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LANGUAGE IDEOLOGY AND LANGUAGE PREJUDICE IN UZBEKISTAN

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Abstract: *Language ideology is most typically taken conceptual or ideational, having to do with consciousness, beliefs, notions and ideas. The most applied feature often attributed to ideology is an intimate connection to social power and its legitimation. For J.B. Thompson (1984), for example, ideology is signification that is essentially linked to the process of sustaining asymmetrical relations of power - to maintaining domination by disguising, legitimating, or distorting those relations. In the strongest formulations of this principle, ideology is always the tool or property of dominant social groups, cultural conceptions belonging to oppositional or subordinate groups are by definition non-ideological.*

Keywords: *language ideology, prejudice, linguistic environment, formulation, dominant social groups.*

Introduction.

Lippi-Green (2004) defines "Language ideology" as "a system of beliefs" or "body of ideas". In the broadest sense, this term denotes any set of ideas about language, its role in society, characteristics, and internal structure (Silverstein, 1979). Language ideology represents the needs and interests of a dominant group by restricting the needs of marginalized groups. According to Lippi-Green (2004), standard language ideology is 'bias toward an abstracted, idealized, non-varying spoken language that is imposed and maintained by dominant institutions' (Lippi-Green, 2004. p. 289.). Homogenous language or national standard is impossible considering the fact that everyone speaks different dialects. Social institutions (e.g., school, the media, the courts, etc.) promote standard language ideology that became a cause of discrimination in the USA and some other countries.

As Woodland (1998) mentioned, language ideologies are the common beliefs of the members of the society who apply to a language. They consider that particular dialect lacks some grammatical features and this cannot be used to express complex ideas. Language ideologies are morally and politically loaded representations of the structure and use of languages in a social world. They connect language to identities, institutions, and values in existing societies (Kathryn, 2020). As I mentioned, the phenomenon of language prejudice can be seen in our country as well which acts as a barrier in communication among speakers of different areas with the same language but different accents or dialects.



Linguistic environment in Uzbekistan.

In terms of Uzbekistan, there is Fergana dialect (the dialect of literature) that is considered Standard but is not used by the dominant number of the population since every region has its own dialect. Yet, the Fergana dialect is used by politicians and media. Concerning "language prejudice", it should be said that it is a discriminating and judgemental attitude towards the language spoken by an individual or a group. I noticed this notion in Tashkent, where the speakers of the Tashkent dialect have a negative attitude towards speakers of the non-Tashkent dialect.

The use of linguistic phenomena on the basis of certain norms led to the formation of the Uzbek standard language. The language used by all Uzbeks, regardless of where they live, is called the Uzbek national language or the vernacular. The national language includes a group of words such as dialect, colloquial speech, slang, vulgarism and barbarism. Therefore, it is broader in scope than literary language. The highest form of the national language, developed by experts, subject to certain rules and norms, is called standard language. It regulates the phonetic, lexical, and grammatical structure of a language. The abundance of dialects in the national Uzbek language has created a need for the Uzbek standard language. The Qarluq dialect (South-Eastern group) includes most urban dialects: Tashkent, Andijan, Fergana, and Namangan. An important morphological and phonetic feature of this dialect is "o": aka-oka, bahor-bohor. The Kipchak dialect (North-Western group) includes dialects of Samarkand, Jizzakh, Surkhandarya, Karakalpakstan, North Khorezm, and Toshovuz (Turkmenistan) regions. Peculiarities are "j" is used instead of "y": yo'l-jo'l, yo'q-jo'q.

Conclusion.

To reach the conclusion, I can say that in some communities, people or institutions prefer using one certain dialect that is more flexible and complex to utilize, and other communities also accept this as a rule. This process forms the language ideology that is just behavioral attitude of the society. There is a language prejudice in linguistic environment as well. Language prejudice is the discrimination that is a bias against other dialects by the dominant dialect (Lippi-Green, 2004). According to the linguistic environment in Uzbekistan, of course, there is language prejudice as well. If someone wants to get a better job, they have to change their way of speaking to acceptable dialect.

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