



LINGVOECOLOGY AND THE RELATION OF LANGUAGE SEGMENTS

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Abstract: *The main focus of this article is to consider the relationship between the national language and the segments of knowledge that exist in world languages. In addition to the relationship between language and world knowledge, the relationship between language anthropocentrism and ethnocentrism is also analyzed.*

Key words: *language segment, anthropocentrism, ethnocentrism, the owner of the language*

ЛИНГВОЭКОЛОГИЯ И СООТНОШЕНИЕ ЯЗЫКОВЫХ СЕГМЕНТОВ

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Абстрактный: *Основное внимание в данной статье уделяется рассмотрению взаимосвязи национального языка и тех сегментов знаний, которые существуют в мировых языках. Помимо связи языка и миропознания, анализируется также связь языкового антропоцентризма и этноцентризма.*

Ключевые слова: *языковой сегмент, антропоцентризм, этноцентризм, владелец языка*

Today, the issues of “language and society”, “language and speech”, “language and personality” and “language and ecology” are studied as advanced directions in linguistics. As a result of independence, attention to the Uzbek language has increased significantly. New approaches to the national language began to form.

The problems in the language are gradually being solved. In Uzbek linguistics, the national language and its ecological problems are being solved as a result of scientific research within the framework of linguistic ecology issues.

New knowledge and priorities are being introduced, formed in modern world linguistics and ensuring perfect mastery of the ecology of the Uzbek language. Along with various scientific fields of linguistics, studying the connections between ecology and the environment is one of the urgent tasks in linguistics.

It is important to form the ecology of the Uzbek language and its ecosystem on the basis of new knowledge obtained from modern linguistics, and to further expand the pace of research. Therefore, as a result of this study, we will consider the relationship between ecolinguistics – anthropocentrism – ethnocentrism.

The emergence of the linguoecology direction in linguistics plays a decisive role in the solution of the problems between the language and the environment. Lingvoecology studies negative phenomena such as speech disorders in a specific language, phonetic, lexical, or



stylistic violations of speech norms without following the rules of spelling. In addition, it focuses on increasing the positive qualities of the existing changes in the language. Such influence on language and speech behavior the main center of the show is the person and the speech process related to him.

The changes taking place in the life of the society cannot fail to be reflected in the speech of people. Therefore, the object that affects the language is, first of all, the person who speaks this language. Owners of this language are responsible for the purity of the national language and its nature. As a result of existing views on language, in addition to the connection between language and world knowledge, the context of anthropocentrism and ethnocentrism of language is also studied.

The basis of modern linguistics is the anthropocentric theory of language. The formation of the anthropocentric paradigm is connected with the research of the factor of the speaker - the owner of the language. The emergence of the anthropocentric turn in linguistics pushed aside the structuralism principle of language research “in and for itself” and focused on the individual factor⁹⁵. Linguists refer to this paradigm as “the analysis of man in language, and language in man”⁹⁶ is called “Anthropocentrism [Greek Anthropos – man + Lot. centrum - center] . A scientific paradigm that studies language in relation to a person and the society to which he belongs, as well as non-linguistic systems such as the thinking, mentality, cultural values, and axiological views of the speakers of the language”⁹⁷.

In this paradigm, a person discovers life through his own perspective, through his theoretical and practical activities. For example, a person has the right to express abstract things through his creative thinking. This allows him to look at things anthropocentrically. This form of human thinking is created through his mind, spiritual world. All this creates an opportunity to study human speech and its user expressions. In the anthropocentric aspect of linguoecology, it takes into account the degree to which a person perceives the units he uses in his speech.

Professor N. Mahmudov, a linguist and scientist, expresses the following thoughts about the formation of the anthropocentric paradigm in linguistics: “According to the objective nature of the language, in the anthropocentric paradigm, man is given the main place, and language is the main element that makes up the human personality. Experts cite the famous Russian writer S. Dovlatov’s wise saying that “language makes up 90 percent of a person's personality”. As stated by V.A. Maslova, the human mind cannot be imagined outside of the person himself, language and the ability to create speech and perceive speech.⁹⁸

It is necessary to consider the anthropocentric paradigm in linguoecology based on the ability of the person who owns the language to perceive it.

As recognized in linguistics, in the anthropocentric paradigm, the main focus is on the performer of speech activity, that is, the speaker who composes and perceives speech.⁹⁹

⁹⁵ Воркачев С.Г. Лингвокультурология, языковая личность, концепт: становление антропоцентрической парадигмы в языкознании // Филологические науки. – Москва, 2001. – № 1. – С. 64.

⁹⁶ Usmonova Sh. Lingvomadaniyatshunoslik. – Toshkent: “Bookmany Print”, 2022. – B. 236.

⁹⁷ O‘zbek tilining izohli lug‘ati. Olti jildli. Birinchi jild A – D. – Toshkent, 2022. – B. 121.

⁹⁸ Маҳмудов Н. Тилнинг мукамал тадқиқи йўллари излаб... // Ўзбек тили ва адабиёти. – Тошкент, 2012. – № 5. – Б. 6-7.

⁹⁹ Vorkachev S.T. Linguoculturology, linguistic personality, concept: the formation of an anthropocentric paradigm in linguistics // Philological Sciences. – Moscow, 2001. – No. 1. – P. 64.



It should be said that the introduction of the category of “language owner” into the scientific paradigm requires the further activation of concepts such as personality, linguistic consciousness, thinking, activity, mentality, and culture in linguistics.¹⁰⁰ Currently, the concept of “language master” is mainly used in the following meanings: a) a person who performs speech activity in a certain language, that is, a person who has the ability to compose and understand speech; b) a person who uses language as a means of communication, communicator; c) a person who owns a vocabulary that reflects the national-cultural, spiritual values of his nation, and who demonstrates it; representative of a particular language¹⁰¹.

A native speaker of the language should use the language correctly and appropriately in case of speech compensation.

In conclusion, it should be noted that the "linguists" who use the language reflect the speech, national, cultural, and spiritual values of that language. For this reason, the extent to which they can use a language correctly will have a positive effect on the ecosystem of that language. The ecological effects inherent in the language should not be ignored by the users of this language. In the anthropocentric paradigm, the extent to which a person practices language should be considered in proportion to the ecology of the language.

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5. Sedov K.F. Discourse i lichnost. - M.: Labyrinth, 2004.

¹⁰⁰ Седов К.Ф. Дискурс и личность. – М.: Лабиринт, 2004. – С. 5

¹⁰¹ Воркачев С.Т. Кўрсатилган мақола. – Б. 8-11.