

Relationship of Language Development with Society Development

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Annotation: In this article, the relationship between language development and the development of society, the fact that language is a social phenomenon, its role and importance in the development and development of society are explained based on analytical thoughts.

Keywords: language, thinking, language development, society, social phenomenon, linguistics, naturalism, materialism.

INTRODUCTION

The question of whether language is a social phenomenon or a natural phenomenon has been the cause of many debates in the history of linguistics. German scientist August Schleicher founded the movement of naturalism and considered language as a natural phenomenon. According to the concept of naturalism, languages are born, live, grow, grow old and die, just like people. Of course, this assessment of the language was a misconception. Materialists reject the idea that language is a natural phenomenon. Language is seen as a social phenomenon that dictates society. Because the language is not passed from the father with blood and from the mother with milk. Let's say, if a child born in an Uzbek family is brought up by Germans, his language will come out German, and when it is passed down from generation to generation, it should come out Uzbek. This is confirmed by the historical events in India. The fact that the children who lived in a pack of wolves did not speak is also a proof that there must be a society in order to have a language. Language does not depend on genetics, the character and anthropological structure of a person is passed from generation to generation. In the science of genetics, heredity is studied, not language and society. Sociolinguistics studies language and society. There is an inextricable connection between language and society. The emergence and development of language is closely related to society.

MAIN PART

Language develops in society, and its grammatical construction improves. Language is a social phenomenon that forms communication between people in society. We need language only when there are people. So the language lives, develops and develops only in the society. Therefore, language is a social phenomenon. The life of the society is equal to the life of the language. Language lives together with society, only when society dies, so does language. From this point of view, the development of language is inextricably linked with the development of society.

Studying the emergence of a language and its development allows us to imagine what kind of phenomenon - the nature of a language is.

In the history of linguistics, there has been a struggle between two opposing ideas since ancient times. The first is the idea that language is a natural phenomenon, founded by August Schleicher in Germany in the 19th century. Schleicher determines whether a phenomenon is natural or social from the point of view of whether the will of the people can influence this phenomenon. In his opinion, the development of the language does not depend on the will of the people, it develops on the basis of its own laws, therefore, the language should take a place among natural

phenomena. From this comes the meaning that language, like other natural phenomena in the world, appears by itself, develops, disappears, dies within a certain period of time. Language is a natural feature of a person. Just as an apple tree produces apples after a certain period of time, a human child should start speaking when he reaches a certain age. Scientists who put forward such an opinion point to dead languages such as Latin and Sanskrit as examples.

Materialistic linguistics rejects the idea that language is a natural phenomenon. The emergence and development of language is inextricably linked with human society. According to the materialist theory, the members of the society, when they produce and exchange products, enter into a relationship of mutual production. Due to this relationship, the need for communication between people arises. Such a problem can be solved only by language, which is an intermediary between people and a tool for exchanging ideas.

No matter how long a human child lives outside of society, he does not speak. Because the language does not pass from generation to generation, from generation to generation, that is, it has nothing to do with heredity. According to the law of heredity, the child's biological and anthropological characteristics (body and hair color, facial structure, etc.) are passed from generation to generation, but it is wrong to say that a child born in an Uzbek family speaks only the Uzbek language. It depends on which language he begins to speak, which family, which social environment he is brought up in; if the baby is brought up among Russians, he speaks Russian, if he is brought up among Tajiks, he speaks Tajik.

RESULTS

The event that happened in India at the beginning of the 20th century can be a good proof of this topic. There they find two little girls living among a pack of wolves. One of the girls was 2 years old, the other was 7-8 years old. They behaved like wolves, but did not know how to speak. The Indian psychologist brought up these two children first at home, and then the older one in an orphanage. This girl lived another 10 years, but she did not succeed in speech and behavior. During these years, he learned about 45 words, but he could not make a sentence out of them. Experts who have analyzed this event in depth come to the following conclusion:

- Language is not a natural phenomenon.
- For the emergence of language, there must be a society of people.
- The creation of the language-speech environment in the child's infancy and one-sided language influence on the child are of crucial importance.
- Language and thinking appear at the same time, develop together, one cannot live without the other.

Thus, the language has a social character by nature, because it arises in the process of social development and labor activity. Language is a social weapon that exists only in society, among people. The fate of the language, its survival and development depends only on the society that speaks this language. As language appears with society, it dies with society. Currently, Latin and Sanskrit languages are said to be dead languages, because there are no people who speak these languages and consider them as their mother tongue. Nowadays, these languages have a vocabulary, a set of sounds, and a grammar, which can be thought about and compared with other languages. But there is no development in these languages.

Language serves as the most important means of personal communication. Language and thinking are closely related, and just as it is impossible to express thoughts without language, language cannot form its expression without thinking. The relationship between thoughts and words is very complex, and the thought does not appear until it finds its expression in words, that is, until it falls into the form of an expression made up of words. Any perception that constitutes the essence of thought is manifested only through the medium of words. Language and thinking are unique to humans and are related to the materiality of the brain. Language and thought are not the same thing. Thinking is a high form of reflection of the external material world in the

brain of people. Language puts thought into a certain form of thought and expresses it through words, phrases and sentences.

Language is the source of learning grammar, thinking is the source of learning logic. Language is the same for everyone. Members of a society speaking the same language do not have the same thinking. "Language is a set of signs that express thought" (Fde Saussure).

"Language is a mechanical action of the human mind in relation to the outside world" (L. Bloomfield).

"Language is a set of pronounced, limited sounds designed to express thought" (B. Grosse). It is also possible to know the unity of language and thought from these language definitions.

The language that appeared with humanity has played the most important role in its life and will not lose its importance. Language, first of all, is one of the necessary conditions for the formation of a person and his thinking. The emergence of clear speech completely changes the processes of perception. Thanks to the language, human thinking is enriched, it is possible to perceive things and objects in the material world through consciousness, to reflect on them, and to express thoughts about them in words. In the science of logic, special attention is paid to the relationship between language and thinking. In it, he recognizes that thinking is connected with language as an important feature. It is also said that human thinking developed and improved along with language. The work result of thinking in language is strengthened. With this characteristic, the language helps a person to accumulate knowledge, store it, transfer it from generation to generation, and use the accumulated wealth of knowledge effectively in his life. That is why our thinking differs from the senses, which are a means of direct reflection of reality, in that it is expressed through language.

Language and thinking recognize the conscious, appropriateness of human activity in general, which is seen in knowing reality, interacting with other people, influencing objective reality, and consciously realizing every work in advance. It is a historically important characteristic that is unique to the thinking person. So, the material shell of thinking is language. Tul plays the main role in expressing thoughts through vocabulary. Of course, in expressing the thoughts of each person, it is important how much the person's speech has improved.

DISCUSSION

The development of language happened at the same time as thinking. These two phenomena characteristic of humanity are inextricably linked, one cannot live without the other. Language is based on thinking, and thinking, in turn, is manifested and developed through language. The key to language improvement is thinking. With the help of figurative thinking, different specific features and diversity of things are reflected more fully. It is possible to see an object in an image in different ways at the same time. An important feature of figurative thinking is the establishment of an unusual, hard-to-believe harmony between things and their properties. In contrast to visual-affective thinking, in visual-image thinking, the situation changes only in the meaning of the image. As a basis for distinguishing visual-image thinking from visual-affective thinking, psychological researchers take the nature of the change of the situation. Based on this, we can go in a slightly different direction, that is, to characterize the epistemological thinking itself. In visual-impressive thinking, we can see that the child also works with the help of imagination - image: in the first experiment, the task consists in randomly finding a solution due to the replacement of various options, or a conclusion is formed as thinking with pre-defined images and moving accordingly. It turns out that the internal aspect of visual-affective thinking is similar to visual-image perception. From a philosophical point of view, the generality of the mentioned forms of thinking is extremely important, they are strongly connected with the idea that the active influence of human activity on the object, without which no human thinking can exist. In the extreme conditions of the development of children deprived of sight, hearing, language, the importance of activities that are not separated from sensations and direct forms of perception of working with things comes to the fore. Gestures, in contrast to self-service skills,

are actions performed according to the need for things that are allowed (non-existent) in this situation.

This is how experts define language standards. For example, the norm that determines the exemplary use of language phenomena as the common language of each nation, the selection of means that ensure the literaryness of the language, is the norm of the literary language (speech). Literary standard is the most refined and refined form of language by members of society. "A norm is a set of linguistic phenomena that is firmly used in a certain language community.

The norm applies to all the elements of language construction, and accordingly, the following norms can be defined specific to the respective fields:

1. phonetic standards;
2. pronunciation norms;
3. word formation standards;
4. morphological norms;
5. syntactic standards;
6. methodological standards;
7. Lexical standards"; It constitutes a normative system for language fields.

In general linguistics, the language system is considered to be a certain whole, a whole with a very complex structure. The main elements of this system are symbols. But it should also be said that this does not deny the sociality of the language, that it is a product of the development of society, but it shows it more clearly. Because signs are also created by society. Symbols serve to name existing things, objects and events in reality. Some of them are used to establish a semantic-grammatical connection between them.

CONCLUSION

In conclusion, it can be said that in our linguistics, despite the fact that there are many research works based on the dichotomy of "language and speech", problems related to the transfer of language signs to speech are only being studied. There are still many issues that need to be clarified in this area.

People started to make new changes to their living conditions in the life of the society from the time of their first culturalization and conscious movement from their primitive state. After all, in this period, unlike the animal world, they have a means of communication, or rather speech for a meaningful life, i.e. language, speech and writing, and on this basis, conscious labor activity appears. Language and writing also arise as a social phenomenon, it is considered a characteristic characteristic of humanity, it exists and serves only in the society of individuals.

It goes without saying that language is a social phenomenon. Therefore, we agree with the definition that "language is a means of communication between people". But this determines its essence according to its task. It has nothing to do with what the language requires from a material point of view. In this respect, language is a unique complex system.

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