

# *Analysis of the Association Area of “Сабр” (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 “Сабр” [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 “Сабр” (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 “Сабр”. Scientific novelty of this paper is in description and identification of cognitive attributes, semantic volume of the components of the “Сабр” concept that are nationally important in the Tajik linguistic culture. The Tajik people is known for its ancient culture, and the concept of “Сабр” (patience) has been taking an important place there since antiquity.

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

## I. INTRODUCTION

“Сабр” [Sabr] (patience) is one of the traits of human nature. Its moral value is doubtless. “Сабр” [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 “Сабр” [Sabr] (patience), on the one hand, is a universal concept; on the other hand, Сабр has an ethno-specific character in the Tajik language.

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

Etymologically, “Сабр” [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 [sibirun] 1. «Patient one, enduring one»; [sabr-ayub] “long patience”. The word *sabr* صبر is the origin of the personal name “Сабр” [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 I.A. Sternin. “Semantic and cognitive analysis of language” [1], “Experimental methods in Linguistics” by R.M. Frunkina [2], “Psycholinguistic description of meanings” by I.A. Sternin [3, pp. 192, 100], 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 “Тоҷик” (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 I.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].

Association experiment formed a foundation for research reflected in articles by D.M. Iskandarova, Kh.D. Shambezoda et al “Problems of linguistic discrimination in the communicative space of Tajikistan: legal, sociolinguistic and educational aspects” [18], D.M. Iskandarova, O.V. Ladygina, et al “Social and Linguistic Aspects of the Tajik National Identity Formation: the Findings of the Survey of Students in Tajikistan” [19], M.B. Davlatmirova, D.M. Iskandarova, N.I. Karimova “Reflection of nationally important elements of the FATE macroconcept in Tajik and Pamir linguistic cultures: Results of survey conducted in Tajik university environment” [20].

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 “Сабр” 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 “Сабр” 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 “Сабр” [Sabr chist?] (What is “сабр” [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<sup>1</sup>:
 

1. Сабр [Sabr]	5. Таҳаммул [Tahammul]
2. Тоқат [Toqat]	6. Бардошт [Bardosht]
3. Шикейбой [shikeboi]	7. Тамкин [Tamkin]
4. Тобу тоқат [Tobu toqat]	8. Бурдборӣ [Burdbori]
- 5) Add nouns to given adjectives:
 

сабри [sabri] _____	сабри [sabri] _____
сабри [sabri] _____	сабри [sabri] _____
- 6) Do you think that patience helps a person in their life?  
If yes, how?  
No....  
Do not know.

## II. RESULTS AND DISCUSSION

The object of the research was the conceptual area of “Сабр” [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).

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<sup>1</sup> 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 following stimulus words were provided: сабр [sabr](patience), тоқат [toqat] (moderation), шикебой [shikeboi] (endurance), тобу тоқат [tobu toqat](tenacity), таҳаммул [tahammul] (composure), бардошт [bardosht] (forbearance), тамкин [tamkin] (tranquility), бурдборӣ [burdbori] (humility), худдорӣ [khyddori] (restraint).

As a result, the following reactions to the word Сабр were obtained: сабр [sabr] (57), наредонам [namedonam] (don't know) (24), тоқат [toqat](moderation) (16), муваффақият [muvaffaqiyat] (achievement) (9), истодагарӣ кардан [istodagari kardan] (endure) (8), эҳсосот [ehsosot] (feeling) (6), вазъияти мушкил [vaziyati mushkil] (tricky situation) (6), собирӣ [sobiri] (forbearance) (6), комёбӣ [komuobi] (success) (5), Худованд [Khudovand] (God) (5), пуртоқатӣ [purtoqati] (forbearance) (4), қаноат [qanoat] (satisfaction) (3), мушкилоти зиндагӣ [mushkiloti zindagi] (hardships of life) (4), хислати инсонӣ [khislati insoni] (human nature) (4), дар хотир надорам [dar khotir nadoram] (don't remember) (3), тавоноӣ [tavono] (might) (3). хашму ғазоби худро нигоҳ доштан [khashmu gazabi khudro nigoh doshtan](suppress anger and fury) (3), душворихои зиндагӣ [dushvorihoi zindagi] (hardships of life) (3), пешбурди зиндагӣ [peshburdi zundagi] (life goal) (2), умед [umed] (hope) (1), хушбахтии зиндагӣ [khushbakhtii zindagi] (happiness of life) (1), интизорӣ [intizori] (expectation) (1), ҳолати зиндагӣ [holati zindagi] (state of life) (1), қуллаҳои баланди зиндагӣ [qullahoi balandi zindagi] (high living standards) (1), баландию бурдборӣ [balandiyu burdbori] (high position) (1), беҳтарин амали зиндагӣ [behtarini amali zindagi] (the best conduct in life) (1), тақдир [taqdir] (fate) (1), қуввату тавоноӣ [quvvatu tavono] (power and might) (1), мушкилӣ [mushkili] (hardships) (1), калиди мушкили [kalidi mushkili] (a key to hardships) (1), меваи ширин [mevai shirin] (sweet fruit) (1), таҳаммул [tahammul] (composure) (1), сахтӣ [sakhti] (hardships) (1), ҳаёт [hayot] (life) (1), имтиҳони зиндагӣ [imtihoni zindagi] (life exam)

(1), самарани сабр бурдборист [samarai sabr burdborist] (tranquility is a result of patience) (1), пуртоқатӣ [purtoqati] (forbearance) (1), интизорӣ [intizori] (expectation) (1), меваи сабр ширин аст [mevai sabr shirin ast] (1), шикоят накардан аз душворихои ҳаёт [shikoyat nakardan az dushvorihoi hayot] (not to complain of the hardships of life) (1), зиндагӣ [zindagi] (life) (1), сабр талх аст [sabr talkh ast] (the patience is bitter) (1), калиди мушкилиҳо [kalidi mushkiliho] (key to rigours) (1), хусусияти шахс [khususiyati shakhs] (human character) (1), қувват [quvvat] (strength) (1), таҳаммул пеша бурдан [tahammul pesha burdan] (self-control) (1), роҳату мақсад [rohātu maksad] (tranquility and goal) (1), шикебой [shikeboi] (endurance) (1), ҳолати зиндагӣ [holati zindagi] (state of life) (1), тамкин [tamkin] (dignity) (1), ширини ҳаёт [shirini hayot] (sweetness of life) (1).

Among the reactions of the respondents there were a small number of reactions designating human qualities and life values. For example, the respondents provided a large number of the following reactions – сабри чамил (easy sustenance of loss) (19), хислати инсонӣ [khislati insoni] (human nature) (4), хашму ғазоби худро нигоҳ доштан [khashmu gazabi khudro nigoh doshtan] (suppress one's anger and fury) (3), умед [umed](hope) (1), хушбахтии зиндагӣ [khushbakhtii zindagi] (happiness of life) (1), интизорӣ [intizori] (expectation) (1), ҳолати зиндагӣ [holati zindagi] (state of life) (1), қуллаҳои баланди зиндагӣ [qullahoi balandi zindagi] (high standards of life) (1), баландию бурдборӣ [balandiyu burdbori] (1), беҳтарин амали зиндагӣ [behtarini amali zindagi] (the best conduct in life) (1), тақдир [taqdir] (fate) (1), қуввату тавоноӣ [quvvatu tavono] (power and might) (1).

Besides, when answering the question *сабри чигуна?* (Patience is (provide adjective)) the respondents mainly returned a positive connotation to the stimulus word *Сабр* [Sabr]: сабри комил [sabri komil] (faultless patience) (9), сабри ширин [sabri shirin] (sweet patience) 7, сабри пурра [sabri purra] (complete patience) (6), сабри ҳақиқӣ [sabri haqiqi] (true patience) (6), сабри мутлақ [sabri mutkaq] (absolute patience) (1), сабри зиндагӣ [sabri zindagi] (life patience), сабри абадӣ [sabri abadi] (eternal patience) (1), сабри имтиёз [sabri imtiyoz] (advantage of patience) (1), сабри собирона [sabri sobirona] (forbearance) (1), сабри илоҳӣ [sabri ilohi] (divine patience) (1), and also 13 reactions with a negative evaluation: сабри нопурра [sabri nopurra] (insufficient patience) (4), бесабрӣ [besabri] (impatience) (4), сабри талх [sabri talkh] (bitter patience) (3), сабри бефоида [sabri befoida] (useless patience) (1), сабри хайратовар [sabri hayratovar] (amazing patience) (1).

Analysis of the obtained reactions led to identifying the following three aspects.

#### 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* [sabr] (patience), *сабури* [sabri] (forbearance), *тоқатфарсоӣ* [toqatfarsoi],

*таҳаммул* [tahammul] (endurance), *якрав* [yakrav] (stubborn one), *сабру тоқат* [sabrū toqat] (patience), *ҳиссиёт* [hissiyot] (feelings), *бурдборӣ* [burdborī] (patience, humility), *бардошт* [bardosht] (forbearance, endurance), *тамкин* [tamkin] (tranquility), *собирӣ* [sobirī] (forbearance), *тоб* [tob] (patience), *истодагарӣ* [istodagarī] (hardness, firmness), *тобу тоқат* [tobu toqat] (forbearance).

B) Second, there are adjective reactions: *собир* [sobir] (patient), *тавоно* [tavono] (strong), *шикебандагӣ* [shikebandagī] (patient), *батоқат* [batoqat] (patient), *пуртоқат* [purtoqat] (patient).

C) third, the respondents used collocations with the meaning of patience: *хушбахтии зиндагӣ* [khushbakhtii zindagī] (happiness of life), *ҳолати зиндагӣ* [holati zindagī] (state of life), *қуллаҳои баланди зиндагӣ* [qullahoi balandi zindagī] (high standards of life), *ҳашму ғазоби худро нигоҳ доштан* [khashmu gazabi khudro nigoh doshtan] (suppress one's anger and fury), *душвориҳои зиндагӣ* [dushvorihoi zindagī] (hardships of life), *баландии бурдборӣ* [balandiyu burdborī] (high achievement), *беҳтарин амали зиндагӣ* [behtarin amali zindagī] (the best conduct in life), *қуввати тавоноӣ* [quvvatu tavonoī] (abilities and power), *калиди мушкилиҳо* [kalidi mushkiliho] (key to hardships), *меваи ширин* [mevai shirin] (sweet fruit), *вазъияти мушкӣл* [vaziyati mushkil] (complex situation), *имтиҳони зиндагӣ* [imtihonb zindagī] (life exam), *чаши ми дил* [chashmi dil] (soulful look), *пешбурди зиндагӣ* [peshburdi zindagī] (life goal), *хислати инсонӣ* [khislati zindagī] (human nature).

#### *B. Social aspect:*

a) Patience as a result of happy family life: *қуллаҳои баланди зиндагӣ* [qullahoi balandi zindagī] (high standards of life), *хушбахтии зиндагӣ* [khushbakhtii zindagī] (happiness of life), *баландии бурдборӣ* [balandiyu burdborī] (high achievement), *беҳтарин амали зиндагӣ* [behtarin amali zindagī] (the best conduct in life), *меваи ширин* [mevai shirin] (sweet fruit), *пешбурди зиндагӣ* [peshburdi zindagī] (life goal), *имтиҳони зиндагӣ* [imtihonb zindagī] (life exam), *хислати инсонӣ* [khislati zindagī] (human nature).

b) Patience as endurance: *душвориҳои зиндагӣ* [dushvorihoi zindagī] (hardships of life), *қуввати тавоноӣ* [quvvatu tavonoī] (abilities and strength), *вазъияти мушкӣл* [vaziyati mushkil] (complex situation), *ҳашму ғазоби худро нигоҳ доштан* [khashmu gazabi khudro nigoh doshtan] (suppress one's anger and fury), *калиди мушкилиҳо* [kalidi mushkiliho] (key to hardships).

Processing and analysis of respondent reactions revealed that the concept of “Сабр” (patience) is a culturally significant concept of the Tajik linguistic culture. The main component of the concept of “Сабр” [Sabr] (patience) is *faith [imon]* (имон).

Patience is an ethno-specific concept that is vividly reflected in the Tajik linguistic worldview. The national specifics of the concept is in the fact that the core of the concept of “Сабр” in the Tajik linguistic culture is Islam, as well as hardships of life; due to this, the following aspect has been identified.

#### *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 collocations, 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: «Iman is our sabr. Sabr is as important for iman as head is for body; if sabr leaves, iman will leave as well», for example: *сабр калиди ҷаннат аст* [sabr kalidi jannat ast] (patience is the key to paradise); *дар ин дунё агар ғам ҳаст, сабури кун Худо ҳам ҳаст!* [dar in dunyo agar gam hast, saburi kun Khudo ham hast]; (in this life there is pain, have patience, there is also God); *сабр – устувори имон аст* [sabr – ustuvorii imon] (patience is the firmness of faith); *сабр – ризқ аз Худованд ҳаст* [sabr – rizq az Khudovand hast] (patience is a food from God);
2. **Сабр – ризқу рӯзӣ, комгорӣ [Sabr – rizqu ruzī, komgorī] (food, prosperity)**

*Сабрро хосияти бисёр ва манфиати бешумор аст* [Sabrro khosiyati bisyor va manfiati beshumor ast] (endurance has many positive advantages and uses).

*Сабури туро комгорӣ диҳад* [Saburī turo komgorī dihad] (Patience brings prosperity).

*Сабрат ганҷат диҳад, бесабрӣ ранҷат диҳад* [Sabrat ganjat dihad, besabrī ranjat dihad] (Patience brings treasures, impatience brings hardships).

3. **Сабр – нишонани мардонагӣ [Sabr – nishonai mardonagī] (a sign of courage):**

*Бурдборӣ нишонани мард аст* [burdborī nishonai mard ast] (Moderation is a sign of courage).

*Ҳар киро сабр нест, номард аст* [Har kiro sabr nest, nomard ast] (He who has no patience is a coward).

*Дар мушкилиҳо таҳаммулу сабрро пеш гир, ки шояд бо гузашти рӯзҳо кушоиши корҳоят шавад* [Dar mushkiliho tahammulu sabrro pesh gir, ki shoyad bo guzashhti ruzho kushoishi korhoayat shavad] (During hard times, have patience and moderation; they may become your success).

These proverbs and sayings show that a patient person always wins in life. Patience and moderation are a sign of courage.

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

*Шарти ақл аст сабри тирандоз, ки чу рафт аз камон, наёяд боз* [Sharti aql ast sabri tirandoz, ki chu raft az kamon, nayad boz] (patience is an arrow, if it departs from the bow, it will not return).

*Ҳар панд, ки медиҳӣ, писанд аст, талх аст чу сабру судманд 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 the core of this concept, while its main components are: тоқат [toqat](16), муваффақият [muvaffaqiyat](9), истодагарӣ [istodagarī] (8), собирӯ [sobirī] (6), тамкин [tamkin], эҳсосот [ehsosot](6), Худованд [Khudovand] (5), таҳаммул [tahammul] (4).
3. In should be also noted that the respondents gave positive evaluation of the concept of Сабр, especially common were the following reactions: сабру ширин [sabri shirin] (sweet patience), сабру ҳақиқи [sabri haqiqi] (true patience), сабру комил [sabri komil] (impeccable patience), хушбахтии зиндагӣ [khushbakhtii zindagī] (happiness in life), қуллаҳои баланди зиндагӣ [qullahoi balandi zindagī] (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 multiaspect 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.

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