



RELATIONSHIP LANGUAGE-THOUGHT-SPEECH - THE MAIN SUBJECT OF SUBSTANTIAL LINGUISTICS.

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ABSTRACT

National independence not only gave the Uzbek people political and economic independence, but also gave them the opportunity to realize their national identity and, most importantly, spread it around the world and worthily continue the glory and traditions of the 9th-15th centuries. Indeed, the deep national nature and essence of grammatical construction are revealed, first of all, in the difference between language and language, the difference between language and speech, and then in the continuity and continuity of the connection language-language-thinking-speech, which is the essence of Uzbek substantive linguistics, serves as a theme.

This article discusses language, thinking and speech, which today are the main topics of Russian substantive linguistics.

In world linguistics it is paid a great attention to the study of language and speech categories on the basis of differentiation, adjoining according to prisms such as "language and speech", "language, mentality and speech", "language, norm and speech", "language, lingo, mentality and speech" and generalization of scientific-theoretical views on the subject. Revealing the essence of modern linguistics it is required the conscious and consistent use of dialectical gnoseology which is the process of making a scientific-theoretical sentencing about dialectical philosophy, linguistic units including dialectical-logical categories. The philosophical approach to

language means the direct practical application of dialectics of the categories of general-specific, essence-event, possibility-reality, cause-result to the units of the language system.

Several fundamental studies have been conducted on world linguistics and study about the teaching of various categories of language and speech, in particular the teaching of the functional features of language, linguistics and speech trichotomy in the higher education system. However, the issue of the relationship between language-thinking-speech trichotomy in modern Uzbek language teaching methodology in higher education has not had separate research object yet.



According to substantive analysis the relevance of the topic is to identify ways to convey the essence of the units of language and linguistics, at the same time which forms a system language and thinking, thinking and speech, which differ sharply from each other and how to deliver it to future professionals of the field.

About sixty-five percent of the population in our country is youth. Therefore, the main attention was paid to young people and their education after the independence of the Republic of Uzbekistan [1; 2]. On the basis of all the positive changes that are taking place in the care of young people there are a lot of great aims such as to educate perfect - physically fit, mentally mature, able to speak several languages, knowledgeable, well-versed in a particular profession of his choice and independent and creative thinking, intellectually gifted young generation to society. Admittedly, Uzbekistan has now entered a new stage of development - a period of national growth. It has been out put on the agenda a more serious approach about the current position of our country, its role in the world community, as well as various factors related to the phenomenon of globalism to the education of young people. If we take into account that the majority of young people in the country are educated in their mother tongue, as well as in general secondary schools where the language of instruction is Uzbek, the mother tongue is both a means of learning and teaching it becomes as clear as day that mother tongue is becoming a priority among all academic subjects. Indeed, "in today's era of globalization, it is natural that every nation, every independent state prioritizes the preservation and

development of its own national interests, first of all, its own culture, ancient values, mother tongue" [2].

This means that for the future of our people the development of the country depends on the education of young generation, the quality and effectiveness of education provided to them, in particular, in linguistics, each issue aimed at understanding national identity needs to be considered separately.

Just as it is impossible to express an idea without language and speech, so language without thinking cannot form an expression. So, we will focus on the theoretical aspect of the topic before the results of research on how to make the teaching of this topic convenient and concise in higher education.

Substantial linguistics, which entered the history of Uzbek linguistics under the name of essence linguistics has been formed in world linguistics for almost four centuries and in Uzbek linguistics since the 1970s. The introduction and development of this field in modern Uzbek linguistics is associated with the names of Turkologists Professor S.N. Ivanov and his apprentice from Bukhara linguist H.G. Nematov. Later, as a result of scientific research of hundreds of students of Hamid Nematov it was created a new paradigm school of linguistics was created. Uzbek substantial linguistics mainly studies investigation of linguistic stage (for example, language-linguistics-speech, linguistic units, types of relations and contradictions between linguistic units, the valence of linguistic units). The task of research methodology is performed by the categories of dialectics of generality, essence, possibility, cause (GEPC) and individuality, eventfulness, reality, consequence (IERC), as well as the



principles of dialectics quantity-quality-quantity, spiral development, denial of negation, unity of contradictions.

Dialectics is derived from the Greek word *dialektike* (*techne*), which means "the art of conversation", "the art of debate". Dialectics is the philosophical doctrine of the origin of existence and its development, the method of mentality based on learning reality and science as well. The word category is derived from the ancient Greek word which means "to explain", "to define", "to show." For the first time in the history of philosophy Aristotle interpreted this concept in his book *Categories* as a generalized reflection of objective reality. We know that in dialectics specificity is a form of generality, a reality is perception of possibility, an event is the result of essence, outcome is the result of cause, randomness is the perception of necessity) [4].

In this case, the question is "what is substance"?

The Eastern philosopher Farabi wrote: "The original of everything is in the essence of the substance (valued). His classification focuses primarily on the study of nature, thought and speech, language and logic: "Science and knowledge in general come from being and are accumulated over a long period of time. Different sciences do not deny each other but develop in relation to each other."

The Internet encyclopedia explains this concept as the following:

"Substance (Latin *substantia* – essence) is a concept that expresses the essence, the basis of things and events. It is usually used as a synonym for matter".[12]

In the philosophy "substance" is the theoretical reflection of the material world the composition of which is in a system of

interrelationships and interpreted as a basic concept of the theory of knowledge. In the history of philosophy there are a great number of views that, substance is-essence, substance is -generality, substance is- the immutable essence of all beings or conversely substance is the integrity of the variable (transient) aspects of beings. According to Hegel, "substance is the basis of any real development."

In Eastern philosophy there are almost no philosophers who did not express their views on this concept. The views expressed by al-Farabi, al-Biruni, and Ibn Sina in this regard have not lost their significance yet.

Uzbek substantial linguistics is a set of all the features of the language, the possibility of the emergence of speech realities and the existence of these possibilities (paradigmatic, syntagmatic, hierarchical) relations, maintaining the balance of these relations (complete, as privative, equal value) combines contradictions and the laws of their existence under the concept of substance.

It is noteworthy that Uzbek substantial linguistics does not reject traditional (formal), descriptive, anthropocentric paradigms but rather takes them as a different approach to the essence [3; 4] and uses philosophical categories which centuries of experience have proven that it always creates the right approach to learning in its research methods.

Thus, substantial linguistics professes as a generality to language and a specificity to linguistics; In the case of language is general and speech is specific. The achievements of this direction which is mainly engaged in the study of the linguistic stage (due to the national



character of the language), allow us to place and interpret the phenomena of the speech stage. It should be noted that in the developed countries of the world (England, France, Japan, Germany, Russia, etc.) for many years the methods of linguistic research are based on the distinction of "language and speech" [4].

Substantial linguistics has achieved a number of achievements in a short historically period of time, and even the results of its research have spread worldwide.

Linguistics is a special form of language. Commonality, essence, possibility, reason are natural, specific to a particular nation (Uzbek language, English language...), with specific units, free of materiality, repetitive integrity. In short, the database, the set of all the units that occur in our speech. It should be noted that the language is common to certain members of society but speech is specific to each person. For example, the phoneme [o] is common to all Uzbeks. The fact that it is a phoneme as a linguistic unit giving a unique sound "o" in speech is known only to us linguists. Or the phrase "head in the clouds", which is widely used in English, means "happy" (boshi ko'kka yetmoq) in Uzbek. In our case, the phrase is also used in variants such as the "boshi osmonda, og'zi qulog'ida". Or in the Uzbek language the word [tea] is the first in the syntagmatic line of the [bread] lexeme (non-choy bread-tea); in the Russian language syntagmatic line of the [tea] lexeme, first of all, [сыр](cheese); in the French language [thé] and its surroundings are originally [culpabilité] (wine). So, language is such a unique (but repetitive for members of a certain society (the phrase heaven is ready in the language for

every person of Uzbek ethnicity), an invisible (non-material) whole.

Linguistics is located in mentality but it is not the unity of thought or itself. Just as it is impossible to express an idea without language and speech, so language without thinking cannot form an expression. The richer the mind, the richer and broader the language. We know that mentality develops through reading, studying, researching furthermore hardworking. It is mainly the creators who enrich the language of each nation with new sentences and units. For example, in the poetry of the last modernism, we can see occasionalisms which we have never encountered before (individual constructions) such as *qizzor, qahvarang ko'z, vataniston*. In addition, linguistics is filled, enriched and expanded with the units that emerge under the influence of socio-economic, political relations, the environment and changes in it.

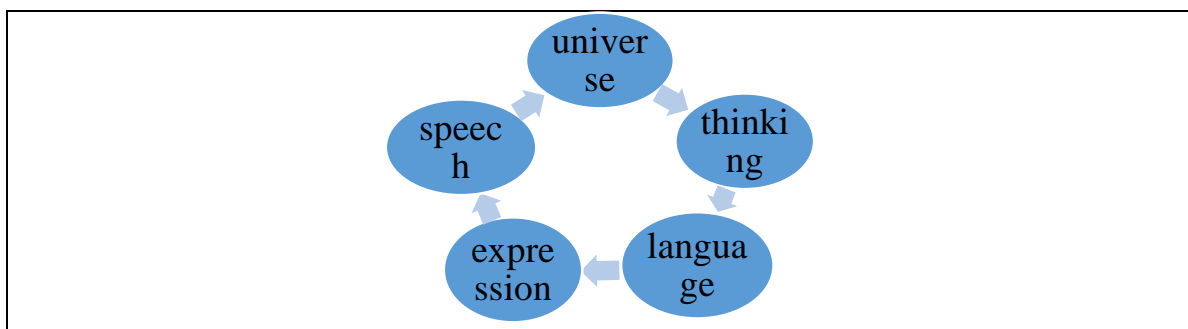
Mentality is the highest form of human mental activity, the reflection of objective reality in the mind. (The mind is the human mind's ability to think, general in relation to thinking. Thinking is specific to the mind.) The human brain is a special system that functions as a separate function.

Thinking is closely related to language and speech. The activity of thinking (thinking) materializes in language and occurs in speech. Without thinking, there is no speech or conversely, without speech thinking cannot fully express itself.

Language existent in the minds of everyone separately. As a result of this person's lifestyle, daily activities, his linguistic reserve expands and becomes richer. Or contrarily. Unless a person is engaged in a particular activity or interacts with the environment he or she will not be

able to use the ready-made units in his or her language. For example, when Robinzo Cruzo is cut off from society and thrown into the desert he talks to a parrot in order not to forget to speak. Thus, language, mentality and speech are inextricably linked to social life, and exhibit their communicative, cumulative, and expressive properties in society. That is why substantial linguistics studies the above concepts as the main topic. Mankind will no have difference from the animal if

essence of each individual - **thought**, **language** which pre-prepared for man as a form of materialization of thought, not given under direct observation, limited, repetitive and a **speech** that gradates the cultural boundary between members of our society together does not serve the community members or if there is no communication. As Farobi emphasized, "Man is distinguished from animals by thought and speech."



The conclusion is that any future specialist in the study of linguistics will succeed in this field only if he clearly understands and learns the main subject of substantial linguistics the language-

thinking-speech and their relationship. Or conversely. In particular, students of philology can test their knowledge after "thorough study" the essence of the topic through the following non-standard tasks:

1-nonstandart task: Identify the derivatives of the given units of language, speech, and thought, and pair them with the corresponding numbers.

Units of language, speech and thinking	Firstlings	Numbers
Phoneme ---1	qizil olma---1	
Derivative ---2	[a], [o], [b]---2	
Morpheme ---3	kitobxon---3	
Speech sounds--4	[ma'naviyat]---4	
Affix ----5	Qor yog'yapti.---5	
Lexeme----6	[-ning], [-loq] ---6	
Word ---7	D, m, ng, sh, o ---7	
Phrase ---8	-ga, -da, -dan ---8	
Phrasema -----9	[tongni kutib]---9	
[T+H]-----10	[WPm]-----10	
Forme ---11	ho'l, shalabbo---12	
Gradonumiya---12	[yeng shimarib]--11	



2-nonstandart task: Which of the following statements is true? Write "yes" or "no" in the answer sheet

A. E.D.Polivanov, K.K .Yudakhin, A.K. Borovkov, Gazi Olim Yunusov, V.V.Reshetov, Sh.Shoabdurahmonov, F.Abdullayev, U.Tursunov, M.Mirzaev and the services of their followers are incomparable in the emergence and development of Uzbek dialectology as a science.

B. Language is an important (primary) means of human social and spiritual communication, which allows to form thinking (coding), to organize in a rigid system in memory, to transmit and receive information.

C. Language - is a GEPS complex, hierarchical system of multi-layered, mul levels of natural linguistic units that combines the immanent ability to change, evolve, and adapt to the external environment.

D. The norm is an external factor in relation to the internal structure of the language that determines the place and nature of the occurrence of each of the branch units, the linguistic possibility-synonymous series, the doublets, alluvants and variants of the linguistic units .

E. Speech is the occurrence of language in one of the specific spiritual forms that have passed through normatives.

F. Ferdenand de Saussure tried to explain the language-speech relationship according to the rules of chess.

G. In order to understand the relationship between language and speech one must first have a clear idea of the speech itself and what kind of device it is.

Answers:

A	B	C	D	E	F	G

3-nonstandart task: Identify terms specific to language and speech and place them in a table based on numbers

- 1) syllabus 2) phrasal verb 3) intonation 4) phonograph 5) privative 6) [H + T] 7) prosodemograph 8) lexeme 9) sonors 10) morpheme 11) symbols 12) logograph 13)

- valence 14) associative relation 15) [WPm] 16) paronymy 17) communication 18) correlative sign 19) [a] 20) [-cha]

Answers:

Language specific										Speech specific									

The student will not be able to choose an approximate answer for non-standard language-thinking-speech tasks. And they are not limited to a single answer, etc[6].

Substantial linguistics has proved that both language and speech are a structural

whole, and has been able to explain in Uzbek paradigms that language is a system of systems (Saussure).

Thought, language, linguistics, its speech occurence, the importance of language in the human factor are



multifaceted phenomena, in fact, the comments we have partially commented

above are the result of a substantial approach to the essence of language.

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