

LINGUACULTURAL AND SOCIOLINGUAL FEATURES OF ENGLISH-UZBEK
PAINTING TERMS.

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Annotation: *A set of words and phrases used in linguistics to express specific concepts and names related to a specific field of science is known as terminology. Terminology is an independent branch of any national language that is closely related to professional activities. The lexical-semantic and linguacultural characteristics of design and painting terms are the subject of this article.*

Key words: *term, terminology, painting terms, lexical-semantic characteristics, sociolinguistics, sociolingual features.*

Many discourse analysts of sociolinguistic texts in general have classified the social situations into three defining characteristics: place, role- relationship and topic. Together, these make up a set of typical domains. One common domain is home. Domains are named usually for a place or an activity in it. Home, then is the place. The role-relationship associated with home includes family members (mother, father, sons' daughters, etc.) There are a suitable set of topics such as activities of the family, news about family members, the meal, the household, etc. A particular variety of language is appropriate to the domain. Another common domain is work. The place might be a factory or an office or school or a store. The role-relationship includes boss, workers, students, colleagues, customers, etc. The topics are work-related. It is worth mentioning that the sociolinguistic complexity occurs when two people who have one role-relationship at home (such as father and son) have another at work (boss and worker, for instance). When they speak, they can choose a register or language variety to show which relationship is dominant at that time (Spolsky, 1998:35). So, sociolinguists have to specify the roles of speakers and hearers and their relationship, whether they were friends, strangers, young, old of equal or unequal and many other factors (Yule, 1996: 80).

The features of the linguo concept include ethnocultural distinction, heterogeneity (heterogeneity, diversity, heterogeneity), multi-character, internal fragmentation and, in contrast to the logical concept, “experiencing”, semiotic (“nominative”) density - representation in terms of expressing a number of linguistic synonyms, thematic series and fields, proverbs, sayings, folklore and other plots and synonymized symbols (works

of art, rituals, behavioral stereotypes, objects of material culture), focus on the expression plan (inclusion of a name concept into associative paradigmatic and syntagmatic connections that have developed in the lexical system of the language). The semantic unity of the concept is ensured by the sequence of its manifestation in the form of an image, concept and symbol, where the image represents the psychological basis of the sign, the concept reflects the logical functions of consciousness, and the symbol is the general cultural component of the verbal sign. The most consistent is the attribution of linguacultural concepts by researchers to the number of mentality / mentality units - categories through which the national (ethnic) character is described.

There are two branches of sociolinguistics which approach this issue in different ways. These two branches are interactionist and variationist sociolinguistics. Interactionist sociolinguistics is principally interested in what language use can tell us about social processes, and therefore a central concern is the social meaning of language use. Variationist sociolinguistics is interested in accounting for linguistic variation and change, at least partly as a product of the social distribution of language varieties. It is, therefore, less concerned with meaning as process, and more concerned with the interaction of linguistic and social systems; in this view the significance of language is mainly symbolic. In this review, I will discuss the contributions of these branches to the problem of the relationship between microsociolinguistics and macrosociolinguistics, as well as the theoretical problems peculiar to each branch. If the falseness is a way of seeing the world, then mentality a set of specific cognitive, emotive and behavioral stereotypes of the nation [4]. Mentality / mentality is formed by a set of linguistic concepts and does not exist outside the forms of the native language. The concept has the main quality for expressing the mentality of the people: the ability to concentrate the results of thinking in a figurative-evaluative and value-oriented representation. "A concept is usually called a concept (conceptus); in the same Latin language there is also the word conceptus, which means "grain" - a kind of sprout of the prototype, the primal meaning, that which is subsequently capable of germinating both in word and deed".

In this paper three important tasks have been looked at: presenting the relationship between language and society from the sociolinguistic perspective in non-native and developing countries; the impact of culture and other social factors on the communication of people in those countries; and the nature of English language communication across cultures as being difficult or easy. Drawing on examples from some references in sociolinguistics and public discourse in those countries, many sociolinguistic features have been highlighted which will be invaluable for researchers wishing to understand the many different factors that underlie the shaping of the nature of sociolinguistic features and English language uses in those non-native and developing

countries. The following paragraphs address the above three tasks so evidently and finally highlight the conclusions of this paper. The word can be divided into figurative, conceptual and symbolic content. The concept is not a concept, but the essence of the concept. This is a pre-conceptual, subject-shaped stage in the formation of a concept. Under certain conditions, a concept can become the basis for the formation of a concept and even be transformed into a symbol. Then it becomes clear and that part of the definition, where the concept is interpreted as “the essence, manifested in its meaningful forms in the image, in the concept and in the symbol”. The concept is an approximation to the concept, it is the manifestation of the concept in the form of one of its meaningful forms. The concept is nominated by VV Kolesov and “mental genotype”, “atom of gene memory”, “archetype”, “prototype”. Complex and multidimensional formations, linguocultural concepts, in principle, are difficult to typologize on the basis of any single classification feature. The complexity of constructing a typology of concepts gives rise to various approaches to qualifying these phenomena. The first approach is based on the thesis about the orientation of concepts to the language in which they are represented. Subject, indicative, event concepts are highlighted. The second approach focuses on cognitive psychology. Meaningful fragments of experience correlate with pictures, maps, scripts, frames, gestalts. The third approach is associated with ethical and aesthetic categories, since the evaluative component of the concept is determined by certain cultural values.

Sociolinguistics studies such matters as the linguistic identity of social groups, social attitudes to language, standard and non-standard forms of language, the patterns and needs of national language use, social varieties and levels of language, the social basis of multilingualism, and so on. Teleonomic concepts, which send to the highest values (love, beauty, happiness, etc.), and non-teleonomic concepts are distinguished, among which it is possible to establish classes of regulatory and nonregulatory mental formations. The former include, for example, punctuality, vulgarity, the latter - war, advice. At the same time, it is noted that the value component dominates in teleonomical concepts. The fourth approach focuses on the discourse in which these concepts are implemented. We can talk, firstly, about every day and artistic concepts that define personality-oriented discourse, and, secondly, about various institutional concepts - political, scientific, business, diplomatic, sports, etc. The fifth approach is driven by the dynamics of the concept. In this regard, it is possible to distinguish between relatively stable (path) and changing concepts and, within the latter, outgoing (meekness) and emerging concepts (environmental safety). The sixth approach is based on the inclusion of evaluative qualifications in the concept. In this case, general human, civilizational, ethnocultural, group and individual concepts are distinguished.

In the seventh approach, concepts are classified according to theme. For example, emotional, communicative, gastronomic and other concepts are highlighted.

If the typology of linguacultural concepts is based on the level of abstraction of their names, then the concepts of happiness, beauty, etc., should be attributed to the concept-universals of spiritual culture, and the cultural realities of matryoshka, birch, etc., to concept-symbols. Between these semantic the poles are the "intermediate zone". This zone includes emotional concepts that are closest to concepts – spiritual entities - and embody subjectivity. The typology of linguocultural concepts based on a cognitive feature - a way of reflecting reality – partially coincides with their division into “parametric” and “nonparametric”, where the former are classifying categories for describing the properties of objects, and the latter reflect the subject content these objects. The first (parametric) ones include the characteristics of objects that are essential for the conceptual picture of the world: size, quantity, space, function, quality, and so on. In their content, the value component (mercy, responsibility, happiness, etc.) occupies a central place. Nonparametric concepts are those that have subject content. Nonparametric concepts can be divided into regulatory and non-regulatory. Key (basic) concepts, “constants” (Yu.S. Stepanov), “cultural dominants», peripheral concepts (separation, laziness, path) are highlighted. The classification of linguocultural concepts according to the quantifier-sociological criterion includes singular, or individually experienced (so, for some - peace, comfort, for others - adventure, etc.), group (honor), socio-specific (pity), ethnospecific (longing), universal (home).

Depending on the vector of research or the subject of observation, the linguocultural concept has the following zones:

- a) a figurative component (recognized by almost all linguoconceptologists);
- b) conceptual, containing cognitive features (dominant for linguo-cognitive research);
- c) axiological, directly related to universal human values (typical for cultural studies).

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