

<p><b>Policy of the Language and Language of the Politics</b></p>		<p><b>Linguistics</b></p> <p><b>Keywords:</b> language, language policy, state language, public-political lexicon, socio-political lexicon, meaning.</p>
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**Abstract**

In this article are discussed about the scientific assessments of the author by the policy of the language in Uzbekistan during the period of independence. According to the estimation of the experts that today there are about seven thousand languages in the world. Each of these languages is existence of particular nation or tribe, unbending throne of their eternal happiness which consists of their unity and integrity, a sketch of disciple of completely different thought and interpretation, a consistent perception of non-borrowing style. The nation or the people will live in this unimaginable world at the time from the diaper at the beginning of their life, to the white skull at the end of their life. The first-end luminary of untroubled and honorary way to acknowledge the person, the universe, and the God, is the language. The sense of identity of themselves in the world and the sense of protecting the dignity and liberty of their people, are stable due to the language. The truth which the mother tongue is the base of the human mental and spiritual-psyche world, is admitted by all of whom are at the forefront. In short, today there are so many different mental and spiritual bases in the human mindset. Naturally, in multinational countries, especially, there is a serious need for national politics, in particular its indirect component- the language policies. Obviously, it is difficult to solve the national issue at all levels without the normal language policy. That's why; every country has its own language policy irrespective of its huge and small. Language policy is a system of political, legal and administrative regulation of language issues in the country and the society, the complex of ideological principles and formal and practical measures by solving language problems, mechanisms of planned impact on the linguistic situation in the country.

The Law of the Republic of Uzbekistan "About the State Language", adopted on October 21, 1989, has made a complete breakthrough in the language policy of the Soviet Union. First of all, it should be noted that this law, which was given the status of the state language by the President of Uzbekistan with serious efforts, was one of the first practical steps that Uzbekistan had taken for independence. It should not be forgotten that the preparation and adoption of this law was not easy.

In a strict and frankly speaking, its preparation and adoption are directly related to the name and activity of President Islam Karimov.

At the same time, the head of our state reaffirms that the status of the state language in Uzbek language is historically important: "First of all, I would like to say that giving the state language status to the Uzbek language should not cause any doubt. It was event which must have happened that the majority of the population had the same legal requirement. Therefore, the person who does not know his/her native language, does not know his / her genealogy, his / her own roots, he/she has not own and it is true that the person who does not know the language, he/she does not the heart of the person [5, p. 69].

The head of our state clearly knows that the language problem is a sensitive and important issue, and clearly demonstrates that how to attitude to the state language and to other languages in our country. The independent and integral language policy in our country is based on such fairness and objectivity [11, p. 27-31]. The results of the fair language policy conducted in Uzbekistan,

which resides in an interconnected community of more than 130 nationalities, are now recognized by everyone, and all of them are recognized. The legal basis of this policy is indicated in our Basic Law, in which it regulates the state language of the Uzbek language as well as states that "the Republic of Uzbekistan shall respect the languages, traditions and customs of all nations and nationalities residing on its territory and create conditions for their development."

The number of instructions of the head of state and legal acts along with our constitution, serve for this task at the theoretical foundations and practice of pure language policy in our country. In particular, the Law on 21 October 1989 "About the State Language" (adopted its new version on 21 December 1995), the Government Decree "About the State Program on Implementing the Law "About the State Language"" on February 19, 1990, On 2 September, the Law "About implementing Uzbek alphabet on the basis of Latin alphabet" (on May 6, 1995 made some changes, on September 6, 1996, made some changes to the State Program on Implementation of this Law) and others.

The place names in the language policy of our country also have a special place as the names of places are one of the most important elements in the life of the people, they are the mirrors of historical memory. On May 31, 1996, the Resolution of the Cabinet of Ministers "About regulating the names of administrative-territorial units, settlements, organizations and other toponymic objects in the Republic of Uzbekistan" was adopted to eliminate the consequences of misconceptions in the names of places in our country. It is worth noting that the Law of the Republic of Uzbekistan "About Names of Geographical Objects", adopted on October 12, 2011, has a special significance in ensuring transparency of this historical memory in the country, effective and more efficient toponymy repair.

The Decree of our President "About the establishment of the Tashkent State University of Uzbek Language and Literature named after AlisherNavoi" is desirable decision for not only a philanthropic expert, but also a whole of our educated people, to provide even more perfection and contemplation of the state language policy in our country, as well as our language and literature it will be a new stage.

The purpose of the established university in the decree is clearly defined: "In the current rapidly changing globalization period, a profound study of the unique features of the Uzbek language and literature, its historical development, its present condition and prospects, strengthening the effectiveness of research in this field, - radically increase the quality of teaching Uzbek language and literature in all parts of the system of education and training highly-qualified personnel in this field". In line with these goals, the university has three faculties: the Uzbek philology, which prepares intelligent researchers, the Uzbek language and literature that educates the masters of the art of teaching, and the Uzbek-English translation faculties, which prepares eloquent translators who are capable of watching the unfamiliar treasures of our language and literature to the world, also, Scientific Research Institute of the Uzbek Language and Literature which research the challenges and problems of today of linguistics, literature, and folklore which are the kernel of Uzbek language, will be established.

The Museum of Uzbek Language and Literature, which will be established based on previous the Museum of Literature named after Alisher Navoi, is made propaganda and promotion of achievements of science of Uzbek language. These activities are of crucial importance for the effectiveness of language policy in Uzbekistan.

The issue of interrelationships between language and people, language and society has been well-understood from ancient times and has attempted to research to the legitimacy of this connection. It is noteworthy that this problem, especially in the beginning of the third millennium, has been more urgent [1, p. 7].

The influence of the language to the society and the society to the language is one of the basic principles in today's anthropocentric linguistics, and the language develops, evolves, and improves with society and society with the language. Therefore, there is a need for a particular language policy, the regulation of language process in society, and to join consciously to language development.

The group called “public-political lexicon” in the glossary of the language has a special role in the set of issues related to language and community relations. Naturally, such a lexicon constitutes the direct basis of the language of politics - the primary means of political dialogue as the necessary linguistic units, representing a wide variety of concepts related to the state and society. It is no secret that our country has long been a state-owned tradition, public-political lexicon in our language has long been formed and developed since long periods..

In various linguistics, the difference between sociopolitical terms with socio-political lexicon has been often attempted to distinguish, for example, the Russian linguist T.K. Kryuchkova believed that socio-political lexicon and socio-political terminology need to be distinguished from one another, he tried to prove that despite they have mutual relationship, they are not one thing, and attributed to socio-political terminology: “Socio-political terminology is a part of social science terminology which has ideological characteristic” [7, p. 15].

According to his words, for example, *phoneme* and *languagepolicy* units are linguistic terms, but the *phoneme* is not a socio-political term and *languagepolicy* is a socio-political term.

It should be noted that the fields of social sciences, such as history, archeology, ethnography, social science, economic geography, state and law sciences, art studies, culturology, literature, linguistics, psychology, philosophy, pedagogy and so on. Many linguists, like this researcher, point out in the criticisms, “socio-political lexicon” and “socio-political terminology” terms are used as synonym terms [7, p. 11].

Some linguists who have seriously investigated this problem say that they are totally disenfranchised from the term “socio-political terminology”, which states that “if we seek to clarify, it is better to talk about terms and terminology of social sciences than about social terminology” [8] and their thinking are true. In any case, the relevant terms are defined in each of these social sciences, which are the “property” of these sciences, and that it is the common case of

using language that they are expelled from their “home” to different communication purposes. It is natural that any term cannot be considered as an integral lexicon of a particular linguistic entity, and that “socio-political terms” are also called socio-political lexicons, and, as a matter of fact, are in the “mega-lexical” group.

To call “socio-political terms” is therefore justified and does not fit into the scientific logic, “socio-political” collection their total or synthesis of several species. The “term of grand collection” refers to the concept of “term” as much as one. But in most linguistics, the name of these “socio-political terms” have been traditionally promoted and, as long as the linguistic tradition has this term, it can now be conditional. It is clear that regardless of whether certain sections of the units representing these socio-political concepts are terminated, they are part of a whole socio-political lexicon. So, first of all, it is important to limit the socio-political lexicon itself. There are different opinions among the experts on how to define, know, and determine the scope of such boundaries. However, these views can be conditionally summed up in two groups, i.e.: 1) narrow understanding of the essence of socio-political lexicon; 2) broad understanding of the essence of socio-political lexicon [9].

Based on the analysis of a number of linguistic sources, S.A.Manik describes the essence and meaning of these two types of views: a narrow understanding of socio-political lexicon, which expresses the concepts related to the socio-political life, and includes the the words such as the “social”, “political”, “related to the state”, “social” semas. According to the widely understanding that public lexicon consists of lexical units representing central political concepts and words that are indirectly linked to the socio-political sphere, that is, in the meanings of words “social”, “political” and “related to the state”.

With one word, taking into account the existing public-political lexicon in Uzbek language, “it's a combination of the concepts and phenomena associated with social-political life, political, socio-economic, spiritual and educational spheres of the dictionary, actively participating in ideological and socio-political communication part”. Naturally, this is the lexicon of the linguistic basis of the language of politics.

On the basis of this definition, Uzbek-language socio-political lexicon is closely related to such a lexicon, *abituriyent*, *abonement*, *abonent*, *absolyut//mutlaq*, *avans*, *avans hisoboti*, *avtograf//dastxat*, *avtomatlashtirish*, *avtor//muallif*, *avtotransport*, *talvasa*, *adres*, *adresat*, *adresant*, *mashaqqatli ish*, *alifbo*, *aksiz*, *ochko'zlik*, *oriylar*, *assortiment*, *attestat*, *auditoriya*[4, p. 15-22]; as well as many units, are absolutely safe from this lexicon.

It is clear as above mentioned, the composition of the meaning of the sign play significant role when determining whether a specific language group belongs to a specific or substantive group. This is the case with regard to the fact that a particular linguistic union is included in a large group of socially-oriented lexical contexts, so that the possibilities for a more accurate and clear definition of the boundaries of this lexical group are expanded.

The semantic structure of the language is a complex structure. Not only in the Uzbek linguistics, but also in other linguistics, it has become a tradition to acknowledge that the semantic structure of the linguistic symbol consists of two major constituents - denotative and connotative organs [12, p. 66-67; 2]. Of course, the denotative organ of the lexical meaning expresses a particular concept, while the conventional sequence reflects the relation of the speaker or the language owner. Experts note that connotation is associated with speech pragmatism, that the connotation is the product of the assessment of the linguist, anthropometric basis [14, p. 21-23]. The truth of the true anthropocentricity of the language, which forms the primary ground of the anthropologic paradigm, which has stabilized in today's world linguistics, is evident in this respect.

In the Uzbek linguistics, as it is noted “the semantic structure of the word consists of a lexical meaning, and an additional vocabulary of autenets,” says the “semantic structure of the extra horizontally, the meaning of anthropomorphic, emotional-expressive ottens and stylistic signs” [15, p. 199, 213]. Of course, all of them can be summed up as a connotative meaning.

Yu.S. Stepanov writes: “In the content of the human speech, it is possible to find social information and emotional information almost always showing the social state of the speaker, besides the basic information” [16, p. 21-29; 13, p. 30, 67].

This information, of course, is expressed directly or indirectly in the semantic structure of the word.

Different aspects of the connotative group representing information about the communicative process, the communication process, the participants of the conversation, the subject of the conversation and so on, can be considered as the key elements of the word's meaning, the different meanings of the words “meanings”, “components”, “the concept of “ottens” is to be considered within these two decisive organs. This is acknowledged that connotation is a system part of the meaning of the linguistic symbol [13, p. 68]. The researchers say that the key ingredients in the meaning of the word consist of elements that are emotional, priceless, expressive, methodological, and gonorrhic (i.e., a system expressing respect) [13, p. 97-98].

Famous German Linguist M.Birvish resembles the connotation of the meaning of the word to the man's garment: “The specific features of clothing give certain information about the person wearing it. Different types and styles of clothing, just as linguistic differences, show the difference in social relations” [6, p. 116-118]. The semantic structure of most of the words has a connotation, but there are few, non-conjugated words. From the example of M.Birvish's immense figurative imitation, people sometimes come to the bathroom, in which case the “character” - the sign that points to the identity of a particular social status - will not be clothes, but the people will still remain.

The words without connotation are the same. It is important to note that the presence, diversity and stability of the language are the testimony of the richness of the language, the inheritance of ancient traditions, the power of expression, the power of influence and power of imagery.

N.K. Komlev, who seriously studied the organs of the meaning of the word's content, emphasizes that although a large part of the connotation is subjective, all of them are of social value. As one of the varieties of the connotation, the definition of cultural connotation indicates that such a connotation can be the result of the dialectical bond of language and culture [6, p. 116-118]. At the same time, he says that there is also the organ that reflects the worldview, and the researcher's point is that such a connotation is based on the use of the word by various social groups in different historical and social contexts, the semantic structure of more sociopolitical lexicon units [6, p. 122-129].

The prominent Uzbek linguist .Mirtojiev rightly states that the semantic structure of the word is a national conspiracy, that is, a national conjuncture [12, p. 12].

Of course, there are serious changes in the state and society's historical turning points, especially in the context of public statements and in the concentration. From this point of view, the concentration appraisal is of particular importance. Due to the establishment of a completely new state system in our country, the society, politics, and economy have undergone a radical transformation and modernization, with no exception, substantial and large-scale reforms in all spheres of social life. Such transformations have led to changes in the polarization of the narrow-minded concepts of the Uzbek-language words. One example is limited: “It is no secret that the sovereignty system, which is the ultimate aim of maintaining equality between people, is not a mystery to the poor, but to the poor, not to the wealthy, but to the poor”. This attitude has a negative attitude towards the rich word, and it is difficult for a society to have a neutral attitude toward such words.

One of the main meanings of this word, according to the common sense of society in the old society, is described in the old dictionary in the form of “wealth, worldly acquisition of human power”. In our country, which has been developing on the basis of the “Uzbek model” directed to “peace, prosperity of the country, people's well-being”, its great goal has come to the fore in its meaning, not “for one’s property and work”, but gathering the riches for own honest and untroubled work, has given rise to the world, and that word has become a real affair in society” [10, p. 12]. The negative assessment specific to the old era, which has a negative connotation, has gone from a positive point of view.

In general, it is possible to say that the socio-political lexicon of the Uzbek language is developing, completing and growing in harmony with the essence of the socio-economic and national-cultural reforms that are continuing in our country in line with our independent language policy in our country today.

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