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SEMANTIC AND COGNITIVE CHARACTERISTICS OF ASSOCIATIVE REACTIONS TO THE CONCEPT OF "WEALTH" IN THE UZBEK AND RUSSIAN LANGUAGES

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Abstract

The article presents a comparative analysis of the semantic and cognitive characteristics of associative reactions to the concept of "wealth" in Uzbek and Russian. The main purpose of the study is to identify associative units related to the concept of "wealth", classify them semantically, and reveal universal and culture-specific features of wealth representation in the linguistic consciousness of speakers of the two languages. The associative approach makes it possible to identify spontaneous connections that arise in the consciousness of language users in response to a particular stimulus. Reactions associated with the concept of "wealth" may reflect material, social, aesthetic, economic, emotional-axiological and spiritual components. In Russian associative material, reactions such as "деньги", "золото", "дом", "возможности", "успех" and "счастье" primarily actualize material and social components of wealth. In Uzbek, semantic associations of wealth with concepts such as "davlat", "mulk", "mol-dunyo", "baraka", "rizq", "farovonlik" and "baxt" are particularly significant. The comparative analysis demonstrates that material prosperity constitutes the universal core of the concept of "wealth", whereas its peripheral components reflect national-cultural values and social experience.



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Introduction

In modern anthropocentric linguistics, the study of linguistic units in relation to how humans perceive, evaluate, and conceptualize reality is gaining particular significance. From this perspective, investigating concepts through associative data makes it possible to identify the semantic-cognitive relationships formed within the individual and collective consciousness of a language user. The concept of "wealth" is a universal concept intrinsically linked to humanity's economic and social experience. However, the content of "wealth" does not manifest in the same way across different linguacultural contexts. While for a speaker of one language, wealth may be associated with money and material possessions, in another cultural environment, it may also encompass values such as "baraka" (divine blessing/abundance), "rizq" (sustenance/provision), family, health, status, or general well-being.

Analysis and Results. Associative experimentation is considered an effective method for uncovering such latent semantic and cognitive connections. In studies analyzing reactions to the stimulus word "богатство" (wealth) in the Russian language, the response "деньги" (money) was identified as a prominent association; the responses were categorized into groups representing material wealth and spiritual values [1]. Other research has also demonstrated that the conceptual domain of "wealth/poverty" can be explored through associative experiments and surveys [2]. In the Uzbek language, too, the concept of "wealth" ("boylik") possesses a multi-layered character. The lexical units recorded in the

explanatory dictionary of the Uzbek language serve as an important source for identifying the layers of meaning associated with wealth — such as property, assets, prosperity, and material well-being [3].

The associative field of the concept of "wealth" represents the set of reactions that arise in the human mind in response to a specific stimulus. In this structure, numerous units — semantically related or connected through emotional or cultural associations — form around a central core. Within the associative field of the concept of "wealth," one can identify several semantic layers, such as material wealth, economic opportunity, social status, emotional well-being, spiritual values, and natural resources. Units like money, gold, a house, a car, and property represent material wealth, while terms such as income, capital, business, and profit highlight its economic dimension. Concepts like status, prestige, power, and opportunity reflect the social component of wealth, whereas reactions such as happiness, joy, and good fortune reveal its emotional and axiological (value-based) characteristics. Research on the Russian term "богатство" (wealth) indicates that responses such as "деньги" (money), "золото" (gold), "дом" (house), and "возможности" (opportunities) constitute the primary layer of material wealth [1]. Simultaneously, reactions like "счастье" (happiness), "радость" (joy), and "успех" (success) manifest the emotional and axiological content of wealth [4]. Thus, material well-being may be situated at the core of the associative field, while social, emotional, spiritual, and cultural components may be located in its periphery.

In Uzbek linguaculture, the concept of "wealth" ("boylik") is primarily associated with material prosperity, possessions, and economic security. Lexical units such as "boy" (wealthy), "boylik" (wealth), "davlat" (fortune/wealth), "mulk" (property), "mol-dunyo" (worldly goods), "badavlat" (affluent), and "sarvat" (riches) constitute the lexical-semantic field of this concept. However, a

distinctive feature of the concept of wealth in the Uzbek language is its semantic proximity to terms such as "baraka" (divine blessing/abundance), "rizq" (sustenance/provisions), "nasiba" (allotted share/fortune), "qanoat" (contentment), and "farovonlik" (well-being/prosperity). These terms allow wealth to be perceived not merely as a quantitative economic category, but as a value linked to the overall well-being of human life. From this perspective, the conceptual model in the Uzbek language can be represented as: "wealth → money → possessions → well-being → divine blessing ("baraka") → sustenance ("rizq") → happiness". In this model, material and spiritual components intersect. Linguocognitive approaches to studying the associative field of the concept of "wealth" in Uzbek also emphasize that it is a complex structure encompassing both material and non-material values, as well as social and cultural processes [5]. Consequently, the cognitive model of wealth in the Uzbek language is not limited to the notion of "possessing a large amount of money", but is also intrinsically linked to the concept of "leading a prosperous life".

Associative studies regarding the Russian concept of "богатство" (wealth) reveal several key cognitive attributes. Primarily, there are responses linked to the possession of material resources; terms such as "money," "gold," "diamonds," "valuables," "house," and "dollars" actualize the concept of material wealth. Other responses associate wealth with success and opportunity. Terms like "success," "good fortune," "opportunities," "power," and "high status" reflect the cognitive perception that wealth elevates an individual's position within society [4]. Meanwhile, responses such as "happiness" and "joy" highlight the emotional-axiological dimension of wealth, in which it is perceived as a source of positive circumstances and favorable conditions in a person's life. At the same time, negative evaluative responses toward wealth can also occur; terms like "greed" and "contempt" bring to the fore the negative aspects of wealth as they relate to

human character and moral values [4]. This indicates that the concept of "богатство" is axiologically bipolar.

When comparing materials in the Uzbek and Russian languages, universal components emerge first. For both languages, money and material well-being are among the central markers of wealth. Terms in Uzbek such as "pul" (money), "mulk" (property), "mol-dunyo" (wealth/possessions), and "davlat" (riches/fortune) are conceptually close to the Russian terms "деньги" (money), "имущество" (property), "капитал" (capital), and "золото" (gold). There are also commonalities within the economic sphere; Uzbek terms like "daromad" (income), "kapital" (capital), and "biznes" (business) convey the same economic meaning as their Russian counterparts — "доход", "капитал", and "бизнес". This demonstrates the universal economic foundation of the concept of wealth. However, national-cultural differences become more apparent in the peripheral layers of the concept. In Uzbek, terms such as "baraka" (divine blessing/abundance), "rizq" (sustenance/provisions), "nasiba" (allotted share/fortune), "qanoat" (contentment), and "farovonlik" (well-being/prosperity) link the notion of wealth to a system of spirituality and values. In this context, wealth is interpreted not merely as a large quantity of material resources, but also as a state of abundance and contentment in human life. Conversely, in Russian associative data, terms such as "успех" (success), "власть" (power), "возможности" (opportunities), and "роскошь" (luxury) highlight the social and external dimensions of wealth. These reactions reflect cognitive perceptions that wealth creates new opportunities for an individual, enhances their social status, and is associated with luxury [4].



Conclusion

Thus, in both languages, the concept of "wealth" manifests as a complex semantic-cognitive field consisting of a core and a periphery. Associative reactions should be interpreted not merely as a collection of individual words, but as a set of cognitive attributes formed within the human mind. Responses such as "money", "gold", "property" and "income" — triggered by the stimulus "wealth" — represent the cognitive attribute of wealth as a material resource. Responses like "well-being", "home", and "opportunity" link wealth to a comfortable and secure human life. Terms such as "status", "prestige", and "power" highlight the dimension of wealth as social capital. Meanwhile, responses like "happiness", "joy", and "peace of mind" reflect perceptions regarding the impact of wealth on an individual's psychological state. Furthermore, negative associations — such as "greed", "envy", and "arrogance" — point to an axiological (evaluative) assessment of wealth. Consequently, the concept of wealth encompasses not only object-nominative components but also evaluative and emotional ones. This indicates the complexity of the concept's cognitive structure. In the human mind, wealth can be conceptualized simultaneously as a goal, an opportunity, and a value — and, in some instances, even as a negative phenomenon.

A comparative analysis of associative reactions in the Uzbek and Russian languages reveals both universal and national-cultural layers within the concept of "wealth". The universal layer encompasses notions such as money, property, gold, a home, income, capital, prosperity, and success. Because these concepts are directly linked to human economic and social experience, they evoke similar associative connections in both languages. The national-cultural layer, by contrast, is rooted in the historical, religious, social, and cultural experience of a specific people. In the Uzbek language, the association of terms such as "baraka" (divine blessing/abundance), "rizq" (sustenance/provisions), "nasiba" (allotted

share/destiny), and "qanoat" (contentment) with the concept of wealth demonstrates that this concept is formed upon a synthesis of both material and spiritual values. In Russian, the concept of "богатство" (wealth) tends to be more strongly associated with notions like деньги, роскошь, власть, возможности, and opportunity – contexts in which the components of economic capacity, social success, and material opulence are particularly prominent. By integrating the findings from associative data with linguocognitive analysis, it is possible to determine not only which words are linked to the concept, but also the underlying mental images and values that these terms represent. [6].

A comparative semantic and cognitive study of the associative reactions linked to the concept of "wealth" in both Uzbek and Russian reveals that this concept possesses a complex, multi-layered structure. In both languages, the core of the concept of "wealth" consists of material well-being; elements such as money, property, gold, income, and capital represent its universal cognitive markers. At the same time, the concept also encompasses social, emotional, spiritual, and axiological dimensions. In the Uzbek language, the association of "wealth" with concepts such as "baraka" (divine blessing/abundance), "rizq" (sustenance/provisions), "nasiba" (allotted share/destiny), "qanoat" (contentment), and "farovonlik" (prosperity) highlights its distinct national-cultural characteristics.

In the Russian language, terms such as "успех" (success), "возможности" (opportunities), "власть" (power), and "роскошь" (luxury) highlight the social, economic, and external-aesthetic dimensions of wealth. The study reveals that the generalized cognitive model of the concept of "wealth" is composed of the interrelationships between material wealth, economic opportunity, social status, emotional well-being, spiritual values, and national-cultural components. Thus, associative reactions manifest in the mind of a native speaker as verbal

expressions of pre-existing knowledge, evaluations, values, and mental images concerning "wealth." A comparison between the Uzbek and Russian languages makes it possible to identify not only the universal foundations of this concept but also the semantic and cognitive features specific to each individual linguoculture.

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