

**LANGUAGE IS THE MOST IMPORTANT MEANS OF HUMAN  
COMMUNICATION**

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**ANNOTATION**

The article provides information that language is the most important means of human communication.

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“The word is a human activity, transmitting the thoughts and experiences of one person to another”, wrote the great Russian writer L.N.Tolstoy.

This phrase clearly expresses the idea of the specifics of the language: Language is directly related to thinking, it is an instrument of thinking. Consequently, language is a necessary condition for the existence and development of society, it is an element of its spiritual culture. Language is one of the most complex phenomena in human society.

Language is a set and system of communication units (sounds, morphemes, words, phrases, sentences), considered in abstraction from speech.

Language - units and categories of communication in functional statistics. Language has thus become one of the most essential characteristics that distinguish man from other living beings.

The first human language was not yet a language in the full sense of the word: communication, according to T.I.Vendina, more took place at the level of gestures and inarticulate shouts in order to regulate joint labor activity (basically it was a call to action and an indication of a tool or product of labor). And only over time, labor, communication and consciousness, the formation of new more complex social relations contributed to the formation of the language. In its development, it underwent numerous transformations, the most important of which were the following:

- 1) a person has mastered the linear principle of speech; he learned to arrange words one after another and understand them in interconnection;
- 2) having mastered the principle of the sequential arrangement of words, a person extended it to the organization of sounds in a word: the word began to "gather" from separate sounds and syllables, speech became articulate;
- 3) phonetics has become more complicated;
- 4) the vocabulary has expanded;
- 5) from the sequence of words, first the simplest, and then more complex syntactic constructions arose in addition to communicative and cognitive, the language acquired a new function - a magical one, associated with the ability of a word to influence a person, natural phenomena or society. [1. p. 25].

Language is the most important means of human communication. The existence of modern society is impossible without it. Its role is constantly growing, this explains the need for a deep study of the native, Russian and foreign languages at school.

From early childhood to ripe old age, a person's entire life is associated with language. The child has not yet learned to speak, and his ears are already catching the tender murmur of mother's fairy tales, mother's lullaby.

Language is the soul of the people and its owner is the people themselves. The national language is a history, without which no nation can be imagined. It is the language that is given the right to be a reflection of the people and the development of the state.

Language serves society in absolutely all spheres of human activity. Therefore, it cannot be identified with any of the other social phenomena. Language is neither a form of culture, nor an ideology of a certain class, nor a superstructure in the broadest sense of the word. This feature of the language completely and completely follows from the feature of its main function - to be a means of communication.

An essential feature of language as a social phenomenon is its ability to reflect and express public consciousness. [2. p. 145]

The language depends on the nature of economic formations and the form of the state. So, for example, the era of feudalism was characterized by the disintegration of countries into many small cells. Each feud and monastery with the villages adjacent to it represented the state in miniature. This structure of society contributed to the emergence of small territorial dialects. Local territorial dialects were the main form of language existence in feudal society.

The difference in the social organization of society in the past can be reflected in the state of dialects that exist today. P.S.Kuznetsov notes that on the territory of our old southern provinces (Central Chernozem zone), where landowners' land tenure was especially developed, and now a large number of small local dialects have been preserved.

Each socio-economic formation creates a certain way of life of society, which is manifested not in one particular phenomenon, but in a whole complex of mutually conditioned and interconnected phenomena. Of course, this peculiar way of life is reflected in the language.

Human society does not represent an absolutely homogeneous collective. There is a differentiation in it caused by various reasons. This can be differentiation according to class, estate, property and professional characteristics, which, naturally, is reflected in the language.

Along with the specific professional vocabulary associated with the needs of a particular industry, there is a special vocabulary typical for various argos, jargons, etc., compare, for example, student, thieves, soldier and other jargons. [3. p. 84]

Language is a special sign system. Any language consists of various words, that is, conventional sound signs denoting various objects and processes, as well as rules that allow you to build sentences from these words. It is sentences that are a means of expressing thoughts. With the help of interrogative sentences, people ask whether they express their bewilderment or ignorance, with the help of imperatives, they give orders, narrative sentences serve to describe the world around them, to convey and express knowledge about it. The set of words of a particular language forms its dictionary. [4. p. 65].

The dictionaries of the most developed modern languages have tens of thousands of words. With their help, thanks to the rules for combining and combining words into sentences, you can write and pronounce an unlimited number of meaningful phrases, filling them with hundreds of millions of articles, books and files. Because of this, language allows you to express a variety of thoughts, describe the feelings and experiences of people, formulate mathematical theorems, etc. [5. p. 74].

It is possible to separate two ways of existence of thought using language: "Living thought", i.e. actually experienced by a given person in a given interval of time and space and "alienated thought" recorded in the text, etc. "Living thought" is actually thinking, its real ontological development. It is never abstract thinking, i.e. those with which science deals. The latter is possible only in a form alienated from man, for example, in a computer. The real process of thinking carried out by an individual is a complex and dynamic formation in which many components are integrated: abstract-discursive, sensory-figurative, emotional and intuitive. To this should be added the indispensable involvement in the thinking process of goal-forming, volitional and

sanctioning factors, which are still very poorly studied. As you can see, the real process of thinking and thinking, as a subject of logic, as a logical process are very different from each other. [6. p. 1086]

The relevance of the problem of the relationship between language and consciousness is not the only one in our time, there are still a number of unclear questions, and one of them, in our opinion, is the most interesting: which element in this bundle is dominant - language or thinking; we say because we think so or we think because we say so. Language is a system of verbal expression of thoughts. [7. p. 59]

Most researchers believe that thinking can exist only on the basis of language and, in fact, identify language and thinking.

In accordance with Articles 41 of the Constitution of the Republic of Uzbekistan and the "Law" On Education ", along with the Uzbek and Russian languages, all other national languages are freely developing in Uzbekistan. In accordance with the Law "On the State Language" today in general education schools of the Republic of Uzbekistan, it is taught in seven languages: Uzbek, Karakalpak, Russian, Kazakh, Kyrgyz, Tajik, Turkmen.

National cultural centers also contribute to the dialogue of cultures, which have become a place where people unite, where they can preserve and pass on to the younger generation a centuries-old cultural heritage.

The languages, customs and cultures of all nations and nationalities are sincerely respected in the republic.

Thus, if everyone speaks as he wants, we may not understand each other. Our language will turn from a means of communication into a means of separation.

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