

LINGUISTIC FEATURES OF PHONETIC PROCESSES IN ENGLISH AND UZBEK LANGUAGES

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ABSTRACT

The article examines an author of the history of the Uzbek language, including its modern form using English words, the influence of English on cultural linguistics among young people and business people.

Keywords : interaction of English and Uzbek languages, linguistics, cultural linguistics.

INTRODUCTION

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

It is known that the theory of phonemes was created by an 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 linguistic communication and the existence of speech in time. He proceeded from the fact that language 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 distinct properties of the phoneme. Firstly, a phoneme is a "generalization of anthropophonic properties" and secondly, it is a "movable component of a morpheme". As the latter, the phoneme is an element of various kinds of alternations, or alternations. Some alternations are explained by phonetic conditions that exist in the synchronous state of the language. The other 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 quite peculiar. Everything created by man is called culture 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 maximum possible comprehension. The most pressing problems of mankind acquire complete validity through linguistics.

The topicality of the English language represents the peak achievements of a culture of speech that, in its interpretation capabilities, would have surpassed the philosophy of the time. Naturally, the achievements of the English and Uzbek languages are meaningless without her interaction with various sciences, arts, and practical human actions.

Not only specificity is inherent in the English and Uzbek languages, but also 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 an object of assessment, interpretation and comparison.

Languages are designed 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, was widely covered and were producers from the English language.

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

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

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

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

So, in the study of synchronic and diachronic analysis in the English and Uzbek languages in the modern world, it is necessary to see the difference between the formation and civilizational approaches.

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

This science is engaged in the study of various kinds of cognition, studies a person in all its features and manifestations, and also deals with the correlation of two principles, such as: science and its application in practice. I would like to note that many scientists often try to investigate these two concepts in more detail and make their interpretation in the history of linguistics using 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 primary idea even of the entire Universe.

English and Uzbek languages in their interaction affect society and give people an idea of life, nature, society in all forms of its manifestation. Many historians believe that linguistics is the earliest stage of memory. However, knowledge also has its own specifics. People accumulate knowledge over the years, and then they try to apply it. After all, it is knowledge, including skills, that is passed from one generation to another, it is with the help of them that scientific and technological progress moves.

Thus, we can say with certainty 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 of something.

The problem of the correlation of languages, as well as its interpretation, found their reflection in the work "Dialectics of Enlightenment", which at that time was considered a strange book. The basis of this work was notes and excerpts from recordings. The text was completed in one thousand nine hundred and forty-four, it was published in Amsterdam. Copies of this book were available for purchase for the first twenty years after publication. Many historians argue 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 summarize. The interaction of the English and Uzbek languages are two completely different concepts, they can be interpreted as one only in the history of linguistics.

In my opinion, a synchronic and diachronic analysis of the interaction of the English and Uzbek languages is possible only partially, as a consequence of the global transformations taking place in the world today on a 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, spreading chaos in the world with their attitude. This is an artificial collision that could not have happened.

In terms of the inevitability of natural civilizational processes, I am of the opinion that the emergence 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-civilization stage will come, when the global culture will be formed and grow through information systems.

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