

**ЎЗБЕКИСТОН РЕСПУБЛИКАСИ ФАНЛАР
АКАДЕМИЯСИ МИНТАҚАВИЙ БЎЛИМИ
ХОРАЗМ МАЪМУН АКАДЕМИЯСИ**

**ХОРАЗМ МАЪМУН
АКАДЕМИЯСИ
АХБОРОТНОМАСИ**

Ахборотнома ОАК Раёсатининг 2016-йил 29-декабрдаги 223/4-сон қарори билан биология, қишлоқ хўжалиги, тарих, иқтисодиёт, филология ва архитектура фанлари бўйича докторлик диссертациялари асосий илмий натижаларини чоп этиш тавсия этилган илмий нашрлар рўйхатига киритилган

2023-12/5

**Вестник Хорезмской академии Маъмуна
Издается с 2006 года**

Хива-2023

Бош муҳаррир:

Абдуллаев Икрам Искандарович, б.ф.д., проф.

Бош муҳаррир ўринбосари:

Ҳасанов Шодлик Бекпўлатович, к.ф.н., к.и.х.

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Худойбергана Ойбек Иқромович, PhD, к.и.х.

Хоразм Маъмун академияси ахборотномаси: илмий журнал.-№12/5 (109), Хоразм Маъмун академияси, 2023 й. – 273 б. – Босма нашрнинг электрон варианты - <http://mamun.uz/uz/page/56>

ISSN 2091-573 X

Муассис: Ўзбекистон Республикаси Фанлар академияси минтақавий бўлими – Хоразм Маъмун академияси

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So'x tumani tabiiy iqlim sharoiti bilan bog'liq rang-barangliklar ishda mazmunli mundarija yaratilishiga asos bo'ladi. Tog'liklar, suv havzasi va aholi yashash joylari bilan bog'liq nomlar tahlili ilm-fanning ijtimoiy ahamiyatini yanada oshiradi.

Shu bilan birga, Farg'ona viloyatining So'x tumani milliy tarkib jihatidan ham alohida xususiyat kasb etadi. Bu hududda qadimdan, asosan, etnik tojiklar, qisman o'zbeklar, qirg'izlar birga yashab keladilar. Toponimlarning shakllanishida bu jihatlar barchasi o'z ta'sirini ko'rsatadi. Hududning onomastik tabiatli birliklari lisoniy belgilariga ko'ra o'rganilganda, boshqa hududlarning nomlanishida ham kuzatilgani singari milliy, madaniy, tarixiy va siyosiy munosabatlar o'z ta'sirini ko'rsatadi.

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UDC 82.0

THE ESSENCE OF ETHNOLINGUOCULTURAL CONSCIOUSNESS

Z.Z.Abulova, Senior Teacher, Bukhara state university, Bukhara

Annotatsiya. *Etnolingvomadaniy ong - bu milliy madaniyat va millat psixologiyasining xususiyatlari bilan bog'liq bo'lgan dunyoning madaniy jihatdan aniqlangan o'zgarimas manzarasi. Ushbu maqolada etnolingvomadaniy ongning mohiyati, tushunchalari, dunyoning kontseptual manzarasi va dunyoning lisonoy, etnolingvomadaniy ongning individual va ijtimoiy shakllari ko'rib chiqiladi.*

Kalit so'zlar: *Kontsept, kognitiv, lingvistik, etnolingvomadaniyat, dunyoning lisoniy manzarasi, dunyoning kontseptual manzarasi, lingvomadaniyat, verballashuv.*

Аннотация. *Этнолингвокультурное сознание – это культурно детерминированная инвариантная картина мира, соотношенная с особенностями национальной культуры и психологии нации. В данной статье рассматриваются сущность этнолингвокультурного сознания, концепт, концептуальная картина мира и языковая картина мира, индивидуальные и социальные формы этнолингвокультурного сознания.*

Ключевые слова: *Концепт, когнитивный, лингвистический, этнолингвокультурология, языковая картина мира, концептуальная картина мира, лингвокультурология, вербализация.*

Abstract. *Ethnolinguocultural consciousness is a culturally determined invariant picture of the world, correlated with the characteristics of national culture and psychology of the nation. This article deals with the essence of ethnolinguocultural consciousness, concepts, conceptual view of the world and linguistic view of the world, individual and social forms of ethnolinguocultural consciousness.*

Key words: *Concept, cognitive, linguistic, ethnolinguoculture, linguistic view of the world, conceptual view of the world, linguocultural, verbalization.*

The objective, real world is reflected in the psyche of a person so that this reflection represents an image of the world - a conceptual complete picture of the world. And verbalization of the conceptual view of the world is a linguistic view of the world. It is rightly emphasized that the linguistic picture of the world cannot be identified with the image of the world of a person using language.

For modern psycholinguistic science the linguistic picture of the world is smaller and poorer than the image the world and reflects only a small part of it.

Ethnolinguocultural consciousness is a culturally determined invariant picture of the world, correlated with the characteristics of national culture and psychology of the nation. The basis of the worldview of every nation include the lives of its own system of objective meanings, social stereotypes and cognitive schemes that determine the ethnicity of national consciousness as a separate for the individual and society as a whole.

Therefore, ethnolinguocultural consciousness exists both in individual and social forms. Ethnolinguocultural consciousness is not identical with the linguistic picture of the world, because it does not only include conscious, structured and verbalized knowledge, but also subconscious ideas. Culturally conditioned consciousness integrates knowledge about cultural objects, perspectives, rules and norms of communicative behaviour. Ethnolinguocultural consciousness is a combination of cognitive-emotive and axiological structural, national marking, which ensures their variability belonging from one culture to another. The specific features of national view of the world will be obvious in the process of intercultural communication.

The basic functions of ethnolinguocultural consciousness are the same as the functions of a picture of the world – interpretive (implementation of the vision of the world) and regulatory. Existence of a single ethnolinguocultural consciousness can be nationally internally integrated and at the same time externally delimit representatives of the same ethnic community. Ethnolinguocultural consciousness mediates acts of world perception and worldview and carries out the construction of subjective images of objective world, using a special arsenal of functional units.

The image of ethnolinguocultural consciousness is constituted by functional/operational units of three spaces: linguistic, cognitive, cultural. Cognitive space consists of such functional units, frame structures, concepts, concept sphere. The cultural space includes culturemes, mythologems, rituals, cultural standards, symbols, and to the linguistic – linguistic universals, prototypes and linguistic markers of national cultural consciousness (NMNC).

Linguistic, cognitive and cultural spaces are structured and consist of those molecular-like units in certain relationships with each other in a special way in their structure, each of which carries a separate quantum of information. In this case it is advisable to use the term “information” to denote an unordered collection of information about anything that does not exclude entropy, and to distinguish it from the term “knowledge”, under which is understood as an organized system united by a common space ordered facts.

Treating “knowledge” and “information” as relative identical concepts, it is also important for us that the term “information” implies “something coming to a person through different channels, regiven and encoded, processed upon entry into as different sensations, signals or stimuli during the perception of the world...”

Thus, the functional units of ethnolinguocultural consciousness can be qualified as a special way of lawcoordinated structures of knowledge representation in language, having a certain coholding and used for cumulation and transmission of information. Thus, the functional units of ethnolinguocultural consciousness can be qualified as a special way of law-coordinated structures of knowledge representation in language, having a certain coholding and used for cumulation and transmission of information.

Visual representation of the interaction model of functional units can be represented as an iceberg. This provision is quite important for us, because such mental constructs, such as representations, concepts, concept spheres, are in “underwater” part and are explicated by a complex of functional units of linguistic and cultural spaces. As for the functional cognitive unit, we do not single out metaphor, the main feature of which is that it can act as a unit of three spaces: cognitive, cultural and linguistic [Lakoff, Johnson, 1980], [Lakoff, 1987]. When addressing such people who have come to cognitive linguistics from Gestalt psychology to concepts such as “background”, “figure” we support the idea of differentiated perception of more relevant information formation and its further extrapolation, which is explained by various per-conceptual properties. [Demyankov, 1992].

We can distinguish three angles in the interpretation of the “concept”: linguistic cognitive, linguoculturological and psycholinguistic. Representatives of Lingvocognitive direction Z.D. Popov and I.A. Sternin, drawing on the works E.S. Kubryakova and N.N. Boldyrev, define the concept as a global unit, an ideal essence that is formed in the human mind. Concepts are encoded in the mind by units of a universal subject code, which have a subject-shaped character, but with an increase in the level of abstraction any concept gradually turns from a sensory image into an essentially mental property.

It seems important in the psycholinguistic approach that the concept is interpreted not as a “hopelessly frozen entity” (A.A. Zalevskaya), but as structure prone to modification: concepts expand, merge, i.e. are subject to distortion and mutation. Thus, a time parameter directly related to the dynamics and transformation of concepts. Based on the fact that the subject is at the same time a representative of a certain local society (in our terminology – ethnolinguocultural community), and individual, A.A. Zalevskaya distinguishes between invariant and individual concepts. Individual concept is defined as “spontaneously functioning in cognitive and communicative activities” individual's basic perceptual-cognitive-affective formation dynamic of a psychological nature, subject to the laws of human mental life century and, as a result, in a number of parameters different from the concepts and meanings as products of scientific description from the standpoint of linguistic theory”.

Individual concepts are manifested primarily in the results of aesthetical speech activity, i.e. literary texts where they appear as units of the author's individual consciousness and forming his conceptual system themes.

The notion of an "individual concept" can be interpreted in a variety of ways. One interpretation could be related to the concept of individuality and personal identity. In this sense, an individual concept could refer to the unique attributes, characteristics, and experiences that define a person as an individual.

Another interpretation could be within the context of cognitive psychology and philosophy of mind, where the concept could refer to the mental representations that individuals hold about specific objects, ideas, or entities. These individual concepts are shaped by personal experiences, cultural background, and cognitive processes.

Furthermore, in the realm of marketing and branding, individual concepts could be associated with the way individuals perceive products, services, or brands based on their personal preferences, values, and experiences.

It's important to note that the term "individual concept" may have different meanings in various fields, so understanding the specific context in which it's being used is crucial for providing a more precise explanation.

The concept of "ethnolinguocultural consciousness" refers to the awareness and understanding of the interconnectedness of language, culture, and ethnicity. It encompasses the recognition that language is deeply intertwined with cultural and ethnic identities, and that these elements influence and shape individuals' perceptions, behaviors, and interactions with their environment and society.

Ethnolinguocultural consciousness involves an appreciation of the diverse ways in which language and culture intersect, impacting practices, traditions, expressions, and social dynamics within a community or society. It also involves an understanding of the power dynamics and historical contexts that influence language use and cultural norms within a given group. This concept is particularly significant in the fields of anthropology, sociology, linguistics, and cultural studies, as it sheds light on how language and culture are not isolated entities, but rather integral components of individuals' and communities' identities and experiences.

Furthermore, ethnolinguocultural consciousness plays a crucial role in promoting inclusivity, understanding, and respect for diverse linguistic and cultural practices, and in advocating for the preservation and empowerment of minority languages and cultures within broader social frameworks.

In essence, ethnolinguocultural consciousness calls for an informed and nuanced perspective that acknowledges the intricate connections between language, culture, and ethnicity, and seeks to foster greater cross-cultural understanding and appreciation.

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UO'K 82.0

BUYUK BRITANIYA VA AQSH OLIY O'QUV YURTLARIDAGI TARJIMAGA OID FANLARNING O'QITILISHI

*N.S. Bafoyeva, doktorant, Navoiy davlat pedagogika instituti, Navoiy
Z.Q. Teshaboyeva, dots., f.f.d., O'zbek tili va adabiyoti universiteti, Toshkent*

Annotatsiya. Maqolada Yevropa universitetlarining tarjimaga oid va ularning tarjimon yaratish jarayonlari ko'rsatib o'tiladi. Tarjima inson ongini charhlaydigan va uni yangilik yaratishga undaydigan sohalardan biri hisoblanadi. Shunisi e'tiborga molikki turli tillarni biladigan barcha insonlar ham o'zlarini tarjimon deb atamaydilar, zero bu ilmi egasi bo'lmoqlik nafaqat boshqa tilda gapira olish yoki uni tushunish balki, maxsus bilimlar jamlanmasini ham talab etadi.

Kalit so'zlar: Oksford universiteti, Aberisvis universiteti, Surrey, Durham universiteti, Amerika, Boston, Jorjiya universiteti, Pompeu Fabra, Valensiya Yevropa universiteti, UNINT

Аннотация. В этой статье будут показаны самые известные переводческие университеты Европы и их процессы создания переводчиков. Перевод – одна из областей, которая освещает человеческий разум и побуждает его создавать что-то новое. Стоит отметить, что не все люди, владеющие разными языками, могут называть себя переводчиками, ведь для обладания этими знаниями требуется не только умение говорить или понимать другой язык, но и набор специальных знаний.

Ключевые слова: Оксфордский университет, Аберистуитский университет, Суррейский университет, Даремский университет, Америка, Бостон, Университет Джорджии, Помпеу Фабра, Европейский университет Валенсии, UNINT

Abstract. In this article, the most famous translation universities of Europe and their processes of creating translators will be shown. Translation is one of the areas that illuminates the human mind and encourages it to create something new. It is worth noting that not all people who know different languages can call themselves translators, because being the owner of this knowledge requires not only the ability to speak or understand another language, but also a set of special knowledge.

Key words: University of Oxford, University of Aberystwyth, University of Surrey, University of Durham, America, Boston, University of Georgia, Pompeu Fabra, European University of Valencia, UNINT

Tarjima tilshunoslikning alohida yo'nalishi bo'lib, ko'ringanidek sodda emas balki, anchagina nozik mahoratni talab etadigan ijodiy jarayon, fan, san'at va madaniyat deb atasak yangilishmagan bo'lamiz. Malakali tarjimon turli tillarning tovushini, grammatikasini va ma'nosini osonlik bilan ajrata olishi lozim, bu esa undan kuchli mehnat va yetarlicha salohiyat talab qiladi. Aynan mana