure, difficulty, theft etc.* These reactions are an emotional attitude of the survey participant, such as rejection, dislike or disgust for someone or something that appears in his mind in relation to the lexeme that is the stimulus.

The results of the free associative experiment conducted by the authors of the article support the aforementioned opinions of scholars. The compilation of the national association dictionary, which formed the basis for this article, included linguistic units that have the potential to represent national

cognition and linguistic consciousness, as well as vital activities and the value system of the Kazakh people, collectively forming the national code of Kazakhs: *атамекен, шаңырақ, мүшел, иткөйлек, кереге, кие, кимешек, үят, қалжас, қымыз-қымыран, шапан, сырға той, танабау etc.* The reaction elicited by these stimuli can be summarized in the words of scientist N.V. Ufimtseva: “the representation of the worldview of a particular culture through language, encompassing the entirety of perceptual, conceptual, and procedural knowledge that a member of that culture has about objects in the real world” (2020: 208), that is, linguistic consciousness, which arises from both the intro and extralinguistic factors, can be seen as a pattern that forms an integral part of native speakers' understanding of the world.

The frequency of stimuli obtained in the associative experiment depends on the results of an interview conducted by the authors of the article in 2023 for special scientific purposes among the population of Almaty, Almaty region. Linguistic units and phrases that were considered national values by interviewees were collected, and the most frequently repeated versions were quantified and used as experimental stimuli. Within the article, the frequency of mention of these words in the “Frequency Dictionary of the Kazakh Language” and interviews is presented in Table 1.

**Table 1** – Quantification of stimulus words

№	Lexical unit.	Quantity in the “Frequency Dictionary of the Kazakh Language”	Quantity in the “National Corpus of the Kazakh Language”
1	Қымыз (1)-қымыран (2)	301 (1) – 1 (2)	2092 (1) – 52 (2), double word – 1
2	Шапан	226	1023
3	Үят	175	1805
4	Шаңырақ	95	2795
5	Кереге	42	639
6	Мүшел	11	250
7	Кие	11	794
8	Кимешек	9	189
9	Атамекен	3 (“ата-мекен”)	755 (“ата-мекен” – 4)

Quantitative indicators of stimulus words from the “Frequency Dictionary of the Kazakh Language” and the “National corpus of the Kazakh language” provide information about the frequency of their usage in texts related to all functional styles of

the Kazakh language. These lexemes are therefore firmly rooted in everyday life, customs, scientific knowledge, and emotional and figurative worlds of native speakers of Kazakh. Therefore, their frequent mention during interviews is a legitimate phenom-

enon. When analyzing the expression of stimuli in dictionaries, it should be noted that the double word “*құмыз-құмыран*” is given only as separate linguistic units in the “Frequency Dictionary of the Kazakh Language”. If we conditionally distinguish (1) and (2) as different forms, then the word occurs only once as a double word in the “National Corpus of the Kazakh language”. The complex word “*атамекен*” was found in two different forms depending on its form of formation. In the version officially approved by Termincom, it was approved in 2005 as a single term (“*атамекен*” – fatherland, native places), but in the dictionaries under consideration, it appears as a double word (“*атамекен*”).

Corresponding scientists distinguish between the reactions of participants in an associative experiment to the stimulus words listed in the table as “stable” and “variable”, depending on the nature of the formation of the associative-verbal field. The first category includes reactions that do not lose relevance regardless of external factors, form a constant component of the stimulus’s associative field, and have high frequency. As a result of our associative experiment, such “constant” reactions are as follows: *атамекен* – туған жер (homeland) (30), отан (motherland) (24), *құмыз-құмыран* – сусын (drink) (21), сүт (milk) (6), ұлттық сусын (national drink) (5), *шаңырақ* – үй (house) (33), киіз үй (yurt) (16), *шапан* – киім (clothes) (22), ұлттық киім (national clothes) (11), үят – ап (pride) (21), ар-намыс (honor) (16), *кереге* – киіз үй (yurt) (15), есік (door) (9), *мүшел* – жас (age) (39), 13 жас (13 years old) (20), *кие* – киелі (holy) (10), касиет (dignity, positive quality) (10), *кимешек* – киім (clothes) (31), әже (grandmother) (10).

The second type of response is the “variable” response, which often fluctuates, increases, or decreases, and is temporary in nature, influenced by various extraneous factors. The variability in responses depends on a number of factors, including the respondent’s age, gender, lifestyle, social environment, and worldview, as well as socioeconomic, political, and cultural conditions within the country in which they reside. Because such things directly affect a language, consciousness, and habits of linguistic personality. The number of reactions of this type varies from less to more, and occupies a peripheral place in associative dictionaries. For example, one of the responses to the stimulus “*шашу*” is given not as a single word, but as an explanatory phrase: “When entering a house for the first time, or when receiving a new car, people throw sweets” (1), “house” (2). From these responses, we can observe

the extension of the meaning of the ancient Kazakh tradition of “throwing kurt, cheese, and sweets when a bride arrives and during a wedding” (Explanatory Dictionary of the Kazakh language, 2008: 909) in relation to contemporary values – houses, accommodation, cars. Reactions were written to the stimulus “*Атамекен*”: “өлең” (poem) (10), “кекейінде жатады екен” (always on my mind) (1). 10 respondents noted that this stimulus was widely spread among the population and causes association with the song “*Атамекен*”, written in 1970 by akyn K. Mirza Ali and singer-composer E. Khasangaliev, which is mandatory. It is performed at various events and meetings. Another manifestation of mass culture in the linguistic consciousness can be found in the responses to the stimulus “*сөүкеле*”: “song” (1), “Қара жорға” (Kazakh national dance) (1), “on the head ...” (1), “suits you ...” (1), “Raim, Arthur” (1). The reactions “on your head ...” (1), “suits you ...” (1), and “Raim, Arthur” (1), which have already left a mark in the minds of many respondents, are thematically closely related. Because the previous 2 reactions were performed under the stage names “Raim and Arthur” given in the 3rd reaction, especially the choruses of the bilingual song “*Сөүкеле*” by singers popular among young people: “Saukele on your head suits you”. The number of views of the American video-hosting “YouTube” on a musical work that was first presented to the public in 2019 is 41.107.821, and the number of comments was 24.652. Encountering the elements from a song by performers who have reached such a large audience as a response to an associative experiment proves that social networks, pop culture, and bilingualism in society can influence linguistic trends and update and change linguistic consciousness. Similarly, the “*дастархан*” stimulus elicited a “TV show” response. This association among respondents is directly linked to the entertainment and music program “*DASTARXAH*”, which airs on the Kazakh and Russian-language domestic television channel “*Eurasia*” every Saturday at 5:15 pm. “*DASTARXAH*” is a popular “folk” program that, according to ratings for entertainment programs in November 2023, ranks among the top ten, and people in Kazakhstan look forward to each episode.

According to A. Shayakhmetova’s research, linguistic consciousness is a way of verbalizing a person’s socio-cultural experience and their national-cultural understanding. It includes material (linguistic knowledge as the material substrate of life) and ideal (mental states and semantics), as well as socio-cultural experiences rooted in mental activity

(knowledge about the world). Linguistic consciousness is a layer of the mental structure that contains information about the mental structures of different nations, which is particularly expressed in language. It is part of national, social, and cultural consciousness, and shapes a unique worldview (2007: 97).

Scientist N. Ufimtseva considered linguistic consciousness as a reflection of ethnic, social and cultural reality, stating that “the cultural development of consciousness begins from the moment of birth of a child and is carried out not according to biological laws, but under the influence of the system of learning in a historical and cultural context. The associative thesaurus, obtained through an associative experiment, will be a model of consciousness and a set of rules necessary to work with the cognition of a particular culture. At the same time, it is called that the images of linguistic consciousness are a means of not only recognizing the culture of others, but also of recognizing one's own” (2003: 103).

I. Privalova noted that the language reflects the way of life, mentality, national character, cultural views and values of the people, noting that “language, consciousness, culture and Ethnos have a determinative dependence and form an ethnolinguocultural consciousness, one cannot exist without the other in unity. Language and culture-forms of consciousness of a linguistic person belonging to a certain ethnic community, in which the national picture of the world is embodied” (2009: 116-117).

I. Privalova's idea correlates with the characterization of association as a cognitive mechanism, since both associations and metaphors reflect ethnocultural consciousness, national experience, and the linguistic worldview (Adisheva, 2023: 17).

The analysis of the responses obtained through an associative experiment within the context of psycholinguistics assists in identifying associative connections between the words provided in response. From a collection of words derived from a free association experiment, an associative field can be constructed (Akhmad, 2016: 16).

Our associative dictionary, which is dedicated to national values, reflects distinctive reactions that reflect the various realities of Kazakh society and the peculiarities of the Kazakh language. These reactions serve as a prime example of the national image of the world, as they differ significantly from associations in other languages. Such reactions provide a valuable source of information for understanding a country's culture, mentality, and language. They

reflect a person's intellectual capacity, including knowledge of national and family traditions, customs, the system of values, art, literature, religion, history, music, education, science, new technologies, foreign experience, residential background, social environment, and diverse perspectives.

## Conclusion

Thus, the associative experiment, which is a commonly used method in psychology and psycholinguistics for compiling an associative dictionary, aims to identify associations formed based on an individual's or a nation's life experience. This process allows for the creation of a linguistic picture of a nation's worldview. The associative experiment helps to determine the specific features of the linguistic consciousness of a population. The data collected as a result of this experiment form the basis for the creation and improvement of an associative dictionary. These dictionaries can be considered multifaceted and complex lexicographical works that provide a comprehensive understanding of the hidden intentions and knowledge underlying a native speaker's consciousness, in addition to the observable information we know through language and speech. AD is a tool used in linguodidactics to enhance the linguistic competence of language researchers and language learners. It promotes the development of vocabulary in the lexical layer, contributes to the understanding of grammatical meaning and forms and syntactic connections between words, the identification of emotionally expressive connotations of the stimulus lexeme, a deeper understanding of the linguistic foundations of the language being studied, facilitates the language learning process.

As can be seen from the research papers and opinions of researchers mentioned above, the general field of AD linguistics, including psycholinguistics, cognitive linguistics, and ethnolinguistics, can identify and investigate many objects of study. This is because the concept of “linguistic consciousness” is complex and multifaceted, so it is natural that there would be studies that further explore and clarify it. The scientific value of considering linguistic consciousness, which is defined as an image of the world, projection of ethnocultural consciousness, cognitive-emotional and axiological structures, verbal-semantic structure, as an associative-semantic form of representation of the cognitive space of a real nation from the point of view of a person is very important.

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