



## LINGUISTIC FEATURES OF PHONETIC PROCESSES IN THE ENGLISH AND UZBEK LANGUAGES

**Khamidova Dilnoza Khudoiberdievna**  
**Poyarik district of Samarkand region**  
**secondary school No. 80**  
**English teacher language**

**Annotation:** in article a, the author studies the history of the development of the Uzbek language, including its modern form using English words, the influence of the English language on cultural linguistics among young people and business people.

**Keywords:** interaction of English and Uzbek languages, linguistics, linguoculturology.

Today's students are not only objects of education, today they are quite independent, educated at a high level, today they are concentrated in the implementation of their own decisions, analyze them, and initiators of its creation. For this reason, today's teachers' knowledge, skills, ability to present all positive cases should be directed to the development of the younger generation. Today, the younger generation is capable of independent thinking, makes independent decisions, is reliable, has an accurate memory, attention and initiative, as well as all other skills.

It is known that the theory of phonemes was created by the outstanding scientist, Russian and Polish linguist Ivan Alexandrovich Baudouin de Courtenay (1845 - 1929).

Phoneme theory was created by Baudouin de Courtenay as a result of a deep analysis of the internal mechanism of language communication and the existence of speech in time. He proceeded from the fact that linguistic communication is possible only in human society, therefore the social side is an important aspect from which language learning begins.

Baudouin de Courtenay notes two different properties of the phoneme. Firstly, a phoneme is a “generalization of anthropophonic properties” and secondly, it is a “mobile component of a morpheme”. As the last phoneme is an element of



various types of alternations, or alternations. Some alternations are explained by phonetic conditions that exist in the synchronous state of the language. Another type of alternation is explained only historically.

The relationship of a person with society should be viewed through the prism of linguistics. The interaction of the English and Uzbek languages is very peculiar. Culture is everything created by man that distinguishes him from nature.

In this regard, the great Cicero believed that linguistics is not limited to philosophy. But in fairness, it should be said that English and Uzbek languages are the most important element of human culture.

After all, only the culture of speech represents culture in its greatest completeness and the maximum possible understanding. The most urgent problems of mankind acquire complete validity through linguistics.

The topicality of the English language represents the peak achievements of the culture of speech, which, in terms of its possibilities of interpretation, would surpass the philosophy of that time. Naturally, the achievements of the English and Uzbek languages are meaningless without its interaction with various sciences, arts, and practical actions of a person.

English and Uzbek languages are characterized not only by specificity, but also by independence. This should be understood to mean that other specialists are not able to cope with the work of a philologist; everyone is busy with their own business.

From the ancient philosophical tradition to modern European linguistics, in the process of synchronic and diachronic analysis, clear outlines are preserved and at the same time become the object of evaluation, interpretation and comparison.

Languages are called upon to complement and complete any special education, turning a specialist into an intellectual.

In the modern era, the concept of "civilization" has gained great popularity. It is widespread among representatives of different directions, widely covered and produced from the English language.



In the XVII-XVIII centuries, both natural sciences and socio-historical sciences actively developed. The concept of "languages" is being revived again, now in a cultural aspect, as a synonym for culture.

So, linguistics is a concept that is interpreted in several ways:

- as a state of society in a certain historical period. Society acts not as a whole, but as a sum of "historical types" (Greek - Roman, Romano-Germanic, Western).

Any linguistics had its own specifics, its own characteristics of social, political, economic and cultural life.

So, when studying synchronic and diachronic analysis in the English and Uzbek languages in the modern world, it is necessary to see the difference between formational and civilizational approaches.

These languages can be studied as a single line of human development ("human culture as a whole", a formational approach that highlights the common for all peoples), as well as an original feature of any people ("local culture", a civilizational approach that studies the uniqueness of each culture speech).

This science is engaged in the study of various kinds of knowledge, studies a person in all its features and manifestations, and also deals with the relationship between two principles, such as: science and its application in practice. I would like to note that many scientists often try to study these two concepts in more detail and make their interpretation in the history of linguistics on the example of enlightenment, romanticism, and so on.

We can say that linguistics is part of the cultural heritage from which the main types of human activity originate.

After all, it is writing that has its own language, each tribe, each clan, each family has its own history, which gives a paramount idea even of the entire Universe.

English and Uzbek languages in their interaction affect society and give people an idea about life, nature, society in all forms of its manifestation. Many historians believe that linguistics is the early stage of memory. However, knowledge has its own specifics. People accumulate knowledge over the years, and then try to apply it. After all, it is knowledge, including skills, that is transferred from one



generation to another, it is with the help of them that scientific and technological progress moves.

Thus, we can say with accuracy that the interaction of the English and Uzbek languages is an issue that concerns not only the history of linguistics, but also other interdisciplinary disciplines. Scientists are still arguing about the relationship between these two concepts.

In another way, we can say that language is a kind of interpretation of reality, and knowledge is human comprehension in something.

The problem of the correlation of languages, as well as its interpretation, was reflected in the work "Dialectics of Enlightenment", which was already considered a strange book at that time. The basis of this work were notes and excerpts from records. The text was completed in 1944 and was published in Amsterdam. Copies of this book were available for purchase for the first twenty years after publication. Many historians claim that this work was "heavy" and in most cases influenced linguistics, at least. Reading this book, we understand the difficulty of the form of its presentation.

It was in the era of the Enlightenment, romanticism, that these two concepts began to be distinguished along with good and evil, white and black.

The interpretation of these two concepts also influenced ontological hermeneutics. Most of all, it was based on the ideas of mythology, since there was nothing there that required knowledge.

So let's sum it up. The interaction of the English and Uzbek languages are two completely different concepts, they can only be interpreted in the same way in the history of linguistics.

In my opinion, a synchronic and diachronic analysis of the interaction between the English and Uzbek languages is only partially possible, as a consequence of the global transformations taking place in today's world on the political platform. And even then, I think that this is not an inevitability, but the circumstances that have developed due to the thoughtless attitude of some politicians, who spread chaos in the world with their attitude. This is an artificial collision, which could not be.



In terms of the inevitability of natural civilizational processes, I am of the opinion that the appearance of the English and Uzbek languages in the modern world is an intermediate stage in the development of human experience, when this stage ends, then the post-civilizational stage will come when the global culture will be formed and grow through information systems.

**Literature:**

1. Kissen I.A. Course of comparative grammar of Russian and Uzbek languages - Tashkent, 2014 .
2. Kononov A.N. Grammar of the modern Uzbek literary language. - M. - L., 2015
3. Maslova V.A. Introduction to cognitive linguistics. - Moscow: Nauka, 2014.
4. Motina E.I. language and specialty. - Moscow: Russian language, 2013.