

## **The Main Objects of Linguistics – Language and Speech**

**Kaliknazarova Shahzoda Begisbay qizi**

Student of Nukus State Pedagogical Institute named after Ajiniyaz

**Abstract:** This article discusses the main questions that linguistics should answer, the meaning of language, the relationship between speech and thinking. The ability to produce speech depends on the level of thinking. The higher the level of thinking and artistic speech, the more successful and effective communication tasks will be solved. The mental activity of people with a low level of speech proficiency leaves much to be desired.

**Keywords:** language, thinking, speech, exchange of thoughts, communication.

Linguistics is the science of language, its social nature and functions, its internal structure, the laws of its functioning and historical development, and the classification of specific languages.

The tasks of general linguistics include covering the following issues:

1. What is a language? What is the essence of language (language and society, language and thinking, etc.)? How did the language originate?
2. What are the special methods (techniques) used to analyze a language, study its basis (structure, functions), its history of development, and its relationship with other languages?
3. What is the composition and structure of linguistics: what branches of linguistic knowledge are created as a result of scientific language study? What is the internal connection and relationship of these branches (for example, morphology, syntax, lexicology, stylistics, phonetics)?
4. What is the place of linguistics in the system of sciences? Does it belong to the natural history or social sciences?

General linguistics, as already noted, can answer all these questions only by generalizing the experience of scientific study of individual languages or their groups. The more languages are studied scientifically, the more material will be available for generalization, and the richer general linguistics will be in terms of content. Conversely, the fewer languages that are studied scientifically, the narrower the base on which general linguistics should be built. And if no language has been studied scientifically, the very existence of general linguistics is impossible.

Language and speech are different concepts. Language is a system of symbols, signs that are used by people to transmit information. Speech is a special form of communication between people. If language is a symbolic expression, then speech is an oral, psychoemotional reflection of language.

What is a language? Language is a social phenomenon. How is this expressed? "Language is the most important means of human communication," writes V. I. Lenin [1]. Revealing the social essence of language, J. V. Stalin defines language as follows: « Language is a means, an instrument by which people communicate with each other, exchange thoughts and achieve

mutual understanding. » Thus, language is a social phenomenon precisely because it serves as a means of communication, exchange of thoughts and mutual understanding in a human collective. Such a collective can represent both a clan, a tribe, a nation, and a nation. Accordingly, we will have languages: generic, tribal, national language, national language. In all these cases, the language is used in society, the language is the property of the collective.

Language exists only in society, thanks to society; the fate of language is connected with the fate of society: «Language is one of the social phenomena that operate during the entire existence of society. It is born and develops with the birth and development of society. It dies with the death of society. There is no language outside of society». Both as a means of communication and as a means of exchanging thoughts, language is a social phenomenon.

In communication, in the exchange of thoughts, two parties participate: the speaker and the listener (interlocutor). The speaker is the active party, the listener is the passive party. Each person who has speech acts either as an active party (speaks), or as a passive party (listens). In both cases, speech takes place in individuals. How can we reconcile the notion that language is a social phenomenon with the fact that speech processes take place in individuals? To understand this, you need to take a closer look at the speech process and its features. The speaker proceeds from the content that he considers necessary to communicate to the interlocutor. To express a certain content, it selects the appropriate words. Then the organs of speech are set in motion and the necessary words are pronounced, they reach the ear of the interlocutor: a good book; a red banner; warmth. The starting point for the interlocutor is what he has heard: after hearing a word (or sentence), he understands the corresponding content, makes sense of what he has heard. What you hear may be understandable or unintelligible. It can be understood if we know what it means, i.e., if, after hearing the word (sentence), we know what fact of reality the speaker has in mind. On the contrary, what we hear will be incomprehensible if we do not know it, if we are not able to understand it. When communicating, people exchange thoughts to achieve mutual understanding. The speaker's thoughts become available to the listener thanks to the language. «Language is the immediate reality of thought.» «The reality of thought manifests itself in language» [2].

Language serves society as a means of communication, exchange of thoughts and mutual understanding; this expresses one side of the social nature of language. No less important is the other side: society cannot do without language services, language is necessary for the existence of society.

«The exchange of thoughts, writes I. V. Stalin, is a constant and vital necessity, since without it is impossible to organize joint actions of people in the struggle against the forces of nature, in the struggle for the production of necessary material goods, it is impossible to achieve success in the productive activities of society, and therefore the very existence of social production is impossible. Consequently, without a language that is understandable to society and common to its members, society ceases to produce, breaks up, and ceases to exist as a society». So, the exceptional importance of language in human social life is characterized by the fact that without language, the existence of society is impossible.

It is usually assumed that thoughts exist in our minds in a ready-made form, and our speech outwardly covers an already dissected ready-made thought. This understanding is not true. The process of the relationship between thought and word is much more complex. Ready-made, determined, dissected thoughts do not happen until they find verbal expression. Thoughts are formed through the word and in the word. A word embodies a thought, and in words a thought is dissected, or rather, the content of a thought: what is present in consciousness before it is expressed in speech is nothing but the content of a thought. It usually appears in the form of perception, then in the form of a representation (general or undifferentiated representation).

To consider language as an external expression of a ready-made, already formed, dissected thought, on the one hand, and to recognize the identity of internal speech and thinking, on the

other hand — these are two polar understandings of the question of the relationship between language and thinking. Both understandings are untenable. Thinking is not equivalent to speech, but human thinking cannot do without the help of speech, human thinking in its normal form is speech thinking: before it is embodied in words, there is a content of thought in consciousness, but not a ready-made thought. Whatever thoughts arise in a person's head and whenever they arise, they can arise and exist only on the basis of language material, on the basis of language terms and phrases. Muses that are free of linguistic material, free of linguistic «natural matter» - do not exist. "Only idealists can talk about thinking that is not connected with the «natural matter» of language, about thinking without language».

Only thanks to speech, only with the help of speech, does abstract thinking become possible, in particular, without which philosophy and science are unthinkable (for example, such a branch of knowledge as higher mathematics and closely related modern technology). Duhring once wrote: «Those who can think only through speech have not yet experienced what abstract and genuine thinking» means. Quoting these words of Duhring, Engels ironically remarks: «If so, then animals are the most abstract and authentic thinkers, since their thinking is never obscured by the annoying interference of speech» [3].

#### **LIST OF REFERENCES USED**

1. V. I. Lenin, On the right of nations to self-determination, Publisher 4, p. 368.
2. I. Stalin, Marxism and questions of linguistics, Gospolitizdat, p. 22.
3. F. Engels, Anti-Duhring.