



## The Role of Language in the Formation and Development of Society

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### Abstract

The article talks about the importance of language in the formation and development of society and the problem of the disappearance of entire languages. The emergence of language and speech leads a person not only to understanding in communicating with each other, but also develops art and religion. Thanks to language, such forms as singing, spells, and incantations appeared, which developed musical and ritual culture. Initially, people believed in the word as a real action, with the help of which it was possible to drive away disasters and evil forces, to call for the good of one's tribe. With the help of religious worldview, man tried to know and understand the world around him. The more a person reflects and expresses his reflections in linguistic form, the more society itself develops.

**Keywords:** *Language; Speech; Society; Development; Disappearance; Origin*

### Introduction

There are many definitions of such a concept as “language”, but in general, they all boil down to the fact that language is a sign system with the help of which verbal communication and conceptual thinking are carried out. Language is a transmitter of information, through which a person can share his experiences with other members of his society and pass on skills to the next generations. The development of language is inextricably linked with the development of society itself. Without the emergence of language, humanity could have remained at a more primitive level.

Some scientists suggest that the ability to speak in humans arose due to a change in the FOXP2 gene. But a change in just one gene could not make a person start speaking right away. Naturally, it was a long process associated with the evolutionary change of the human organism, with the development of its intellectual abilities, the rise of culture, and the invention of new types of tools. A person moves from an instinctive and intuitive way of thinking to the linguistic design of his own thinking. The process of biological and biosocial evolution takes place. [7]

The relevance of the role of language in society is undoubtedly great, that is, the significance and functions of language as the main means of communication, transmission of knowledge, cultural values and the formation of public consciousness at a specific stage of development of society lies in the fact that:

- It reflects changes in society;
- Language adapts to new communication conditions;
- And serves as a means of preserving and transmitting national identity and culture.

As a result of the necessary joint activity, a person had to enter into contacts with other people. He has a need for intelligent communication. The process of complication and change of non-verbal signs and sounds begins. Which makes it much easier to understand each other's intentions and, accordingly, helps in hunting, in everyday life, and in protecting oneself and one's tribe. With the development of language comes the development of the culture of primitive society as a whole, and vice versa, the higher the culture of a certain tribe became, the more its language developed. The more tribes spoke the same language, the more society as a whole developed, since the knowledge and skills of some tribes could be increased by the knowledge of others.[1]

Language has long been considered a key element of human culture and social structure. Its role in the development of society has interested philosophers, linguists, anthropologists and sociologists for many centuries. The study of this topic has come a long way - from ancient reflections on the nature of speech to modern interdisciplinary approaches. Among the first to think about the nature of language were ancient Greek philosophers. Plato in the dialogue "Cratylus" discussed whether there is a connection between a word and its meaning - natural or conventional. Aristotle in his Rhetoric emphasized the role of language as an instrument of persuasion, important for social life.

In the Middle Ages, when European thought was strongly influenced by religion, language was seen as a gift from God and a means of transmitting divine knowledge. At the same time, in the East, for example in the works of Indian and Arabic scholars, language was studied as an instrument of knowledge and logic.

During the Age of Enlightenment, interest in language increased. Thomas Hobbes and John Locke viewed language as an agreement between people necessary for the creation of society. In the 18th and 19th centuries, with the development of comparative linguistics (Wilhelm von Humboldt, Jacob Grimm), the idea arose that language reflects the mentality of a people and influences their thinking and culture.

In the 20th century, language became an object of study not only in linguistics, but also in sociology, psychology, and cognitive science. Researchers began to consider how language shapes social structures, influences identity, and supports power and ideology.

For example, the French philosopher Michel Foucault analyzed how language is used as an instrument of power and control in society. Sociolinguistics studies how speech depends on social factors - gender, age, social status. And neurolinguistics studies how language functions in the human brain and how its development is related to cognitive abilities.

Some researchers adhere to the position of monogenesis, believing that all languages originated from one common proto-language. Others, on the contrary, claim that there were several centers of language origin (polygenesis), which explains the modern diversity of languages. Linguists find similar languages and unite them into certain language groups. Among them are the Indian, Iranian, Slavic, Baltic, Germanic, Romance, Celtic, Caucasian, Uralic, Afro-Asiatic (Semitic-Ham), Indian (American) and other language groups. Different climatic and geographical conditions influenced the language and culture of individual groups. In this regard, each language group went its own way, developing as was necessary in certain conditions.[5]

It is impossible to determine exactly what was the initial factor in the development of society, but the role of language in this is obvious. Speech, text, the whole language changes a little, which speaks of a change in society. With the creation of new conditions of life around us, new words appear, often borrowed from other languages. Learning other languages helps society to establish contacts with members of other language groups, exchange knowledge and experience, which undoubtedly has a positive effect on the development of humanity as a whole.[6]

It is impossible not to note such a phenomenon as the extinction of languages. Every two weeks, a language disappears. There are currently about 5 thousand languages, but linguists have calculated that by the end of our century, half of them will disappear. Researchers have identified five main regions where languages are disappearing most rapidly. These are northern Australia, central South America, Oklahoma with the southwestern United States, northwestern Oceania and eastern Siberia. The extinction occurs mainly because the majority of the world's population speaks the most common languages (80% of the population speaks 80 languages). The most widely used "living" languages cover an increasing number of countries and their populations, which helps facilitate communication and understanding between them. But the disappearance of a language leads to the loss of many cultural elements, and with them to the loss of self-awareness and the loss of knowledge accumulated over centuries. After all, language helps to identify oneself with a particular people and its culture. With the disappearance of a language, the cultural heritage of an entire people also disappears, and without such heritage, a people ceases to exist as a separate unit.[2]

Thus, it should be noted that learning languages is extremely necessary to maintain contacts with representatives of other languages, but one should also be extremely careful with endangered languages. The preservation of even the smallest group is of utmost importance both culturally and scientifically, since many of them are poorly studied and unexplored by linguists. Cultural anthropology, comparative-historical linguistics, ethnography and ethnology rely primarily on languages. It is largely thanks to such studies that we can talk about the ancient history of individual nations. By losing languages, society loses not only part of the history of individual nations, but also the history of the development of all of humanity.

If we analyze the 18th – 19th centuries as a whole, much attention was paid to education, that is, the highest manifestation of human culture was intelligence. An intelligent person was characterized by a special, human attitude to the world and people, attachment to his people, to his homeland, to his culture. and respect for the culture of other peoples, a developed sense of justice, honor, conscience, a sense of independence. Intelligence is manifested in a thousand little things: in the desire not to offend a person, in the ability to argue respectfully, in the ability to discreetly help another. Moreover... deprive a person of all his titles, education, deprive him of his memory itself, but if, with all this, he retains a receptivity to intellectual values, a love of acquiring knowledge, an interest in history, a taste for art, respect for the culture of the past, the skills of a well-mannered person, responsibility in resolving moral issues and the richness and precision of his spoken and written language - that will be intelligence.

A nation that does not value intelligence is doomed to perish." Culture is a great wealth accumulated by humanity both in the material and, especially, in the spiritual life of people. The measure of a person's culture and upbringing is his intelligence. Shakespeare and Pushkin, independently of each other, came to the same conclusion: the causes of all human misfortunes are ignorance. Intelligence is the antithesis of rudeness and ignorance. Each country has its own cultural traditions. To speak of culture means to speak of spirituality as one of the main features of the national character.

Social systems have a much higher level of complexity compared to mechanical ones, and the number of factors influencing their state is simply enormous. This is, first of all, the initial difficulty of all humanities and humanities education. This is also their main significance. Because humanists are expected and not only expected, but also required to answer the questions: how is human society

developing and will it develop? What place does a person occupy in society in all his extraordinary diversity and uniqueness? I would very much like our youth to think about the entire set of educational problems in modern society, since it is they who will have to develop the humanities and humanitarian education. Until recently, the attitude towards humanities was, to put it mildly, dismissive. Priority was given to pragmatic natural science education. And this is quite understandable. The material conditions of life are tangible, they are closer to the natural sciences by their very nature. However, it seems to me that the development of humanistic character traits is one of the most important aspects of the process of personality development. A socially mature personality, as a rule, is characterized by the depth of professional knowledge and the breadth of humanitarian training, cultural outlook and wealth of feelings. It is no coincidence that the great Einstein said that Dostoevsky gave him much more for the discovery of the theory of relativity than the famous physicist and mathematician Gauss. A study of the fates of outstanding scientists has shown a direct relationship between general culture and achievements in the professional sphere. The highest moral value for a scientist is the search for something new, the desire to put discoveries to the service of man.

## **Conclusion**

As a result of this study, the following conclusions can be made:

- Language is not just a means of transmitting information, but an active participant in social life. It shapes thinking, reflects culture, influences behavior and even the structure of social institutions. Understanding these processes allows us to more deeply comprehend how society develops and what role language plays in this.
- Unfortunately, I can say that in the 20th - 21st centuries we clearly feel that we are living in a new style, and of course, we cannot help but notice that before our eyes the beautiful, amazingly rich, bright, figurative treasure of world culture and languages is becoming impoverished and gradually dying. Illiteracy, poor vocabulary, lack of logic, rudeness, obscene language, primitive argumentation - these are the features of modern speech. Language is a form of existence of consciousness, and the prevalence of primitive, aggressive, rude language speaks of the corresponding state of consciousness of the nation. "To handle language in a haphazard way means to think in a haphazard way: inaccurately, approximately, incorrectly." The only way to cope with these problems is to change the attitude towards language, to find a way to develop in people the ability to use all the richness of language, thereby raising to another level level and their consciousness. All talk about morality, tolerance, and good manners remain empty words as long as people hear and use the language that has become the main form of communication today. When they talk about normative speech, they usually mean its written form, but the oral form is no less important.
- The language of the media is particularly problematic. The media not only allow informal vocabulary, but also actively introduce into the language a special lexicon, saturated with vulgar thieves' terminology. Low style has penetrated into colloquial speech, and it stubbornly holds on, expanding the circle of users and the area of application. But our children, who spend a lot of time in front of the TV, will live in the style of low-quality series and extremely aggressive polemics and will grow up as people without a moral core, culture, taste. Mass media products must be culturally significant: you can't just broadcast everything. As a result of the decline in the level of culture in the mass media, we note the scarcity of vocabulary among modern young people, including students.

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