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LANGUAGE – AN ELEMENT OF NATIONAL IDENTITY

Abstract. Language is one of the most important elements of national culture. Each member of the existing nation uses his native language extensively. Language is also understood as a code, a sign that attracts people to communicate with each other and distinguishes them from strangers. Like other information, ethnocultural information is transmitted in various forms: through material and spiritual culture, gestures, etc. But, speech – oral information has a special place among these forms of transmission. Language is also one of the factors that determine the national identity of culture. People reinforce the products of their thinking, the success of their cognitive activities by recording them in words and sentences through language. Culture cannot exist without language and this means that it cannot be a means of social progress. Language, which is an important element and means of culture, is a historical event. It was created and progressed together with the formation and development of society. Today, it is known that there are about 3,000 languages in the world. At the same time, most of the world's population uses 13 of these languages actively. However, it is known that the widespread “big languages” are broadcast in 65 countries [1]. Therefore, to talk about language, its form of development as one of the elements of culture means to talk about the national language.

Key words: national language, symbols, identity, language unity, information.

Introduction. Language is a means of communication between people. It also plays an important role in the process of training and education in the transmission of accumulated knowledge, practical experience and skills

from generation to generation. The role of language in the storage of this or that information, in the expression of emotions and in general, in the process of perception is irreplaceable. In the broadest sense of the word, language is a sign-information system that performs the functions of creating, storing and transmitting information, as well as acts as a means of communication between people.

Problems with language are studied by a science called semiotics (general theory of sign systems). Semiotics approaches language in three ways:

1. Syntax, which studies the structure of language, i.e. the rules of formation and change of relations between language signs.
2. Interpretation of language, i.e. semantics that studies the relationship between language signs and the objects they express.
3. Pragmatics, which studies the practical aspects (emotional-psychological, aesthetic, material, etc.) in the attitude of people who is a carrier of the language, to the language itself.

Languages are divided into two types: Natural languages and Artificial languages.

A natural or national language is a historically established information sign system between people. But artificial languages are a creative sign system used in one or another field of science. They aim to convey information more economically and easily. Each artificial language is created using a certain natural language or other artificial language. The language used to express another language is called metalanguage and but language itself is called object-language.

First of all, it should be noted that language is based on sign. A sign is a material object that expresses another object, property or relationship and carries certain information. Signs are divided into language signs and non-language signs (copy signs, indication signs, signal signs, etc.).

The interpretation of the main material. Language is a social phenomenon that cannot be mastered without contact and communication with other people. Due to this peculiarity, language acts as a means of transmission and translation of culture. Just as our bodies have the genes of our ancestors, so our culture contains countless symbols of people who lived before us. Language plays an important role in the acquisition and organization of people's life experiences. As a means of communication with people and at the same time a form of cultural development, the national language includes a rich dialogue with the local or territorial dialects of the

existing people, as well as a literary language. National language is a language with its own rhythm, expressiveness, vocabulary, grammatical structure and other peculiarities. The underestimation of the role of national languages in the development of culture results in inconsistencies. So, it can lead to the violation of mutual understanding between the people of the existing nation and it may create difficulties in the use of national cultural resources in the interests of human progress. Language is a more universal form of cultural development, however, it plays a special leading role in the development of not only the field of literature developed on the basis of direct language material, but also areas such as music and fine arts that are not directly related to language. So, the forming elements of culture consist of a set of features that characterize people as a historical community (although some of them are universal!) [3].

As mentioned above, language, as well as the national language, is considered a more universal element of the national form of culture because it is related to all areas of human life. However, the role of language in determining the national identity of culture and its national form cannot be absolute. Its role in this area can be understood by its unity and connection with other features, such as the historical unity of people. The national form of culture does not mean its apparent existence in terms of its content. As a form, nationalism consists of a concrete way of existence and the development of world culture over a long historical period. In general, the basis of the national identity of art and culture is the reproduction of peoples in the creative process, which is rich in diversity. But in this process, language is considered an important tool for reproduction. However, it is important to consider that it would be wrong to limit the national form of culture to the national language. This can be proved by the fact of cultural development of different nations and peoples speaking the same language. For example, the cultures of the USA, Germany and Ireland develop in the same language. But, this does not harm their existence as national cultures in their own right. If the national identity of culture and art was determined first of all by language, then translations into the languages of other peoples would mean the loss of originality. But in fact this is not so [2].

In the process of interaction, national cultures become free not only of negative and outdated cultural tendencies and elements of culture, but also of social progress and instead, cultures that interact are enriched with new aspects

and traditions, which ensure the formation of human factors. However, it should be noted that this does not mean the elimination of national cultures or their melting into monotonous, standardized cultures. It is important to emphasize once again that the humanity of a culture does not mean its non-nationality. It is clear that the rapprochement of national cultures, their internationalization is not the cosmopolitan elimination of national-specification and national identity from the spiritual life of the nation, but the enrichment of human factors by its nature.

In general, it would be wrong to imagine that national-specification, national identity and even social life are immutable in the cultures of different nations and peoples. Because national-specification, national identity change in the development course of history, develops and enriches both in life and in culture. At the same time, peoples and national cultures with modern means of communication, information technologies, which are directly connected to each other by indestructible wires, synthesize with other nations the experience of cultural development of all mankind as a whole. The difference of effectiveness in the degree and capacity of cultural relations between different peoples and nations means that the degree of influence of one national culture on another and the interaction are different. But, there is no “pure” culture isolated from the influence of other national cultures.

Ethnographers prefer words and language among all the components of culture. Language is also an important component of ethnic organizations in the scientific literature. Many researchers approach the function of language as an expressive element of national identity. Language distinguishes this or that ethnos from other ethnoses and language is perceived as a sign that ensures the internal ethnic unity of people. Based on this thesis, it can be said that the majority of those who investigate ethnicity consider language unity as a necessary element of the formation of an ethnos in the form of a people and a nation. The ethnic function of the language is vividly reflected in its national specifics. Thus, since specific languages are created by specific nations, the last has more right over that language. Therefore, phonetics, grammar, vocabulary, syntax – all this has national character. Language classifies people more accurately according to their ethnicity. Today, census programs are based on language belonging in many countries (Austria, Belgium, Greece, Finland, Switzerland, Turkey, Pakistan, India, Canada, etc.). The human factors of culture are not a spontaneous process.

For this, the interaction of national cultures, mutual enrichment and rapprochement are necessary events. The interaction of national cultures takes place in different areas. This influence happens mainly due to socio-political bases, artistic and aesthetic aspects. It is possible that one nation influences on another more socially, economically and politically, but other nation influences on another more artistically and aesthetically. Therefore, the influence of one culture on another is different and is characterized by a number of peculiarities. The influence of national cultures on each other varies depending on the character of the social and economic structure, the tendency of culture to reflect the social needs, the degree of influence on the masses, etc.

Conclusion. The approach to the life of the nation from the point of view of the result of its existence in the form of autonomy, which is isolated from the national-specification and national identity, means the exaggeration and falsification of the laws of development of the essence of national culture. Prominent Russian democrat N.G. Chernyshevsky's views on this issue draw attention to the fact that the nation, as it manifests its originality, becomes more and more enlightened and assumes the achievements of other nations. "...All barbarians are similar: each nation with a higher education differs from the others in the sharpness of its individuality. Therefore, by taking care of the development of universal beginnings, we also contribute to the development of all special qualities. The history of all nations proves this. The French character emerged after the development of general education in this country under the ancient classical, Italian and Spanish influence: Rable, Cornell, and Moliere are French; however, French troubadours and trouveurs did not differ significantly from medieval singers in other parts of Western Europe. The same can be said of the English and the Germans..." [5, p. 292-293].

Like other creatures, we perceive the world around us through our senses besides language. This is what distinguishes us from other creatures. The American anthropologist L.A. White describes culture as a set of symbols. According to his arguments, the difference between the human mind and the mental abilities of animals is due to the fact that people understand the symbols and create them. Symbols are also content that belongs to the same culture and is accepted by the people of that culture. This content is also reflected in the national identity. For example, the state flag, emblem, anthem, architectural monuments,

ancestral graves, etc. belong to them. Such symbols act as social values of special importance in national culture.

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DİL – MİLLİ ÖZÜNƏMƏXSUSLUQ ELEMENTİ KİMİ

Dil – milli mədəniyyətin ən mühüm elementlərindən biridir. Mövcud xalqın nümayəndələrinin hər biri doğma ana dilindən geniş şəkildə istifadə edirlər. Dil insanları biri-biri ilə ünsiyyətə cəlb edən və onları yadlardan fərqləndirən kod, şifrə kimi də başa düşülür. Digər informasiyalar kimi etnomədəni informasiyalar da müxtəlif formalarda: maddi və mənəvi mədəniyyət, jestlərin və s. vasitəsilə ötürülür. Lakin bu ötürülmə formalarının içində nitq-şifahi informasiya xüsusi yer tutur. Dil, həm də mədəniyyətin milli özünəməxsusluğunu müəyyən edən faktorlardan biridir. İnsanlardil vasitəsilə təfəkkürlərinin məhsullarını, idarəki fəaliyyətlərinin uğurlarını sözlərdə, cümlələrdə qeydə almaqla möhkəmləndirirlər. Dil olmadan mədəniyyət də mövcud ola bilməz və bu o deməkdir ki, o, həm də ictimai tərəqqi vasitəsi də ola bilməz. Mədəniyyətin mühüm elementi və vasitəsi olan dil-tarixi hadisədir. O, cəmiyyətin təşəkkülü və inkişafı ilə birgə yaranmış və tərəqqi etmişdir. Hazırda yer kürəsində 3 minə yaxın dilin olması məlumdur. Bunlarla yanaşı, yer kürəsi əhalisinin çoxu bu dillərin 13-dən fəal surətdə istifadə edir. Bununla belə, geniş yayıl-

mış “böyük dillər”in 65 ölkədə yayımlanması da məlumdur (1). Ona görə də, dildən onun inkişaf formasından mədəniyyətin elementlərindən biri kimi bəhs etmək milli dil haqqında danışmaq deməkdir.

Açar sözlər: milli dil, simvollar, özünəməxsusluq, dil birliyi, informasiya.

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ЯЗЫК КАК ЭЛЕМЕНТ НАЦИОНАЛЬНОЙ ИДЕНТИФИКАЦИИ

Язык – один из важнейших элементов национальной культуры. Каждый член существующей нации широко использует свой родной язык. Под языком понимается также код, знак, который привлекает людей к общению друг с другом и отличает их от чужих. Этнокультурная информация, как и любая другая, передается в различных формах: через материальную и духовную культуру, жесты и т. д. Но устно-речевая информация занимает особое место среди этих форм передачи. Язык также является одним из факторов, определяющих национальную самобытность культуры. Люди подкрепляют продукты своего мышления, успех своей познавательной деятельности, записывая их словами и предложениями через язык. Культура не может существовать без языка, а это значит, что она не может быть средством социального прогресса. Язык как важный элемент и средство культуры - историческое событие. Он создавался и прогрессировал вместе со становлением и развитием общества. Известно, что сегодня в мире насчитывается около 3000 языков. В то же время большая часть населения мира активно использует 13 из этих языков. Однако известно, что широко распространенные «большие языки» транслируются в 65 странах. Поэтому говорить о языке, его форме развития как одного из элементов культуры – значит говорить о национальном языке.

Ключевые слова: национальный язык, символы, идентичность, языковое единство, информация.