

**A CROSS-SECTIONAL STUDY OF ETHNOGRAPHIES OF DIFFERENT
SYSTEMATIC LANGUAGES**

(IN THE EXAMPLE OF ENGLISH AND UZBEK LANGUAGES)

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Abstract: This article analyzes the researches carried out on the study of ethnography in English and Uzbek linguistics. Also, the issues of terminology covering scientific and technical production, profession, lexicon of various industries, words and phrases related to all aspects of social life are also covered in detail.

Key words: ethnography, ethnology, ethnoculture, wedding ceremony names, custom, exoticism, folklore lexicon.

As we all know, in today's globalized and digitized world, there has been a flow of various ethnic relations, along with the formation of a forgotten ethnic culture that has gradually disappeared from the people's way of life. Now almost the same ethnoculture is forming all over the world, which is definitely related to the speed of the Internet. For example, the ethnic dances of a certain region are spreading to the whole world and becoming a "trend" in some sense, and at the same time, world music that is almost understandable to everyone is emerging. Some nations introduce some restrictions in order to preserve their ethnic culture, but unfortunately, this also works against humanity. For example, in the countries under the monarchy of the British people, monarchs are considered as the ruling power. They believe that if they do not exist, the people will be scattered. Heather Brooke, an English scientist who supports this, says, "The monarchy is a part of the state. It exists to serve the people".

It is difficult to imagine any nation without its customs, traditions and national holidays. Why I mention the nation and not the state is that there can be different ethnic groups in one country, and at the same time they try to preserve this culture. From an ethnolinguistic point of view, there are also differences between closely related cultures living in the same region. In linguistics, for ethnographic analysis, in most cases, concept names related to folk customs and traditions are taken as objects. Buronova Nigora and Ergasheva Rayhona write in their article "The study of world and Uzbek folklore ethnographies": "The study of ethnographies in Uzbek linguistics was started mainly in the 70s and 80s of the 20th century. During the time of the former Soviet Union, people's customs were not paid enough attention and they were considered as old fashioned, which also limited the scope of scientific research on this problem [1]. The first research works in this regard were carried out by A. Joraboyev and Z. Husainova. A. Zhoraboyev in his research showed the existence of the customs of our people with different forms and their names in our language, as well as the theoretical and practical importance of their study [2]. In addition, ethnographies, which are expressions of customs and traditions, have been widely studied in formal research methods in the works of researchers such as Sh.Nurullayeva, Y.Bobojonov. And M. Kahhorova systematically researched ethnographies based on linguistics[3].

In the last decade, in the researches of social sciences, the conditions called "late modernity" have increased attention to the dilemmas and contradictions that have arisen at the national level [11].

These conditions include widespread socio-economic, institutional, cultural and linguistic changes. Examples of these changes include the information revolution associated with rapidly changing socio-economic networks; increasing cultural and linguistic diversification leading to the

complexity and unpredictability of regulating social life through everyday practices, and the global expansion of late capitalism and its associated forms of selective privatization of public services [12]. As a result of these changes, nation-states have been forced to reposition themselves and change the singular "one state/one culture/one language" discourses that provide the ideological basis of modern nationalism. This leads to what has been described as an ideological shift away from defining languages as limited and distinct languages tied to particular ethno-national communities to a new emphasis on multilingualism. Here, earlier linguistic ideologies coexist with new discourses in which languages are also visible. More specifically, this set of institutional, cultural, and sociolinguistic changes is related to the complexity of language-identity relations and new forms of multilingual language use in contexts of extreme diversity. due to the increasingly fragmented nature of similar and competing identities. Language and cultural practices are no longer examined against the backdrop of abstract standard languages, homogenous views of speakers, and stable group identities. Rather, such practices are linguistics that people appropriate, construct, and mobilize as they position themselves and others in ways that have consequences for access to various social spaces (e.g., formal and informal), symbolic resources (e.g., institutional forms of recognition). checked based on repertoires[13]. Such terms are attempts to describe language practices that lie outside the modern ideological framework of the nation-state, encompassing hybrid linguistic repertoires, encompassing a range of languages, dialects, and varieties rather than discrete national languages.

These shifts require analytical improvement of some poststructuralist traditions formed in the field of applied linguistics in the second half of the 20th century.[14]

"This is a socio-critical perspective in discourse studies, where the description of language and identity is often carried out in a 'top-down' manner in relation to processes of broader institutional, socio-political and economic change," says Webster University scholar Miguel Perez Milans [15]. Indeed, such perspectives have been criticized for their reliance on analytical methods that favor the propositional content of texts (oral and written) as an empirical focus at the expense of seeing language as social interaction. Another criticism is that these perspectives appear as a set of "background facts" that are too quickly imposed by the researcher on people's meaning-making practices, rather than seeing context as always observable actions, experiences, and expectations.

So far, we have seen both changes in the "real" world of late modernity and shifts in focus in the social sciences. These two dimensions have a direct bearing on the suitability of linguistic ethnographies for the study of language and identity in contemporary societies.

Globalization leads to an increasingly complex relationship between language and culture, not only increased mobility and migration lead to the formation of a population that is increasingly diverse, but also to the possible linguistic expressions of individuality and socio-cultural values. It becomes complicated and unpredictable. English and Uzbek people have words that have opposite meanings. For example, a black cat is considered a sign of good luck in English, while in Uzbeks it means bad luck. Also, we can find idioms that do not exist in Uzbek linguistics, but are widely used in English. They are as follows: Whoever catches autumn leaves will be lucky, each leaf represents a lucky month in the coming year. From this we can see that the worldviews of the East and the West are mutually different. But we can cite other arguments against this idea. For example, in English and Uzbeks horseshoe is considered as a symbol of good luck since long time and they are hung on the entrance of the doors and on the walls.

Linguistic ethnography is an interdisciplinary field of study that includes a number of data types.

This allows us to analyze the details of communicative activities and their relevance and sensitivity. This is done by combining analytical perspectives.

Linguistic ethnographic analysis also includes social relations, provides closeness between the participants.

Linguistic ethnography shares theoretical foundations with linguistic anthropology. It is a US-based tradition that incorporates ethnographic and linguistic methodology, but seeks to embrace culture.

Scientists studying the ethnography of languages in the world have understood how global it is. Based on the above information, there are peculiarities and differences in the ethnography of peoples of the whole world, not only in English and Uzbeks. Linguistic ethnography is a very complex field. Especially if it is related to the translation, but despite this, efforts are being made to eliminate the complicated problems in the language. Many articles and linguistic books are being published. These actions also help learners from all sides in learning languages. But it does not lead to the conclusion that all the researches in this field have come to an end and all the problems specific to it have been solved. In particular, the issue of linguistics in different regions, its peculiarities, its status under the influence of different nations is one of the big issues that can be carried out by scientific research that is still waiting for its solution. At the end of my speech, I found it necessary to quote the theory of English anthropologist Marvin Harris that "Ethnography literally means a portrait of a people"[17].

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