

## THE SCIENTIFIC PRINCIPLES OF MODERN LINGUISTICS

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### ABSTRACT

*In this article, the major currents and tenets of contemporary linguistics are identified and described. These are interaction, anthropocentrism, communicativeness, dialogical, discursiveness, cultural-centricity, and interest in profound linguistic knowledge, and they interact even within a single research. Consideration of the human factor is the most important characteristic of post-neoclassical science, so the anthropocentric vector of modern linguistic research contributes to the emergence of most of the above-mentioned principles. In the 21st century, all humanities, including linguistics, are becoming different, as the modern social situation has imposed new requirements on them: first, it is a higher level of synthesis of sciences, their interactivity not only among themselves but also with natural sciences.*

**KEYWORDS:** *Integrative, Anthropocentric, Communicative, Dialogic, Discursive, And Culture-Centric.*

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### INTRODUCTION

While throughout the twentieth century the main principles of language research were systematicity and structuralism (less frequently, functionality), nowadays integrative, anthropocentricity, communicative, dialogic, discursiveness interest in the underlying knowledge in language, etc. come to the fore. The mentioned principles, as a rule, in modern research interact and condition each other, for example, integrative allowed us to see more clearly the deep semantic foundations of language and human mentality, which led to the birth of cognitive linguistics.

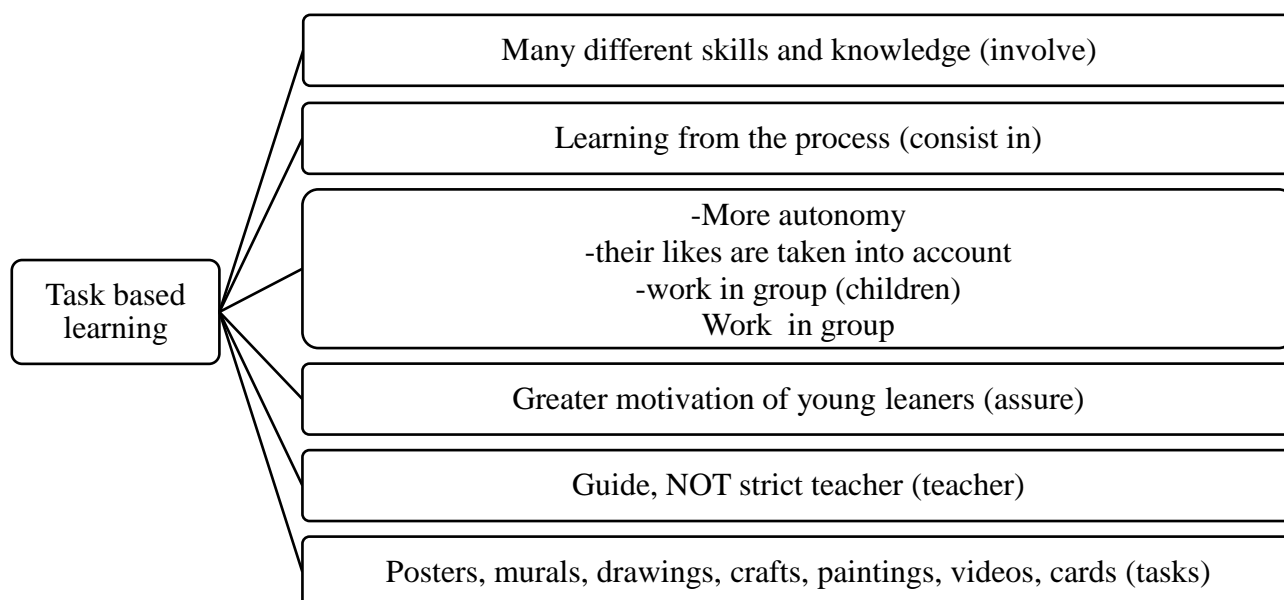
Therefore, the emergence of interactivity was brought about by an understanding of the need for a holistic vision of the person (the speaker/listener). "Only the whole has the meaning", argued H. Hegel. Now there is no doubt that the study of linguistic forms is knowingly incomplete without reference to cognitive categories and categories of culture. For example, the anthropocentric principle, in which the speaking person is in the center of linguistic research, overflows into the communicative and dialogical one because both a person and his speech are dialogical by nature (cf. the Russian proverb Speech is to flow into another). In addition, any dialogue takes place in the background of culture and society, which determines the use of the culturological and discursive principles. Thus, the anthropocentric vector of contemporary linguistic research contributes to the emergence of most of the above-mentioned principles [1,

pp. 16-27; 7; 10, pp. 375-379]. However, for the sake of clarity, we will characterize these principles one by one below. Accepting modernity's challenges: encouraging interaction, interdisciplinary, polydisciplinarity, and transdisciplinarity, which enable a comprehensive perspective formed by integrated information about the object of study. The 21st century presupposes a higher level of interactivity not only between the humanities but also with the natural sciences.

First, integrative is manifested in the fact that knowledge from various scientific disciplines is not disregarded but rather actively used in addressing problems; second, integrative is also expressed in the breadth of research problems, which is determined by the multifaceted nature of phenomena like language, society, culture, and consciousness. This enables multidimensionality in tackling a particular, singular problem while also helping to uncover extra, frequently unexpected knowledge that paves the way for solving different challenges. The American linguist E. Sapir stated this in the 20th century: "It is of the utmost importance that linguists, who are frequently charged - and rightly so - with refusing to go beyond their subject matter, 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 with the myriad anthropological, social, and psychological issues that have infiltrated the realm of language. Although expressed in the mid-twentieth century, it is still applicable today.

## THE MAIN FINDINGS AND RESULTS

**Interactivity** as a distinctive feature of the emerging trend is expressed, first, in the fact that the knowledge obtained in different fields of science is not ignored, but, on the contrary, is actively used in solving its tasks; and, second, interactivity is also manifested in the breadth of research problems, which is determined by the multifaceted nature of such phenomena as language, society, culture, consciousness. This ensures multidimensionality in solving a certain, single problem and at the same time contributes to obtaining other, often unexpected information, which allows solving additional problems. Back in the 20th century, the American linguist E. Sapir wrote the following: "It is of the utmost importance that linguists, who are often accused - and rightly so - of refusing to go beyond their subject matter, 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". Although this was said in the mid-twentieth century, it is still relevant today.



Thus, at the present stage of scientific development, it is not narrowly specialized scientific research but rather work with interdisciplinary understanding of language phenomena and integration of their results into a single whole that contributes to the solution of complex scientific and practical problems. Modern linguistics seeks to integrate with a number of sciences - psychology, anthropology, culturology, sociology, microbiology, genetics and other sciences that study humans and their language.

Such fields of knowledge as linguoculturology, linguoconceptology, legal linguistics, etc., which emerged at the end of the last century, are integrative in nature and essence. To accept the challenges of modernity means to promote integrativity, interdisciplinarity, polydisciplinarity, transdisciplinarity, which provide a holistic reflection generated by integrated knowledge about the object of study. Only the joint efforts of humanists in cooperation with biologists, physiologists, physicists, economists, educators will give a powerful impetus to the development of research and lead to the erasure of information barriers between the sciences.

M.Buber points out the threefold vital relation of man: to the world (things), to man (people), to the mystery of being (God). The essential relation to the world is completed in art, the relation to man in love, the relation to God in religious revelation, a response to a call which man does not hear but feels. In this universal communicative relation lies the doctrine of man, of his place in the world, of his relation to God, nature and other people. Communication theory rests on the general psychological theory of activity, according to which any activity can be described through two series of concepts: 1) “activity”, “action”, “operation”; 2) “motive”, “goal”, “condition”.

As it was already noted, communicative activity of the person is the major component of his social behavior, therefore communicative (speech) behavior itself can be considered also as a part of national culture. From the point of view of the activity approach, communication is understood as the joint activity of participants in communication (communicants), in the course of which a common view of the world is developed. It is characterised by processuality,

continuity and contextuality. Overall, the activity-based approach explains the world better and is more humanistic.

One of the most common forms of information transmission is verbal communication. This “form of information transmission is carried out in the form of texts. Text is a universal medium that can be used both in mass communication systems (text in a newspaper or on television, etc.) and in interpersonal (texts exchanged between communicants)”.

Of great importance for the communicative approach is the introduction to linguistic research communicative situation, i.e. a set of factors that determine the possibility and nature of the communicative act. On the one hand, the communicative situation is always specific, unique; on the other hand, it is reducible to a certain number of invariants. The structure of the communicative situation includes, according to L.Saharny, 1) the speaker, 2) what is said (the subject of communication), 3) the listener, 4) the code (language), 5) the text (code implementation), 6) the general conditions of communication. Communication is influenced by: 1) the attitude of the communicators, 2) the nature and purpose of communication, 3) the social roles of the communicators, 4) the commonality of knowledge about the world and language, which awakens in the listener approximately the same range of ideas that are related to the subject of communication, etc. Whatever the scope of the speech utterance, no matter how many people are involved in a given communication, under whatever conditions it takes place, it is based on a certain model that is applicable to any type of speech communication. It has the following components: addressee, message, context/situation, contact, code, and addressee.

As we can see, the human being opens and closes this chain, as he is the sender and the recipient of textual information. Text is the obligatory, connecting link in any communication. Thus, according to the communicative principle, language can be explained as a global means of communication, comprehensively describing it in all its manifestations. The fascination with this approach has led to an important and dangerous trend - the absorption of linguistics into communication theory. An indirect proof of this is the emergence in the second half of the twentieth century of several new original theories, born in the framework of communication theory, which are still of great interest in linguistics. These are the theory of speech acts, the theory of speech genres, the theory of language games, the theory of intercultural communication. What they have in common is the atavistic approach to communication and language in general, with its idea of the unity of communicative and non-communicative human activities. Each of the mentioned theories solves the problem of individual communication in the social environment in its own way, and each of them has its own fate. For example, the fate of the theory of speech genres was not as fortunate as the theory of speech acts. The theory of genres, created by M.M. Bakht in the 1950s (i.e. even earlier than the theory of speech acts), was not in demand for almost 50 years [5, pp. 270-303; 11; 15, p. 452]. However, since the 1970s there has been a surge of interest in the problem. Nowadays the theory of speech genres is extremely popular, and it has enormous scientific potential. Equally popular is the theory of intercultural communication.

Thus, communication theory is indeed absorbing linguistics, which can be observed nowadays. This is not only dangerous, but also wrong, and therefore this process cannot be successful, although it can be quite lengthy. After all, even N. Chomsky wrote that language is not so well suited to communication, but exists mainly for structuring thinking, i.e. internal processes [21].

Therefore, in works on the theory of communication, “communicative pits”, i.e. failures of understanding, although the phrases themselves are constructed correctly, are increasingly discussed. So, the communicative principle cannot be recognized as the main one also because communication is not only communication (exchange of information), but also interaction (exchange of actions) and perception (mutual perception). Modern theory of communication cannot account for much that happens in language. For example, the fact that the same phrase can serve different purposes, solve different problems. Thus, the phrase “old age is not a joy” can be a reproach and an excuse, a consolation and a reprimand, a statement of fact and a coquetry, etc.

Genuine dialogue with God is silent. Thus man is a whole being endowed with a threefold life attitude (Buber, 1998). In this universal dialogical relation lies the doctrine of man, of his place in the world, of his relation to God, nature and other people. M. Bakhtin argued that dialogue is the reality of language, it is not an isolated utterance, but a social event of speech interaction: “The dialogicality of cognition is fixed in the structure of the finished text”.

Based on the above, we understand the dialogue not simply as a speech interaction of subjects, but as the interaction of different semantic positions inherent in them, different understandings of what are being talked about. Dialogicality is a manifestation of the social essence of language realized in communication; it is the only form of language existence, in the processes of communication, although dialogue is traditionally considered one of the forms of language existence. L.V. Shcherba was also one of the first to call dialogue the basic form of language, arguing that “language reveals its real existence only in dialogue” [22]. Dialogue permeates thinking, which is also social and dialogical. The specificity of dialogical relations is that they include logical, linguistic, and psychological relations. It is like a special, complex type of relationship, with independent linguistic personalities behind each replica. Therefore, the main thing in dialogue is not even a dialogue of positions, as M. Bakhtin thought, but a dialogue of linguistic personalities in all their diversity, including social roles [23]. Thus, dialogicality is a fundamental property of any text, including a fiction text. As a result of research, it was proved that any monologue is a particular case of dialog, since the monologue itself is an artificial entity, very conventionally singled out; it is like one large rejoinder in the speech interaction. No matter how considerable in size and completeness the utterance is, it is only a moment of continuous verbal communication, and it is produced with the focus on perception. Therefore, it is possible to say that one has some dialogical competence, which allows one to participate in the creation of dialogs. The dialogical orientation allows us to study the personality in the space of communication, interpersonal and intrapersonal communication, and dialogue, including dialogue with oneself. In the context of dialogue, the personality appears as a “polyphony of voices”, which finds existence in a continuous dialogue.

As we have already said, any text has a communicative nature. In modern cultural studies, literary studies, linguocultural studies and other humanitarian sciences, the notion of polylogue emerged following Bakhtin's notion of dialogue. Any text, and a fiction text even to a greater extent, is a polylogue, i.e. the so-called “paradox of polyphony” between author and reader, researcher and reader, author and researcher, text and author, text and reader, text and researcher, author and reader, real reader and researcher, etc.

The text is created and perceived by a human being without whom there is only a "text body" which, without a human being perceiving it, is noise of sound or a chain of graphemes which are not signs in the proper sense of the word until there is a human being capable of attributing a meaning to them. This is the question in the works of N.A. Rubakin [24], who stressed that dead physical stimuli only provide an opportunity to cause those or other mental experiences in a person able to read the script of a particular language. Now this idea is supported by philosophers (A.M. Pyatigorsky), psycholinguists (Y.A. Sorokin, E.F. Tarasov and others). Sharing these views, the author, however, believes that it is in the text, in its "body" contains signals that allow us to see and perceive the subtext, it is around these signals are clustered the main variants of meaning that arise during the perception of the text.

**Discursiveness.** The problem of discourse has recently become increasingly relevant in linguistics, sociology, philosophy, political science, psychology, cultural studies, etc. Discourse, according to J. Scherzer [25], is an intractable domain, an elusive, imprecise and constantly emerging intertwining of language and culture. It is the knot in which the relationship between language, culture and society is truly expressed. It is discourse that creates, reproduces and changes both culture and language at the points where they intersect.

The discourse phenomenon in the text is a kind of communication "immersed in life", according to N.D. Arutyunova. M.M. Bakhtin [23] once wrote about the "exchange of the work with life", and E. Benveniste regards this phenomenon as "the very life of language in action" [26]. T.A. van Dijk is sure that discourse is a complex unity of linguistic form, meaning and action, which is best characterized by the notion of communicative event [27]. Y.S. Stepanov, in an article devoted to discourse, gives the following interpretation of it: "We... shall clarify the phenomenon in the following way: discourse is originally a special use of language... to express a special mentality... Discourse really exists... first and foremost in texts, but in such texts behind which there are special grammar, special lexicon, and special rules of word usage and syntax, special semantics - in the end - a special world... Each discourse is one of the "possible worlds". Or, in another semantic emphasis, discourse is "language in language", but presented as a special social datum" (Ibid.: 44). From the perspective of modern approaches, discourse is a complex communicative phenomenon that includes, in addition to texts, also extra-linguistic factors (knowledge of the world, opinions, attitudes, goals of the addressee) necessary to understand the text.

Based on activity theory, we can formulate the following statements relevant to the conceptualisation of discourse as a communicative event: 1) discourse is social communication, which is based on the speech activity of people in a particular context - cultural, psychological, and political, etc.;

2) Discourse is communication that is primarily verbal, but does not exclude non-verbal means (gesture, facial expression, drawing, music, etc.). Thus, discourse should be seen not only as verbalised but also as non-verbal mental-communicative activity in a social context;

3) Like any activity, discursive activity is intentional and aims at establishing and maintaining the interaction between people necessary to achieve a global (dominant) goal, which is determined by the extra-verbal motives of the subjects of discourse;



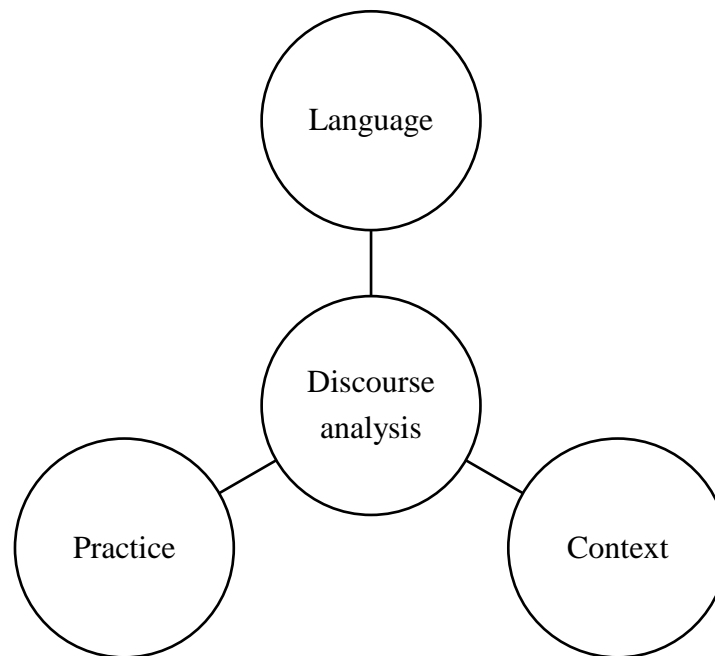
4) Discourse is an interactive communication, which consists in the fact that its meaning is generated jointly by the addressee and the reader (listener, addressee) - an active interpreter of the message;

5) Implementation/non 5 implementation of the global purpose of discourse are the result of interaction of subjects of discourse. From this point of view, the process of speech influence is presented as an interaction of subjects of discourse;

6) discourse is objectified in the form of a dialogical or monological text, which is correlated at the discourse level with a complex speech act. Discourse does not exist without a text.

These characteristics of discourse can be considered as a basis for creating a universal communicative model of discourse. The model of communication that does not contradict these characteristics becomes the basis for describing discursive activity in general and various types of discourse in particular. It is thought that discourse is a cognitive process realized in the value and meaning space of an individual, because we can talk about the discursive approach to the text when the surrounding world, represented by the personal worldview and represented by the cognitive signs of the linguistic personality code system, is considered.

The point is that mastery of the language code is not a guarantee of adequate communication. Knowing and using the right strategies and tactics in speech communication is actually an answer to the questions of what, to whom, when and how one should or should not say. One of the manifestations of the discursive approach has been the study of the strategic and tactical use of language means through the prism of the speaker's intentions and communicative goals. The notions of strategy and tactics have been interpreted through a number of approaches, including discursive, cognitive and communicative. The notion of communicative strategy is widely spread in linguistic research aimed at studying the ways of influencing interlocutors on each other in speech communication. It is important to emphasise that the cognitive and communicative approaches to interpreting the concept of strategy do not contradict each other, but rather complement each other. From the perspective of both approaches, strategy is seen as a complex phenomenon, the study of which involves referring to the concepts of communicative/speech tactics.



Tactics are a set of practical moves in the actual process of communication. It is known that there is no generally accepted classification of speech strategies and tactics. Thus, N.I. Formanovskaya believes that tactics “exist as many as can be compared to a set of speech actions” (Formanovskaya, 1989: 60). It is the discursive approach that leads to the idea of multiple interpretations of the same phrase, text, which is associated with different consciousnesses perceiving the given text, as well as different strategies and tactics of the writer and the perceiver of the text.

Thus, language is at the same time an instrument of creation, development, storage of culture, and its part, with its help real, objectively existing works of material and spiritual culture are created.

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 to commemorate a meeting with a loved one is already part of culture; a stone lying on the roadside is nature, but the same stone placed on an ancestor's grave is culture. Culture is, therefore, all of the ways of life and activity in the world peculiar to the people in question, as well as the relationships between people (customs, rituals, communication, etc.) and the ways of seeing, understanding and transforming the world. Culture is an artificial environment created by human activity. But not all activities generate, for example, spiritual culture, but only that part of it, which has a sacred character or is connected with the search for the meaning of existence.

Using such units of language as proverbs and sayings it is possible to learn behavior accepted in this culture: Drink at the table, not drink at the table; A time for singing is a time for praying; Business is a time for fun; Water never runs beneath a rolling stone; Ask for clothes to stretch legs; Learn good things, so bad things won't come to mind; Fear God! It is easy to be offended, but what is it like to live? Thus, human life should be viewed in the mirror of culture (E.



Cassirer), it is culture that forms the general background in which language is perceived, which not only expresses ideas, but also creates them.

However, it should be borne in mind here that it is not that traditional semantics, but its underlying processes that do not lie on the surface, as linguistic and cultural semantics are closely intertwined in many language units. For example, sleep and see in the sense of "wanting very much". Implicit cultural information - sleep reflects innermost dreams, it is directly or indirectly related to reality, so a number of peoples have ritual practices through sleep to explain and even change reality.

Thus, language is an instrument of creation of meaning and at the same time an instrument of search for meaning ("I want to understand you, I search for meaning in you" - F. Tyutchev). One of the ways of cognition of deep semantic processes is thought to lie through poetry that operates with many symbols having diffuse and implicit semantics. Indeed, the mystical is of no small importance when considering a poetic text that can be analyzed from the perspective of the transcendent, that is, that which lies beyond experience, but which also conditions that experience. Often poetry is taken beyond the laws of "rationality" altogether, and then it is understood beyond the evaluation from the standpoint of reason and logic.

Only poets and mystics are believed to discover the hidden meaning in ordinary things. Such is the case with Marina Tsvetaeva, who has miraculously preserved remnants of ancient twilight clairvoyance, manifest in her work. It was not by chance that she wrote: "Poems come true. Therefore, I do not write everything". The role of the unreal, which is frightening and attractive at the same time, is especially great in her writing.

We can identify no fewer than three hypostases of its manifestation: 1) in poetic creation in general, in the word, where the charm is revealed; 2) in its representation of external elements - fire, music and dreams; 3) element as an individual mystical experience, as an exit beyond existence, into outer space (The Poem of Air). M. Tsvetaeva is a poet who not only deals with the elements; she is inside the elements and is able to transfer this experience into poetry. All her work is liberation of the elemental within herself, transforming it into poetry. There is an understatement in her poems, an opportunity for co-creation:

**Dulls: damaged veins**

**Scarcities, young sibyls**

**Blindness, headaches**

**Greyscale: lead.**

Her lyrics are often a spontaneous flow of consciousness, a perception of life as a ceaselessly alternating series of images and impressions, creating a kind of "flow" based on human impulses and instincts:

**I can hear, but I can't hear the words,**

**There: near and dark suddenly...**

Her entire oeuvre bears the stamp of an unquenchable longing for another world. Her poetry is striking with its mystical thrusts to higher worlds. Her revelations seem to be born apart from her

will, as if they are given to her from above. Such are her poems and cycles “The Night”, “The Hour of the Soul”, “Absentmindedness”, and “So Listen Up...” etc. But she has reached her greatest height in “Poem of Air”. The subtle meanings of her verse often defy verbalisation, transforming them into condensations of the ineffable, akin to witchcraft incantations. What would such research yield for linguistics? With their help, new data could be obtained about content structure of human mentality, psyche, relating to the unconscious. Therefore, further development of the given question, objective linguistic analysis of given phenomena is needed. This knowledge reveals to us non-causal relations in the world as little explored, revealing a deeper law of being.

## CONCLUSION

So, now there is no doubt that the study of language is obviously incomplete without reference to thinking categories, categories of culture, consciousness and even subconsciousness of a person, as language is a complex integral phenomenon and its study should take place in a wide systemic context. Thanks to these trends, linguistics has begun to explore what a couple of decades ago were outside the realm of linguistics. In our country, the phrase “this is not linguistics” is still a verdict. Here I would like to point out that the sphere of linguistics now includes everything that meets the requirements of the theory of sign systems, and allows us to see the deep semantic foundations of language, human mentality and culture.

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