



LINGUISTIC ENVIRONMENT AND ITS FEATURES IN UZBEKISTAN

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Introduction.

Language ideology is often interpreted as conceptual or ideational, referring to consciousness, beliefs, conceptions, and ideas. The most frequently cited quality of ideology is its tight relationship to social authority and its legitimation. For J.B. Thompson (1984), ideology is primarily tied to the process of perpetuating asymmetrical power relations - to maintaining dominance by hiding, legitimizing, or distorting such interactions. In the most extreme versions of this notion, ideology is always a weapon or property of dominant social groups, whereas cultural concepts belonging to oppositional or subordinate groups are, by definition, non-ideological.

Lippi-Green (2004) describes "Language ideology" as "a system of beliefs" or "set of ideas". This phrase, in its widest definition, refers to any collection of views regarding language, its function in society, qualities, and internal structure (Silverstein, 1979). By limiting the requirements of excluded groups, language ideology represents the needs and interests of a dominating group. Standard language ideology, according to Lippi-Green (2004), is a "bias toward an abstracted, idealized, non-varying spoken language that is imposed and perpetuated by dominating institutions" (Lippi-Green, 2004). Given that everyone speaks diverse dialects, it is difficult to have a homogeneous language or national standard. Social institutions (for example, schools, the media, the courts, and so on) promote standard language ideology, which has become a source of prejudice in the United States and other nations.

Language ideologies, as defined by Woodland (1998), are the shared views of members of society who apply to a language. They believe that this dialect lacks grammatical qualities and cannot be used to communicate complicated thoughts. Language ideologies are ethically and politically charged representations of language structure and usage in the social environment. They link language to existing cultures' identities, institutions, and values (Kathryn, 2020). As previously said, linguistic bias exists in our nation as well, acting as a barrier to communication among speakers of the same language but with distinct accents or dialects.

Uzbekistan's linguistic environment.

Uzbek language is part of the Turkic language family, which also includes Kazakh, Turkish, Uyghur, and Tatar. For millennia, Turkic languages have been spoken throughout enormous territories ranging from the Balkans to China. Uzbek and Uyghur are members of the Turkic group's Qarluq sub-branch. Uzbek is agglutinative in nature. Suffixes that indicate just one meaning are added to the word stem in a certain order. This method generates words that can be rather lengthy and can occasionally correspond to a whole phrase in English. However, Uzbek does not have the same issues as inflecting languages do in terms of grammatical gender and different systems of declension and conjugation.

Persian, which served as a lingua franca throughout Central Asia for centuries, has affected Uzbek vocabulary and even syntax. The primary varieties of Uzbek lack "vowel harmony," which distinguishes most Turkic languages. Furthermore, Arabic terms make up a large portion of the



Uzbek language. Most foreign terms in Uzbek, such as phone, mashina, and garaj, came from Russian.

In Uzbekistan, the Fergana dialect (literary dialect) is called Standard but is not used by the majority of the population because each area has its own dialect. Nonetheless, politicians and the media utilize the Fergana dialect. In terms of "language prejudice," it is defined as a discriminatory and judgmental attitude toward the language spoken by a person or a group. This thought struck me in Tashkent, where speakers of the Tashkent dialect have a hostile attitude toward speakers of other languages.

The application of linguistic phenomena in accordance with specified criteria resulted in the development of the Uzbek standard language. The language spoken by all Uzbeks, no matter where they live, is known as the Uzbek national language or vernacular. The national language includes terms like dialect, colloquial speech, slang, vulgarism, and barbarism. As a result, it has a greater reach than literary language. Standard language refers to the highest version of the national language, established by professionals and subject to particular standards and conventions. It governs a language's phonetic, lexical, and grammatical structure.

Conclusion.

To summarize, in certain communities, people or institutions prefer to use a specific dialect that is more flexible and complicated to use, while other communities accept this as a rule. This process produces linguistic ideology, which is just a societal behavioral attitude. Language discrimination exists in the linguistic environment as well. Language prejudice refers to discrimination against different dialects by the dominant dialect (Lippi-Green, 2004). Of sure, there is language discrimination in Uzbekistan, based on the linguistic context. If someone wishes to gain a better career, they must modify their accent to an accepted dialect.

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