

# The Social and Lingual-Cultural Aspects of a Language

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**Abstract.** This article is about the language which represents social and cultural aspects that helps define the specifics of the language as a systematic- structural unity. A language is a unique and complicated formation because it can be investigated from different points of view. Social side of a language studies specific means of representatives of definite social or ethnic groups.

**Key words.** Social, cultural, speech formation, Sociolinguistics, international dialogue, culture-related faults, cultural values, communicative aim.

The significant role of a language in society development, its connection with human's thinking and the complicatedness of its structures defined the specifics of the language as a systemic-structural unity.

In human society a language is the main tool of communication. It has a diversity of language means for nominating objects of the world and expressing different thoughts. Really, a language should be stable; otherwise it won't be able to fulfill its main function – to serve as a means of communication. Along with, a language is always changing due to development of human society in a definite historical epoch, when social norms, national mentality and cultural values are changed. A language is in constant widening its borders and is enriched by new language units. Any historical period had influenced on language system changing it and adding new meanings and shapes. Besides, any generation also makes contribution in developing and changing either grammar shapes or lexical units of exact language system. So, a language is dynamic. It's a never stopping creative activity, which turns thoughts into sounds. Here we can agree with Humboldt's antinomy of a language: a language is activity. From one side, a person creates a language in speech moment, from another side, a language is already created phenomenon for people's use in communication aims" [V. Humboldt, 1985, p. 39].

Therefore, there is a need in theory which will connect problems of language structures, language dynamics and functioning of the language in speech. The main aspects in this turnover are semantics and pragmatics. These aspects are able to explain language changes.

A language is a unique and complicated formation because it can be investigated from different points of view: 1) from language functioning and 2) as a means of communication 3) as a system of signs with sounds 4) as a code of information. As it is clear, we cannot give only one definition of a language. In the present research a language is a means of human communication. In this aspect theoretical position of F.de Saussure is suitable: "interconnection of speech and language allows dividing individual from social, essential from occasional" [F. Saussure, 1977, p. 14].

Speech is a sum of human thoughts. It contains individual combinations of communicants. Speech is individual and spontaneous [V. Krasnih, 2002, p. 41-42]. Language is, on the contrary, is a social element of speech activity. Language is used for society, that's why no one can change it. A language is a treasure, a system of units which is used by people for expressing their thoughts.

Speech is a genesis of culture and a tool for speech formation. Almost all the forms of communication between people depend on speech. A language is closely connected with the term "sociolinguistics". For instance, American scientist J. Fishman points that sociolinguistics investigates socially oriented variety of language use, language users are the parts of social systems and processes [J. Fishman, 1999, p. 8].

Sociolinguistics deals with social factors of language and uses sociological aims for investigating linguistic material. Sociolinguistics pays attention to social conditions of language development and it studies language varieties in different social and ethnic groups and how these groups use language means for reaching communicative aims. These aims are actualized in exchanging information, science, education system, art, etc.

Social side of a language studies specific means of representatives of definite social or ethnic groups. Social aspect of a language solves the problems in two directions: from the language to society and vice versa from society to the language. Sociolinguistics defines influence of a language on evolution of the society in which this language is used and spoken.

Sociolinguistics is closely connected with the process of intercultural communication. We agree with S.G. Ter-Minasova's point of view upon cultural barrier which is much more dangerous than lingual one. It is as if made of glass and is not felt until one breaks it. Its danger is in mistakes which are more painful than lingual mistakes. The main problem is that cultural points are not registered in special dictionaries or textbooks; knowledge of culture is gathered little by little in the process of getting introduced to this or that culture. Culture-related faults are not easily forgiven and produce a negative impression of foreign communicants [S.G. Ter-Minasova, 2000, p. 34].

The specialists who represent Uzbekistan at various international conferences, festivals, competitions are potential intercultural communicants, who are both bearers of native Uzbek culture and receivers of foreign culture despite the form of communication: professional or common. Sometimes our masters find themselves in multilingual cultural sphere.

Mastering foreign language demands perfect knowledge of national culture. Intercultural communication can be actualized on the ground of national-cultural aspect of native language. The dialogue between cultures is available in the condition of knowing own national culture.

Only learning native culture in its relationship with other ones, a person can become a real citizen of his/her Motherland. Only learning the deep notions of native culture makes other cultures more detailed and multispectral».

Future experts of international affairs should master everyday speech formulas for effective communication with representatives of different lingual cultures. As life experience shows when specialists go abroad, unawareness of cultural traditions of the country of visit, lack of knowledge of etiquette norms of behavior cause native people's feeling of disappointment, sometimes even disgust and offence. One should remember that mistakes in language are easily forgiven in comparison with faults that deal with culture.

Adequate comprehension of the heard information in the frame of intercultural communication demands not only decoding the text, but possessing professional skills and having background knowledge about the uttered notions as well as using communicative strategies. This is a complicated task, certainly. Moreover, behavioral and motivated specifics of learning foreign languages become significant for having productive intercultural communication [E. Voronina, 2003, p. 68].

So, experts of international dialogues should possess such professional skills in order to transfer information in a proper way. Higher education, which is a new educational sphere for students of foreign languages department teaches them communicative competence by modern methods and approaches which deal with psychological functions. The learner's age is of not less significance. According to many linguists' viewpoint, the age between 18 and 25 is considered to be the best for a person's physical and intellectual growth. In this age the power and resources of human organism are on highest level of development [A. Leontyev, 2004, p. 11].

It is known that modern linguistics aims at disclosing anthropocentric characteristics. The anthropocentric paradigm gives a man the status of being "the measure of all things" and focuses on studying the "human factor" in the language. The human is considered the centre of the Universe and language, because he is the only bearer of universal and nationally-specific values. Accordingly, Yu.S. Stepanov claims that linguistics is a science about "language in the human and the human in language" [Yu. Stepanov, 2004, p. 15]. From the perspectives of this paradigm a human being is not just a bearer of a language, but rather of a certain conceptual system according to which he understands the language, cognizes and conceptualizes the world information [D. Ashurova, M. Galieva, 2018, p. 12].

D.U. Ashurova and M.R. Galieva proposed the main assumptions of the anthropocentric paradigm which are the following: 1) anthropocentric linguistics is concerned with the study of the "human factor" in language; 2) language is considered a main tool of communication and cognition; 3) language is a means of storing and transmitting information and different knowledge structures which are externalized in linguistic expressions; 4) anthropocentric linguistics is an interdisciplinary science; 5) language studies involve both linguistic and extralinguistic factors; 6) the knowledge of language is derived from and grounded in language use [D. Ashurova, M. Galieva, 2018, p. 14].

Linguoculturology faces the problem of correlation between language and culture. Attention is focused on the cultural information embodied in linguistic units. It also studies verbalization of both universal and culture specific concepts that represent the conceptual and national world pictures [D. Ashurova, M. Galieva, 2018, p. 15].

There are several main notions which are very essential for the studies in the framework of linguocultural studies:

1. Cultural concept – a culture specific and nationally oriented unit, a multifold mental structure consisting of national image-bearing and evaluative layers and characterized by emotional, expressive components and associative links [D.U. Ashurova, M.R. Galieva, 2012, p.140].

2. Linguocultureme / linguocultural unit – a complex interlevel linguistic unit, a dialectical unit of both linguistic and extralinguistic factors, the correlation between the form of a verbal sign, its semantic content and cultural sense. The sources of cultural information in a linguocultureme are specific for each linguocultureme: realia, myths, images, beliefs, outstanding people, customs and traditions.

3. Culture code – is a particular system of signs denoting objects of the national and spiritual world, which are categorized, structuralized and evaluated by culture. Codes of culture in the language are expressed by a set of basic metaphors, which are divided into anthropomorphic, zoomorphic, gastronomical codes of culture. Culture code defines a set of images that are associated with a particular set of stereotypes in our minds [V.V. Krasnih, 2002, p. 197].

4. Cultural values – the commonly held system of standards of what is acceptable or unacceptable, important or unimportant, right or wrong etc., in a society. It penetrates all spheres of human life describing objective characteristics of reality interlaced with national views and personal appraisals. Types of values include ethical/moral values, doctrinal/ideological (religious, political) values, social and aesthetic values.

5. Cultural connotation – a way of transmitting culture into linguistic sign [V.N. Teliya, 1996, p. 119]; an interpretation of denotative or image motivational aspects of meaning in terms and categories of culture.

6. Culture space – culture represented in the human mind. It is formed by the individual and collective consciousness of all representatives of a certain ethnics, therefore culture space can be brought into correlation with cognitive space [V.I. Postovalova, 1999, p. 27].

7. Cultural categories – stereotypes, symbols, etalons, mythologemes and other signs of national and world cultural heritage.

8. Linguistic personality – a manifold, multi-component and structurally organized set of language competences, a certain linguistic correlate of the spiritual world of a personality in the integrity of his social, ethnic, psychological, aesthetic characteristics. In other words, linguistic personality is the native speaker of a language who is characterized on the basis of text analysis.

Besides, the following issues of linguocultural studies can be outlined:

the national world picture and nationally specific linguistic units (V.V. Krasnih, V.I. Postovalova). It is a certain vision of the world through the prism of the national language, which reflects a particular national mentality;

cultural specifics of communicative behaviour. The research in this field is concerned with the cultural aspects of the communicative behavior peculiar to a certain linguocultural community, social or gender groups, or an individual;

linguistic representations of the national world picture, national character, mentality and communicative behavior;

speech etiquette directly related to the problem of language and culture since it prescribes the norms and standards of a polite communicative behavior in various communicative situations of greetings, farewells, apologies, request, etc.

cultural concept – a culture specific and nationally oriented unit, a multifold mental structure consisting of notional, image-bearing and evaluative layers and characterized by emotional, expressive components and associative links.

So, the reason of differences in various lingual cultures is explained by historical, cultural, religious, moral, social background of a definite nation or language speaking society.

There are two main dimensions that contribute to the ways people differ from each other within a culture. One side is the primary dimensions of diversity, i.e. human differences that are inborn and are connected with ethnicity, gender, age, social class, physical abilities, individual features of character, etc. Comparatively, the secondary dimensions of diversity refer to conditions that can be changed more easily than the primary dimensions and can include educational level, work experience and income.

Humans share their experience, knowledge about different cultures and traditions with the help of language means. Linguistics is the aspect in which people's culture is reflected and conveyed. With the help of language real, objective culture is conveyed.

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