FUNDAMENTAL AND PRACTICAL INNOVATIVE RESEARCH IN MODERN LINGUISTICS

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Annotation: This article examines fundamental and practical innovative research in modern linguistics in the aspect of the communicative approach. The problems of the relationship between linguistics and related sciences are also considered, the importance of interdisciplinary studies of linguistic phenomena is emphasized. In the XXI century, all humanities, including linguistics, become different, since the modern social situation has placed new demands on them: first of all, it is a higher-level synthesis of sciences, their integrativity not only among themselves, but also with the natural sciences.

Keywords: integrativeness, anthropocentricity, communicativeness, dialogicality, cultural centricity, linguistics.

Annotatsiya: Ushbu maqola zamonaviy tilshunoslikdagi fundamental va amaliy innovatsion tadqiqotlarni kommunikativ yondashuv nuqtai nazaridan ko'rib chiqadi. Tilshunoslik bilan turdosh fanlar o'rtasidagi munosabatlar muammolari ham ko'rib chiqiladi, til hodisalarini fanlararo tadqiq etishning ahamiyati ta'kidlanadi. XXI asrda barcha gumanitar fanlar, shu jumladan tilshunoslik ham turlicha bo'lib bormoqda, chunki zamonaviy ijtimoiy vaziyat ularga yangi talablar qo'ydi: birinchi navbatda, bu fanlarning yuqori darajadagi sintezi, ularning nafaqat o'zaro, balki bir-biri bilan integratsiyalashuvi hamdir. tabiiy fanlar.

Kalit so'zlar: integrativlik, antropotsentriklik, kommunikativlik, dialogiklik, madaniy markazlilik, tilshunoslik.

Аннотация: В данной статье рассмотрено фундаментальные и практические инновационные исследования в современной лингвистике в аспекте коммуникативного подхода. Рассматриваются также проблемы взаимосвязи лингвистики и смежных наук, подчеркивается важность междисциплинарных исследований языковых явлений.В XX1 веке все гуманитарные науки, в числе которых и лингвистика, становятся другими, так как современная социальная ситуация предъявила к ним новые требования: прежде всего, это более высокий уровень синтеза наук, их интегративности не только между собой, но и с естественными науками.

Ключевые слова: интегративность, антропоцентричность, коммуникативность, диалогичность, культуроцентричность, лингвистика.

If throughout the twentieth century the main principles of language research were systematicity and structure (less often - functionality), now imperativeness, anthropocentricity, communicativeness, dialogicity, discursiveness, culture-centricity, interest in in-depth knowledge of language, etc. are coming to the fore. As a rule, in modern research they interact and condition

each other, for example, interactivity made it possible to more clearly see the deep semantic foundations of language and human mentality, which led to the emergence of cognitive linguistics. And the emergence of imperativeness was led by the understanding of the need for a holistic vision of a person (speaker/listener). "Only the whole has meaning," argued G. Hegel. Now there is no doubt that the study of linguistic forms is obviously incomplete without recourse to cognitive categories and categories of culture. Or another example. The anthropocentric principle, in which the speaker is at the center of linguistic research, flows into a communicative and dialogical one, since both man and his speech are dialogical in nature. And any dialogue takes place against the background of culture and society, which determines the use of cultural and discursive principles [Murotov, 2022; 72]. Thus, fundamental and practical innovative research in modern linguistics contributes to the emergence of most of these principles. However, for the sake of clarity, these principles will be described separately below.

Integrity as a distinctive property of the emerging direction is expressed, firstly, in the fact that knowledge obtained in different fields of science is not ignored, but, on the contrary, is actively used in solving their problems; and, secondly, imperativeness is also manifested in the breadth of research problems, which is determined by the versatility of such phenomena as language, society, culture, and consciousness. This provides multidimensionality when solving a specific, single problem and at the same time contributes to obtaining other, often unexpected information that allows solving additional problems.

Back in the XX century. American linguist E. Sapir wrote the following: "It is extremely important that linguists, who are often accused - and rightly accused - of refusing to go beyond the scope of their research, finally understand what their science can mean for the interpretation of human behavior in general. Whether they like it or not, they will have to deal more and more with the various anthropological, sociological and psychological problems that invade the field of language" [Abdullaeva, 2021; 175]. Although this was said in the mid-20th century, it is still relevant today.

Thus, at the present stage of development of science, the greatest relevance is acquired not by highly specialized scientific research, but by work with interdisciplinary understanding of language phenomena and the integration of their results into a single whole, which contributes to the solution of complex scientific and practical problems.

Modern linguistics strives for integration with a number of sciences - psychology, anthropology, cultural studies, sociology, microbiology, genetics and other sciences that study man and his language. Such fields of knowledge as linguocultural-turology, linguoconceptology, jurislinguistics, etc., which appeared at the end of the last century, are integrative in nature and essence. Accepting the challenges of our time means promoting the development of integrativeness, interdisciplinarity, polydisciplinarity, transdisciplinarity, which provide holistic reflection generated by integrated knowledge about the object of study. Only the joint efforts of humanists in collaboration with biologists, physiologists, physicists, economists, and teachers will give a powerful impetus to the development of research and lead to the erasing of information barriers between sciences. In linguistics, in the second half of the twentieth century, there was a change in research priorities: it adopted the productive idea first voiced in the works of W. Humboldt about the need to study language in direct connection with man, his culture, thinking, and consciousness. It turned out that the nature of language can be understood and explained only on the basis of the multilateral activities of man and the world he creates [Kholov, 2023; 142].
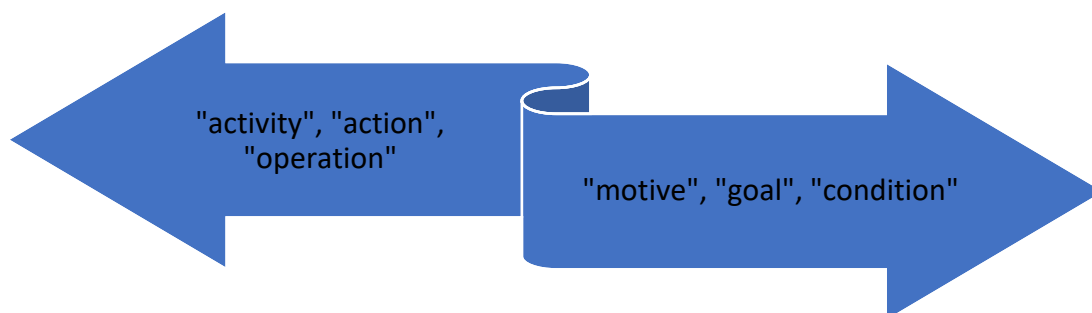
In our time, the goal of linguistic analysis can no longer be considered simply to identify the various characteristics of units of a linguistic system, because language is a complex multidimensional phenomenon that has arisen in human society: it is both a system and an anti-system, and an activity and a product of this activity, and spirit and matter, and a spontaneously developing object and an ordered self-regulating phenomenon, it is both arbitrary and produced, etc. By characterizing language in all its complexity from opposite sides, its very essence is revealed. And this requires the efforts of representatives of many sciences. So, fundamental and practical innovative research in modern linguistics brings man to the forefront, and language is considered the main constitutive characteristic of man, his most important component. The human intellect, like man himself, is not conceivable outside of language and the linguistic ability as the ability to generate and perceive speech. If language did not invade all thought processes, if it were not capable of creating new mental spaces, then man would not go beyond the directly observable. A text created by a person reflects the movement of human thought, builds possible worlds, capturing the dynamics of thought and ways of representing it using language. And this approach to language is extremely promising now.

Based on communicativeness, it is possible to analyze and conduct practical innovative research in modern linguistics. Communication - communication, exchange of thoughts, information, knowledge, feelings, patterns of behavior, etc. - is a specific form of interaction between people in the process of their cognitive and labor activity. There is a distinction between communication in the broad sense - as one of the forms of human life activity (including various forms of speech activity) and communication in the narrow sense, involving the exchange of semantic information.

Communication is the most important component of human social behavior, and communicative (speech) behavior itself can be considered as part of national culture. Consequently, communication refers to the semantic aspect of social speech interaction.

Berlin B., Kay P. point to the triple life relationship of a person: to the world (things), to man (people), to the mystery of being (God). The essential relationship to the world is completed in art, the relationship to man is in love, the relationship to God is in religious revelation, this is a response to a call that a person does not hear, but feels. This universal communicative relationship contains the doctrine of man, his place in the world, his relationship to God, nature, and other people [Berlin and Kay, 2019].

Fundamental and practical innovative research in modern linguistics in the aspect of communication is based on the general psychological theory of activity, according to which any activity can be described through two series of concepts:

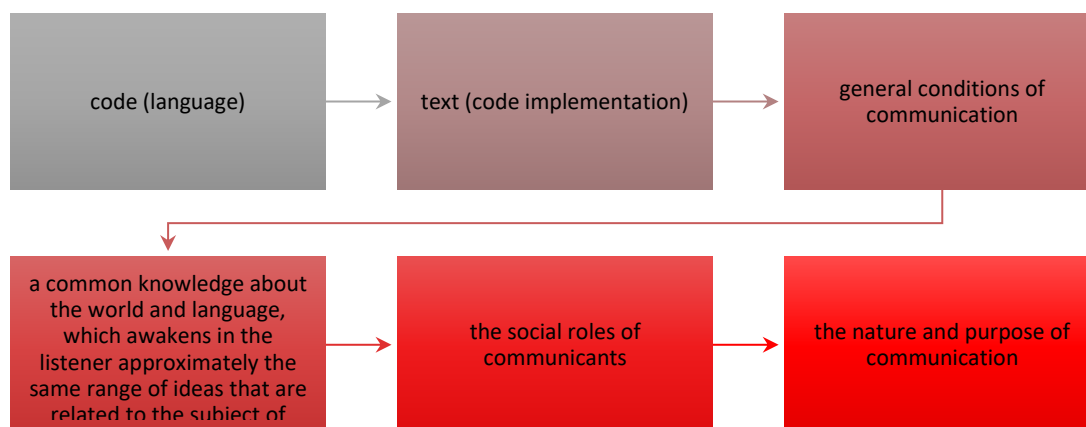"activity", "action", "operation"

"motive", "goal", "condition"

As already noted, a person's communicative activity is the most important component of his social behavior, therefore communicative (speech) behavior itself can be considered as part of the national culture in the aspect of fundamental and practical linguistic research. From the

perspective of the activity approach, communication is understood as a joint activity of communication participants (communicators), during which a common view of the world is developed. It is characterized by procedurality, continuity, and contextuality. In general, the activity approach explains the world better and is more humanistic.

One of the most common forms of information transfer is verbal communication based on practical linguistic research. This "form of information transfer is carried out in the form of texts. Text is a universal means that can be used both in mass communication systems (text in a newspaper or on television, etc.) and in interpersonal ones (texts exchanged between communicants)" [Sharipov and Rudina, 1922; 55].

Of great importance for the communicative approach is the introduction to linguistic studies of the communicative situation, i.e. a set of factors that determine the possibility and nature of a communicative act. On the one hand, a communicative situation is always specific and unique, on the other hand, it is reducible to a certain number of invariants. The structure of a communicative situation in the aspect of fundamental and practical research in modern linguistics includes:

Whatever the volume of the speech utterance, no matter how many people participate in this communication, no matter the conditions under which it takes place, it is based on a certain model that is applicable for any type of speech communication. Its scheme includes the following components: addresser, message, context/situation, contact, code, addressee. Thus, communication theory is indeed absorbing fundamental and practical research in modern linguistics, as can be seen now. This is not only dangerous, but also wrong, and therefore this process cannot be successful, although it may be quite lengthy.

As already mentioned, every text has a communicative nature. In modern cultural studies, literary studies, linguoculturology and other humanities, following Bakhtin's concept of dialogue, the concept of polylogue arose. Any text, and literary text even more so, is a polylogue, i.e. the so-called "paradox of polyphony": between the author and the reader, the researcher and the reader, the author and the researcher, the text and the author, the text and the reader, the text and the researcher, the author and the reader, the real reader and the researcher, etc.

The text is created and perceived by a person, without which there is only the "body of the text", which, without the person who perceives it, is sound noise or a chain of graphemes that are not signs in the proper sense of the word until a person appears who is able to attribute meaning to them.

This is exactly what is discussed in the works of Sharipov and Rudina, who emphasized that dead physical stimuli only provide the opportunity to evoke certain mental experiences in a

person who can read the writing of a certain language. Now this idea is supported by linguists, philologists, translators and psycholinguists. Sharing these views, the author of the article, however, thinks that it is in the text, in its "body", that contains signals that allow one to see and perceive the subtext; it is around these signals that the main variants of meaning that arise when perceiving the text are grouped [Sharipov and Rudina, 1922; 55].

So, language is at the same time an instrument for the creation, development, storage of culture, and a part of it; with its help, real, objectively existing works of material and spiritual culture are created. Culture shapes and organizes the thought of a linguistic personality, forms linguistic categories and concepts. In his activity, a person deals with representations of the world in language, with cognitive pictures and models. Therefore, the world appears through the prism of the culture and language of the people who see this world. It is linguistic material that is the most significant, often self-sufficient information about the world and the person in it.

This approach led to a change in the understanding of culture. Influenced by cognitive science, culture is interpreted as "the internal conceptual system that governs human behavior" [Kholov, 2023; 142]. Hence the important, and therefore repeated by the author of the article, conclusion that language interprets the world, creating a special reality in which a person lives.

Culture is the result of human activity. For example, a maple leaf hanging on a tree is part of nature, but the same leaf, plucked in memory of a meeting with a loved one, is already part of culture; a stone lying on the side of the road is nature, and the same stone placed on the grave of an ancestor is culture. Thus, culture is all the ways of life and activity in the world characteristic of a given people, as well as relationships between people (customs, rituals, communication features, etc.) and ways of seeing, understanding and transforming the world. Culture is an artificial environment created by human activity. But not every activity gives rise, for example, to spiritual culture, but only that part of it that is sacred in nature or associated with the search for the meaning of existence.

Currently, there is a rapid development of fundamental and practical innovative research in modern linguistics - a science devoted to the study and description of the correspondence of language and culture and their interaction. At the same time, attention is drawn to the person speaking. So, linguistics and culture are closely interconnected, and this is an axiom. But how exactly? What is the connecting link? This is precisely the most pressing problem today, which is being solved in their own way by a number of linguists, philosophers, and linguoculturologists.

A scientist studying the interaction between linguistics and culture must take into account that he, too, is a bearer of a certain ethnic culture, which not only equips him, but at the same time limits him with its system of coordinates and categories, because each language, through the prism of which its bearer learns about culture and develops his own worldview, divides the world somewhat in its own way, i.e. has its own way of conceptualizing it. Even W. Humboldt wrote that each language draws a circle around its people, the limits of which can be reached only by mastering another language.

From this we conclude that each language has, to some extent, a special picture of the world, and the native speaker organizes the content of the utterance in accordance with this picture. This is where the specifically human perception of the world, recorded in language, manifests itself.

Thanks to these trends, linguistics began to explore what was outside the scope of linguistics a couple of decades ago. In our country, the sentence still rings true: "This is not linguistics." Here I would like to emphasize that the field of linguistics now includes everything that meets the

requirements of the theory of sign systems and that allows us to see the deep semantic foundations of language, human mentality and culture.

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