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ETHNOPSYCHOLINGUISTIC DIMENSIONS OF SPEECH ACTS: CULTURAL TRADITIONS, SOCIAL EXPERIENCE, AND NATIONAL WORLDVIEW

Annotation. *The development of intercultural communication in modern linguistics increases the relevance of ethnopsycholinguistic research examining the role of ethnic consciousness and collective experience in speech acts. This article aims to analyze the influence of cultural traditions on speech behavior and national worldview. The study utilized systematic, semiotic, and conceptual analysis methods from the scientific schools of F.Boas and N.Tolstoy. The results demonstrated that ethnic mentality is firmly encoded in lexical semantics, phraseology, and speech strategies, and each communicative model is culturally conditioned. In conclusion, language is the primary mechanism that preserves and transmits ethnic identity across generations. Successful communication requires not only linguistic competence but also ethnopsychological sensitivity.*

Keywords: *Ethnopsycholinguistics, speech acts, ethnolinguistics, linguistic consciousness, ethnic mentality, national worldview, intercultural communication, communicative behavior, cultural traditions, ethnic identity.*

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NUTQIY AKTLARNING ETNOPSIXOLINGVISTIK JIHATLARI: MADANIY AN'ANALAR, IJTIMOIY TAJRIBA VA MILLIY DUNYOQARASH

Annotatsiya. *Zamonaviy tilshunoslikda madaniyatlararo muloqotning rivojlanishi nutqiy aktlarda etnik ong va jamoaviy tajriba rolini o'rganuvchi etnopsixolingvistik tadqiqotlar dolzarbligini oshirmoqda. Ushbu maqolada madaniy an'analarning nutqiy xulq-atvor va milliy dunyoqarashga ta'sirini tahlil qilish maqsad qilingan. Tadqiqotda F.Boas va N.Tolstoy ilmiy maktablarining tizimli, semiyotik hamda konseptual tahlil metodlaridan foydalanildi. Olingan natijalar etnik mentalitetning leksik semantika, frazeologiya va nutqiy strategiyalarda mustahkam kodlanishini, har bir muloqot modeli madaniy shartli ekanligini ko'rsatdi. Xulosa qilib aytganda, til etnik identiklikni saqlovchi va avlodlarga uzatuvchi asosiy mexanizmdir. Muvaffaqiyatli muloqot uchun faqat lisoniy kompetensiya emas, balki etnopsixologik sezgirlik ham zarur.*

Kalit so'zlar: *etnopsixolingvistika, nutqiy aktlar, etnolingvistika, lisoniy ong, etnik mentalitet, milliy dunyoqarash, madaniyatlararo muloqot, kommunikativ xulq-atvor, madaniy an'analar, etnik identiklik.*

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ЭТНОПСИХОЛИНГВИСТИЧЕСКИЕ АСПЕКТЫ РЕЧЕВЫХ АКТОВ: КУЛЬТУРНЫЕ ТРАДИЦИИ, СОЦИАЛЬНЫЙ ОПЫТ И НАЦИОНАЛЬНОЕ МИРОВОЗЗРЕНИЕ

Аннотация. *Развитие межкультурной коммуникации в современном языкознании повышает актуальность этнопсихолингвистических исследований, изучающих роль этнического сознания и коллективного опыта в речевых актах. Данная статья направлена на анализ влияния культурных традиций на речевое поведение и национальное мировоззрение. В исследовании использовались методы системного, семиотического и концептуального анализа научных школ Ф.Боаса и Н.Толстого. Полученные результаты показали, что этнический менталитет прочно закодирован в лексической семантике, фразеологии и речевых стратегиях, а каждая коммуникативная модель культурно обусловлена. В заключение отметим, что язык является основным механизмом, сохраня-ющим и*

передающим этническую идентичность поколениям. Для успешного общения необходима не только языковая компетенция, но и этнопсихологическая чувствительность.

Ключевые слова: *этнопсихолингвистика, речевые акты, этнолингвистика, языковое сознание, этнический менталитет, национальное мировоззрение, межкультурная коммуникация, коммуникативное поведение, культурные традиции, этническая идентичность.*

Introduction. The increasing attention devoted to intercultural communication in contemporary linguistics has intensified scholarly interest in the relationship between language, culture, mentality, and communication. Within this framework, ethnopsycholinguistics has emerged as one of the most significant interdisciplinary fields, integrating perspectives from linguistics, psychology, anthropology, sociology, and cultural studies. The discipline investigates how ethnic consciousness, cultural traditions, collective experience, and social conditions influence speech production and communicative behavior.

Language is not merely a means of transmitting information; it also reflects the historical experience, value orientations, social norms, and worldview of a particular ethnic community. Every linguistic system preserves traces of national culture and functions as a mechanism through which collective memory and cultural continuity are maintained. Consequently, speech acts are shaped not only by grammatical and pragmatic rules but also by culturally determined communicative models [6].

The issue becomes particularly relevant in multilingual and multicultural societies where communication occurs between representatives of different linguistic and cultural traditions. In such contexts, misunderstandings often arise not because of lexical or grammatical barriers alone, but because communicative participants rely on different ethnocultural patterns of interpretation. Therefore, the study of ethnopsycholinguistic factors contributing to speech behavior is essential for understanding both national linguistic identity and intercultural interaction.

This article aims to analyze the influence of cultural traditions, social lifestyle, and ethnic mentality on speech acts and communicative processes. Particular emphasis is placed on the role of ethnolinguistic and ethnopsychological factors in shaping linguistic consciousness and national models of verbal behavior [7].

Methodology. An ethnos may be understood as a historically formed cultural community united by shared traditions, values, behavioral norms, and collective consciousness. Ethnic mentality constitutes one of the principal components of national identity and manifests itself through language, communication, folklore, and symbolic systems.

Modern linguistic research increasingly recognizes that mentality is encoded within language structures and communicative practices. Linguistic units frequently contain culturally conditioned meanings that reflect the worldview of a speech community. Thus, language functions not only as a communicative instrument but also as a cognitive mechanism through which individuals conceptualize reality.

The study of national character and mentality is closely related to systemic approaches to personality and communication. From this perspective, individual behavior cannot be separated from collective cultural experience. Human perception of reality is formed through interaction with social values, historical memory, and ethnic traditions.

The worldview shared by representatives of a particular ethnos influences the selection of communicative strategies, emotional expression, patterns of politeness, and forms of social interaction. Consequently, speech acts acquire culturally specific features that distinguish one linguistic community from another.

National mentality is reflected in both verbal and non-verbal communication. Intonation, gestures, silence, indirectness, emotional intensity, and evaluative vocabulary often possess culturally determined meanings. Such elements become especially evident during intercultural communication when representatives of different cultures interpret communicative behavior according to their own systems of values and expectations.

Ethnolinguistics investigates the relationship between language and culture, focusing on how linguistic structures preserve and transmit cultural knowledge. One of the central assumptions of ethnolinguistics is that language contains culturally significant information accumulated through centuries of collective experience.

The foundations of ethnolinguistic research were established in the works of Franz Boas, who emphasized the inseparable connection between language and culture. Boas argued that linguistic categories shape patterns of perception and influence the way members of a community interpret the

surrounding world. His ideas later contributed to the development of linguistic relativity and anthropological linguistics.

Further development of ethnolinguistic theory is associated with the works of N.I. Tolstoy and the Slavic ethnolinguistic school. Their research demonstrated that folklore, mythology, rituals, and traditional beliefs contain valuable linguistic evidence reflecting national consciousness and cultural symbolism. The ethnolinguistic dictionary *Slavic Antiquities* became one of the most influential projects dedicated to reconstructing traditional cultural models through semiotic and linguistic analysis.

Contemporary ethnolinguistics employs interdisciplinary methods derived from dialectology, folklore studies, anthropology, cognitive linguistics, and semiotics. The field seeks to identify the national specificity of linguistic consciousness through the analysis of culturally marked lexical and phraseological units, metaphors, symbols, and communicative patterns.

From an ethnolinguistic perspective, language serves as a cultural code that preserves collective experience. Proverbs, myths, rituals, and stable expressions often contain encoded representations of social norms, ethical values, and culturally significant concepts. Through the study of such linguistic material, scholars reconstruct national worldviews and identify the conceptual foundations of ethnic culture.

Ethnopsycholinguistic Factors in Speech Activity. Speech activity is a multidimensional phenomenon influenced by psychological, social, cultural, and linguistic factors. Ethnopsycholinguistics examines how ethnic identity and collective consciousness shape communicative behavior and linguistic choices.

Speech acts are realized according to culturally accepted communicative norms. Every society develops its own standards regarding politeness, emotional expression, interpersonal distance, hierarchy, and acceptable forms of verbal interaction. These norms influence both speech production and speech perception.

Cultural traditions determine not only what may be said, but also how, when, and under which circumstances communication becomes appropriate. Consequently, communicative competence involves the ability to recognize and apply culturally specific speech strategies.

Ethnopsycholinguistic characteristics become especially visible in multilingual and intercultural communication. Representatives of different linguistic communities often employ distinct patterns of argumentation, emotional evaluation, indirectness, and speech etiquette. Even when interlocutors share a common language, differences in cultural interpretation may create communicative difficulties.

Nationally specific speech behavior includes elements that are both universal and culturally conditioned. Universal communicative mechanisms ensure mutual understanding among people, whereas culturally marked patterns reflect the unique historical and social development of an ethnos.

In this context, language personality becomes a key concept. A linguistic personality represents an individual whose communicative behavior reflects the norms, values, and conceptual system of a particular culture. Speech activity therefore reveals not only individual intentions but also collective cultural identity.

Ethnopsycholinguistic analysis demonstrates that communicative behavior is closely connected with emotional and evaluative systems. Lexical choices frequently reveal cultural attitudes toward social relations, morality, authority, family, and interpersonal interaction. Such culturally conditioned meanings contribute to the formation of ethnic stereotypes and collective self-perception.

Results. One of the central problems in contemporary linguoculturology concerns the relationship between linguistic consciousness and the national worldview. Linguistic consciousness refers to the culturally conditioned representation of reality reflected through language [1].

Every ethnic community constructs its own conceptual model of the world based on historical experience, cultural memory, social organization, and value systems. These conceptual models influence perception, categorization, and interpretation [2].

The national worldview manifests itself through lexical semantics, phraseology, metaphorical systems, and communicative traditions. Certain concepts acquire special cultural significance and become central elements of national consciousness. Such concepts frequently possess no exact equivalents in other languages because they are rooted in specific cultural experience [3].

Language therefore functions as a "mirror" reflecting both the material and spiritual culture of an ethnos. Through linguistic analysis, researchers can reconstruct the system of cultural meanings embedded in collective consciousness.

Particular importance belongs to nationally marked linguistic material, including folklore, mythology, rituals, proverbs, customs, and beliefs. These forms preserve culturally significant

representations of morality, social relations, and human behavior. Their analysis enables scholars to identify both universal human values and nationally specific cultural models [4].

Phraseological and lexical systems are especially important in revealing ethnosemantic features. Stable expressions often contain symbolic meanings connected with traditional lifestyles, natural environments, social hierarchy, and historical memory. Consequently, linguistic analysis contributes to understanding how cultures conceptualize reality.

The interaction of different mentalities becomes particularly evident during intercultural communication. In such situations, communicative participants encounter alternative conceptual systems and different methods of interpreting reality. Successful intercultural dialogue therefore requires not only linguistic competence but also cultural awareness and ethnopsychological sensitivity.

Social Environment and Communicative Behavior. Social conditions play a decisive role in shaping communicative behavior and speech practices. Lifestyle, social organization, educational traditions, collective values, and historical experience influence the formation of speech norms within a linguistic community.

The communicative behavior of an ethnos develops gradually through centuries of social interaction. As a result, speech etiquette, forms of address, politeness strategies, and emotional expression become institutionalized within cultural tradition.

Historical and psychological analysis demonstrates that collective experience significantly affects the development of national communicative models. Social transformations, migration, political changes, and intercultural contact contribute to modifications in linguistic consciousness and speech behavior.

At the same time, certain communicative patterns remain stable because they are connected with deeply rooted cultural values. Such stability enables language to preserve ethnic identity despite social and historical change.

The material and spiritual culture of a people constitute important markers distinguishing one ethnos from another. These cultural components possess axiological significance because they determine collective systems of values and social evaluation.

Consequently, communicative practices reflect not only linguistic competence but also social hierarchy, ethical principles, cultural expectations, and historical memory. Speech acts therefore function as indicators of both individual identity and collective cultural belonging.

Intercultural Communication and Ethnic Identity. In the contemporary globalized world, intercultural communication has become an essential component of social interaction. Increased mobility, digital communication, migration, and international cooperation have intensified contact between different linguistic communities.

Under such conditions, the preservation of ethnic identity acquires particular importance. Language remains one of the most effective mechanisms for maintaining cultural continuity and transmitting collective values across generations [9].

Intercultural communication involves interaction between different conceptual and communicative systems. Misunderstandings often arise because communicative participants rely on different cultural assumptions regarding politeness, emotional expression, indirectness, or social hierarchy.

Ethnopsycholinguistic research demonstrates that effective intercultural communication requires awareness of culturally specific communicative norms. Understanding the ethnocultural background of speech behavior contributes to reducing communicative barriers and improving mutual understanding.[8]

The study of speech acts within intercultural contexts also reveals the coexistence of universal communicative principles and nationally specific communicative strategies. While certain aspects of communication remain common to all human societies, others are deeply embedded in local cultural traditions.

Therefore, ethnopsycholinguistics contributes not only to theoretical linguistics but also to applied fields such as language education, intercultural communication, translation studies, diplomacy, and multicultural policy.

Conclusion. The analysis conducted in this article demonstrates that speech acts are profoundly influenced by ethnopsycholinguistic factors connected with cultural traditions, collective mentality, and social experience. Language reflects the historical development, worldview, and value system of an ethnos and therefore functions as both a communicative instrument and a repository of cultural memory.

Ethnolinguistic and ethnopsychological approaches reveal that communicative behavior cannot be fully understood outside its cultural context. Speech activity incorporates nationally specific communi-

cative patterns shaped through historical experience, social organization, traditions, and collective consciousness.

The interaction between language and culture becomes especially significant in intercultural communication, where different conceptual systems encounter one another. Successful communication in such contexts requires not only linguistic competence but also sensitivity toward cultural and ethnopsychological differences.

The findings confirm that language serves as a mechanism for preserving ethnic identity and transmitting cultural values across generations. The study of linguistic consciousness, speech behavior, and national worldview therefore remains one of the central directions of contemporary linguistic research.

Future investigations in ethnopsycholinguistics may focus on comparative analyses of speech behavior among different ethnic groups, the influence of globalization on national communicative models, and the transformation of linguistic consciousness in multilingual societies.

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CONSTRUCTING MASCULINITY: A COMPARATIVE STUDY OF ENGLISH AND UZBEK YOUTH SLANG

Annotation. *While gender drives language variation, cross-cultural studies on masculine youth slang remain scarce. This qualitative comparative study analyzes how masculinity is constructed in English and Uzbek youth slang using data from social media, gaming, and linguistic literature. The findings show that while male slang in both languages builds identity, solidarity, and social status, their execution reflects distinct paths. English slang is characterized by rapid lexical innovation and flexibility. In contrast, Uzbek male slang remains anchored in traditional cultural norms, even as globalization and digital spaces introduce more English borrowings. Ultimately, the study illustrates how globalization drives linguistic convergence while preserving culturally specific communication patterns.*

Keywords: *masculinity, youth slang, sociolinguistics, English language, Uzbek language, language variation, gender, identity, discourse analysis.*

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MASKULINLIKNING SHAKLLANISHI: INGLIZ VA O‘ZBEK YOSHLARI JARGONINING QIYOSIY TAHLILI

Annotatsiya. *Genderni lisoniy o‘zgarishlarga ta’sir qiluvchi omil desak-da, turli madaniyatlardagi yoshlar jargoni (slang) misolida maskulinlikni o‘rganuvchi tadqiqotlar hali ham kam. Mazkur sifat qiyosiy tadqiqot ijtimoiy tarmoqlar, geyming va tilshunoslik adabiyotlari ma’lumotlariga tayanib, ingliz va o‘zbek yoshlar jargonida maskulinlikning shakllanish xususiyatlarini tahlil qiladi. Natijalar shuni ko‘rsatadiki, har ikki tildagi erkaklar jargoni identifikatsiya, birdamlik va ijtimoiy maqomni yuzaga keltirsa-da, ularning namoyon bo‘lish yo‘llari turlichadir. Ingliz jargoni tezkor leksik innovatsiya va moslashuvchanlik bilan ajralib turadi. Aksincha, o‘zbek erkaklar jargon, garchi globallashuv va raqamli makon sababli unda inglizcha o‘zlashmalar ko‘payayotgan bo‘lsa-da, an’anaviy madaniy mezonlarga tayanadi. Xulosa qilib aytganda, tadqiqot globallashuv jarayoni lisoniy yaqinlashuv (konvergensiya)ga sabab bo‘lish barobarida, muloqotning madaniy jihatdan o‘ziga xos modellarini ham saqlab qolishini ko‘rsatib beradi.*