



## **“Linguo cultural coloring of speech, the factors that determine it”**

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**Annotation:** The article explains how language can be understood even when different languages are connected, the national identity of any speech communication, its linguistic competence, the ability of language, linguistic and other factors to influence the main communicative function of languages.

**Key words and expressions:** nominative, the product of consciousness, reflection, world view

The national peculiarity of any speech communication, its linguistic and cultural coloration, has emerged as a judgment recognized by late 20th and early 21st century linguists. This is natural, because any speech communication takes place in a situation that is created in different cultural linguistic, social, economic, psychological, religious and other contexts. This means that it is indisputable that the components that make up this background of communication can have a direct or indirect effect on the speech product that is created.

Speech Products: Cultural Factors, Ethnic Factors, Psychological Factors, Socio-Economic, Physiological Factors, Speech Forms, Speech Speaker Intention. In human language, human factor refers to the creation of speech products based on the personality and nature of the speech situation, the study of the quality, nature, communicative purpose, and role of these speech products in the production of language products.

Since each person is a particular ethnocultural group, or rather a particular nation or nation, the various characteristics and nature of the aforementioned factors can influence the speech behavior of the whole nation as it affects the speech behavior of the individual.

Language serves the people. A single individual cannot stand outside the people. The individual does not need communication, so the language does not need him. The psycholinguistic nature of the team is the sum of the psycholinguistic features of the individual.

The linguocultural nature of the same team is manifested as a set of linguistic and cultural features of the speech situations created in that community. As each nation's language differs from those of other nations, peoples are

ethnically, psychologically, culturally, and other characteristics different from other peoples' ethnic, psychological, cultural and other characteristics.

This article highlights how linguistic and other factors can influence language performance in its main communicative function, making it difficult to compare ethnopsychological and linguistic aspects of languages so that we can obtain objective data by analyzing the quality and quantitative characteristics of language material with more general laws.

Because the structure of some of the concepts gained in the structure of different languages depends on the mentality of the speakers and the cognitive categorization of things, we may not always be able to find mathematically sophisticated solutions.

We can list the following speech communication stereotypes that determine the linguocultural aspects of language: The stereotype of the speech behavior of a particular person is determined by the regularities of the language to which it belongs.

The laws of language are a set of algorithms that must be fulfilled for the person who speaks the language. The universal values are often not written anywhere, but this is a set of prescriptive rules and judgments adopted by the collective, collective, and language. Apart from the intolinguistic requirements for speech production in languages, extolinguistic requirements are also coefficients that cannot be accepted by the speaker. The number of speakers in a particular language is 100 million different because of the different sociolinguistic parameters of each speaker's speech, mental health, health, mood, education, culture. Or maybe even more.

This is not to say that these parameters always have the same effect. Among them are the parameters that can be eliminated and which cannot be eliminated. It is observed that neutralization of parameters with some negative coefficients is observed for the creation of relatively better target products, ie maximal convergence in language norms. The reason for the parameters being divided into groups is that their group members differ in their resistance to change.

Parameters with negative and positive coefficients affecting the quality of speech products. Negative coefficients: ethnicity, race, gender, social status, geographical location, psychophysiological features (speech, dumb, deaf), negative background, social and political development of the society in which the speaker is living, low civilization.

Parameters with positive coefficients: education, mental state, cultural level, intensity, linguistic competence, high level of socio-political development of the society in which the speaker lives. The main indication of the parameters with negative coefficients is that they cannot be changed at all. For example, a man will

not become a woman and a black person will not become white or English will not be Uzbek and so on.

Parameters with a positive coefficient can be modified depending on the speech moment and the output of the speech product. For example, the lower the level of literacy, the better it can be, and if the mood is low, it can be improved. To clarify the theoretical underpinnings of this situation, GVKolshansky cites the following aspects related to the problem of "Scenes of the World"

In the non-objectified state of the picture of the human world, the localization of such a picture is a "pendulum";

The “landscape of the world” is created by man in the following cases:

a) as a result of the predestination and objectification of world images, which are the basis of life activity. This is, in essence, a re-emergence of the image of the world

c) the image of the world as a result of the development of new images in the reflection process;

The picture of the world is not a mirror image of reality, but a certain way of thinking, because “any man's image of the Universe, created by seeing the world through certain prisms, inevitably contains signs of human subjectivity and identity. The landscape of the world is at the heart of man's perception of the universe, and it contains its basic characteristics ”, which is related to the anthropocentricity of the language .

According to M. Heidegger, the concept of “landscape” is: When we hear the word “landscape,” we first think about the perception of something. Then the picture of the world will be, as it were, the reflection of the whole creation. However, the picture of the world is much broader. In doing so, we mean the world itself and its entire existence as a defining and necessary condition for us. This means what we hear in the speech product, not what the scene is: the state of being itself to itself. to put it in such a state and to always imagine it. But so far there is no definitive definition of such a landscape. The phrase, "we imagined something in our imagination," not only refers to our imagination as a whole, but also to our imagination of all the elements that are present in our imagination and which form it as a system. In the scene of the world, as a whole, it is just what a person focuses on. The essence of the universe is not the way it describes the world, but the world in the sense that it is understood ... where the world scene is in general. the ultimate solution to the existence is to be found.

G.V. Kolshansky notes. The concept of the “world” in the term “world view” requires clarification. According to the consumption of the word "world", the world is understood in two ways: firstly, it is a universe that is generally perceived as a particular kind of thing, that the human being encompasses, and

combines with other people. At the same time, the "world in general" is not opposed to any other universe. This is about counteracting the human subject, which is connected with the world in a special way. Subjective perception is inevitably influenced by the image of the world in the speaker's mind, which becomes the subject of his message about the world .

On the other hand, there are worlds called alternative worlds. Such a universe may consist of a specific area, different from other comparable areas of existence, and characterized only by specific laws. This world is usually perceived against the worlds against it. For example, the fantasy world is opposed to the real world, one social world is opposed to the other world. Some prefer the word "world". But our word "world" is also valid. Because a person says "my world".

Thus it was called "the Universe". The universe, which is perceived as something in common with all three, cannot be the subject of a particular statement. It is also not intended to give the other person a glimpse of the world: "the world is discussed in many ways with the subjective mind that confronts it" .

O. Ermolaeva presents several "scenery" of "worlds": world-wide language (WLW) is the product of consciousness, thought, reality and interaction of language as a means of expressing thoughts about the world;

The conceptual picture of the world is a bit broader. for in its creation various types of thought are involved, including nonverbal types. The nominative landscape of the world, which is an integral part of the WLW, reflects the specific ways and means of nomenclature specific to this national variant .

O.N. According to Ermolaeva. WLW is expressed in a variety of language tools. the social model of the characters, organized in a systematic way that informs the world around them. According to many scientists, the conceptual picture of the world (WCP) is at the core of it. Herein lies the point. WCP is a much more complex and complex phenomenon than WLW, because not everything that a person can understand and know is verbal. WLW units are two-dimensional, two-surface surfaces, because they combine essence with "body" of characters.

TT-Minasova distinguishes three forms of human imagination of the world around us: a real picture of the world. cultural (or conceptual) view of the world. View of the World Language

The real picture of the world is the objective reality outside of this person, the world that surrounds it. The cultural picture of the world is the reflection of the real picture through the prism of the concepts acquired through the senses of the human being, which are based on their perceptions of the public and individual consciousness.

The linguistic picture of the world reflects the reality through the cultural picture of the world. However, it is more appropriate to speak of the interdependence of parts of a culture and language, rather than their interactions. Language is part of the culture, but culture is only part of the language. So, if we understand the language in the language, the cultural scene, then we understand the image of the world embodied in the human mind, that is, the world as a result of the material, physical experience and spiritual activity of the person. Thus, the cultural and linguistic scenery of the world are closely intertwined. It interacts continuously and takes you to a real world view.

According to STT Ter-Minasova, the national landscape of the world is more primitive than its language. The national landscape is fuller, richer and deeper than the native language. However, it is the language that implements, verbally preserves, preserves and transmits it from generation to generation. Language does not record everything that exists in the national image of the world, but can tell everything. In our view, it is not appropriate to speak about the unity of culture in relation to language, or vice versa. In fact, these are the two "interconnected landscapes". cause-and-effect relationships cannot be applied to them. Words that express the same concept in different languages can be differentiated by their semantic capacity and cover different parts of reality. The fragments of the mosaic that give the world view can vary in different languages depending on the amount of material that is derived from the perception of the world around the human brain. According to ST Ter-Minasova, the methods and forms of perception, as well as the formation of concepts, in turn depend on the socio-cultural and natural features of the speech community. Differences in thinking through language are reflected in the sense of excess or lack of forms of expressing the same concept.

Dr. Aresian describes the current state of the issue of the linguistic picture of the world and notes that such research goes in two main directions (3.38).

On the one hand. "stereotypes" of linguistic and cultural consciousness are explored in some aspects of this ethnicity, which the author calls specific linguistic and cultural isoglosses and isoglosses. , the author notes, are the specific connotations of non-specific features (for example, symbols of colors in different cultures).

At the same time, "the language-specific world is, although it is 'simple', yet there is a search for and reconstructing a holistic pre-scientific view." According to the author. Nonetheless, in considering the national identity, "the main focus is on the whole world." The author summarizes the main provisions of the latter direction and notes:

Each natural language reflects a particular way of perceiving and organizing the world. Its essence reflects a particular community philosophy in a single system of views, which is a mandatory rule for speakers of this language.

The way that conceptualization of language-specific reality (worldview) is partly universal, partly national-specific, that speakers of different languages can build the world a little differently, through the prism of their languages.

On the other hand, it is also "simple" because it differs from the scientific world view on many important details. Simple notions are not at all simplistic. In many cases, they are just as complex and interesting as the scientific imagination. For example, such are the ordinary notions of the inner world of man... ”

GVKolshansky's notes that the search for a systematic basis for the content of language led linguists to semantic analysis of language. This approach to language implies a systematic approach to the meaning of words. We are talking about the semantic field method. A semantic field refers to words and phrases that group around a certain concept (sometimes - an idea). Such elements of the text suggest that "semantic primitives" follow the words and idioms. According to I. Trir, the "semantic field" is an important part of the dictionary that covers a specific "understanding" area of this language. "It is unique and is governed by its own laws and carries its own" world view ", not unlike events in the history of different languages and the same language"

Even when different languages are related, differences in language perception and conceptualization of the world can be serious. In other words. In different languages, world views can have specific features. In the linguistic landscape of the world, the ethnic mentality becomes relevant in the “mainstream” cultural concepts that are interspersed with symbolic images that reflect the mentality of the speakers of the world around them.

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