



Social Connection in Language

Akhrorova Ruzikhon Usmanovna

Ferghana State University, PhD, Senior Teacher

Abdurakhmonova Dilorom Abdurakhmonovna

Ferghana State University, Teacher

Abstract: In this article, the internal processes of language, the social nature of language, the mechanism of society's influence on language, and the term "communicative competence" are briefly discussed.

Key word: Social nature of language, internal process, historicism, Enlightenment tradition, positivity, social theory, society, sociolinguistics, linguistics, philosophy, communicative competence, speech, consciousness.

The idea of the social nature of language goes back to ancient philosophical thought, but until the 19th century linguistics was only interested in the internal processes of language. At the end of the 19th century and the beginning of the 20th century (to a certain extent, as a result of the emergence of a new science of sociology), a linguistic direction known as the French sociological school was formed.

The founder of a new direction in linguistics A. Combining the traditions of French historicism and the Enlightenment with the methodological guidelines of positivist social theory (J. Tarde, E. Durkheim), Maye puts forward a program to study the social nature of language, describe the mechanism of society's influence on language, and aims to identify general laws in the functioning and development of social and language elements. . A. Meye argues that language can be understood "only in terms of its social nature" (Meye, 1938:438), and that language changes cannot be explained on the basis of evidence relating only to the internal relations of the language system. The social aspect of language learning was first introduced into the science as an important and necessary aspect. The work of Antoine Maye, Maurice Grammont, Marcel Cohen served as an impetus for the development of the ideas of sociolinguistics.

In the 60s, the sociological direction becomes one of the leaders in linguistic research: the term "sociolinguistics" appears, which linguists define as "the future of the object of the language taken for analysis, which comes from independent knowledge, not from linguistics or sociology" (Porcher , 1976:6). Today, the idea of the social connection of language is an axiom: "language cannot be understood outside of those functions that it performs as a means of human communication, depending on the social context in which it takes place" (Cole, Scribner, 1976:79). U. According to Labov, speakers and listeners regularly emphasize their relationship by choosing one or another way of expressing a message. According to the author: "Sociolinguistics is a linguistic analysis based on the existence of different methods for the implementation of a certain idea." (Labov, 1976:22).

Indeed, modern linguistics has fully recognized the thesis that all languages do not exist as real and uniform systems, but rather as registers, variants, and numerous representations of language codes. "The possibility of historically interconnected options," notes A. Edlichka, - cannot be questioned at all, it is connected with the recognition of the dynamic nature of norms, the evolutionary processes

taking place in the literary language. Further on we read: “The development of the norm occurs precisely because of options” (Edlichka, 1967:553). Thus, the study of options is given a special place and importance.

Communicants regularly find themselves in a situation of choosing one or another option, on which they use certain rules of speech behavior. The choice of a speech option depends on the speaker's ability to determine what is acceptable as a speech act in this social situation, that is, he knows what to say where and how. This knowledge, which is not only grammatically correct, but also socially acceptable, is defined by the term “communicative competence”. Unlike language competence (a concept proposed by N. Chomsky), which gives an individual the ability to create and know grammatically correct sentences in his own language, communicative competence consists of “some kind of mixer” that combines linguistic, psychological and social factors. balances them against each other and balances them to achieve a speech act that is acceptable at all three stages” (Bell, 1980:282).

L. Galloway explains the coexistence of two forms of competence from a neurolinguistic point of view: the right hemisphere of the brain (non-verbal reactions; non-detachable word formulas; intonation decoration of thought, etc.) is engaged in tasks that support communication; the left hemisphere “manipulates” grammatical categories, rules. Accordingly, the author gives the language formula: language = compétence linguistique + compétence à communiquer (Galloway, 1983).

V. A. Zvegintsev distinguishes the following elements of communicative competence: social knowledge, linguistic knowledge and the ability to explain. The last element of the structure - the explanation procedure or interpretation mechanism - brings linguistic and social competence to the needs of a concrete communicative situation. “The clarification procedure has too wide powers. It allows a person who is a member of society to determine the concrete situational relevance of his linguistic and social knowledge and turn them into a collection of guidelines that are subject to constant re-explanation depending on how the communication process develops and its context changes” (Zvegintsev, 1976: 318).

Communicative competence is acquired in the process of socialization under the influence of a person's social and demographic factors: cultural-ethnic affiliation, education level, social status, profession, age, gender complex.

Science has accumulated significant experience in the study of the social connection of language: “... it seems that linguists have taken into account all the social characteristics of speakers: age, profession, place of residence and many other characteristics. Nevertheless, the division of the human species into two classes - men and women - still eludes the attention of linguists. In fact, this is the main opposition of the human race” (Zemskaya et al. 1989: 42). Differences in language and speech, mainly related to sexual differentiation, have been mentioned in the anthropological literature, which has identified the existence of “masculine” and “feminine” languages in some societies.

Let's remember that in the 70s, the feminist movement became active in Western Europe and America. In conditions of increased social activity of women, it seemed completely legitimate to develop the problem of “language and gender”. So far, the first privilege in studying this issue has been given to American authors: R. Lakoff, B. Preysler, F. Smith, D. Cameron, Dj. According to Coates et al. Among the French authors, the following are quite popular: L. Irigare, E. Koskas, J. Kristeva, M. Jagello, V. Ebisher. Such studies also began to appear in Russian linguistics: S. M. Wool, T. I. Shevchenko, A. P. Martiniuk, E. A. Butova and others.

In the works of the above-mentioned authors, a certain parallelism is observed, which testifies to a certain similarity in the approach to the problem. This similarity is first of all manifested in distinguishing the importance of social factors interrelated with speech-gender differentiation.

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