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## SUBCULTURE AND LANGUAGE

## SUBCULTURA E IDIOMA

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## ABSTRACT

The dynamism of social and radical changes makes the linguistic and cultural environment of the 21st century accustomed to flexibility, it makes the members of the society approach language norms, including linguocultural values, with modern and conservative values. The exposure of thinking to the influence of new styles and views realizes a new approach to the criteria of speech culture that remained stable for many years and is sometimes evaluated as conservatism. The use of jargon and other subcultural and sublinguistic units in the mass media, social networks, talk shows and debates is pleasant and accepted by the speakers of the language, it also causes a slight softening of the demands setting on the criteria of speech culture and language norms. In this regard, subculture is a broad scientific concept, and it is possible to approach it from different scientific aspects, for example, from philosophical, social, ethnographic, demographic point of view, according to the aim of the research. As a concept, subculture covers the way of thinking, informational and communicative features of groups that form a union due to different styles and ways of thinking in society, ethnic origin, age indicators, and physical disabilities. Then, this work deals with the possibilities of the subculture, its communicative features, the influence of subcultural texts on the language environment, speech and language norms through speech, which arose due to different poetic, social style and way of thinking, partly due to age indicators.

## Keywords:

Subculture, linguistic norms, language environment, fact of speech, jargon.

## RESUMEN

El dinamismo de los cambios sociales y radicales hace que el entorno lingüístico y cultural del siglo XXI se acostumbre a la flexibilidad, hace que los miembros de la sociedad se acerquen a las normas lingüísticas, incluidos los valores linguoculturales, con valores modernos y conservadores. La exposición del pensamiento a la influencia de nuevos estilos y puntos de vista da cuenta de un nuevo enfoque de los criterios de la cultura del habla que se mantuvo estable durante muchos años y, a veces, se evalúa como conservadurismo. El uso de jergas y otras unidades subculturales y sublingüísticas en los medios de comunicación, redes sociales, tertulias y debates es agradable y aceptado por los hablantes de la lengua, además provoca un ligero ablandamiento de las exigencias impuestas a los criterios de cultura del habla y normas del lenguaje. En este sentido, la subcultura es un concepto científico amplio, y es posible abordarla desde diferentes aspectos científicos, por ejemplo, desde el punto de vista filosófico, social, etnográfico, demográfico, según el objetivo de la investigación. Como concepto, la subcultura abarca la forma de pensar, las características informativas y comunicativas de los grupos que forman una unión debido a los diferentes estilos y formas de pensar en la sociedad, el origen étnico, los indicadores de edad y las discapacidades físicas. Luego, este trabajo trata sobre las posibilidades de la subcultura, sus rasgos comunicativos, la influencia de los textos subculturales en el entorno lingüístico, el habla y las normas lingüísticas a través del habla, que surgieron debido a diferentes estilos poéticos, sociales y de pensamiento, en parte debido a indicadores de edad.

## Palabras clave:

Subcultura, normas lingüísticas, entorno lingüístico, hecho del habla, jerga.

## INTRODUCTION

Culture refers to the set of knowledge, beliefs, values, customs, traditions, art, language and material achievements that are shared and transmitted from generation to generation within a society (White, 2022). It is a broad concept that encompasses all the ways in which people live and express themselves, including the way they think, behave, dress, communicate and interact. Culture can be seen as the "way of life" of a group of people, and it is what distinguishes one society or community from another. Through culture, individuals and communities develop their identity and sense of belonging and are provided with a frame of reference to interpret the world and relate to others (Lyman, 2008). Culture can manifest itself in various forms, such as material culture (physical and technological artifacts), symbolic culture (language, symbols, rituals), and social culture (norms, roles, social structures). It can also vary widely from region to region, and even within a single society, due to ethnic, religious, linguistic, and geographic diversity (Hutnyk, 2006). However, it is important to note that culture is not static but is constantly evolving and changing. As societies develop, cultural exchanges take place, new ideas are generated, and new forms of expression are adopted. Culture can also be influenced by external factors, such as globalization, migrations, technological advances, etc.

Within culture, language play a central role (Kramsch, 2014). Language can be defined in at least three distinct ways: as a system or code for exchanging messages, as a species-specific mode of coordination enabling the birth of human social order, and as a co-defining characteristic of a people. The first sense of language is the most commonly studied in linguistics, and it involves examining the rules and regularities that govern how messages are exchanged between speakers. Language is also a means of communication that enables humans to coordinate their actions and work together on complex tasks, and finally, language plays a central role in the definition of a people and their cultural identity (Cummins, 2021). According to Jakobson (1960) there are six language functions, and they fulfill different roles in the communicative act. The first function is the appellative or conative, which seeks to obtain a response or action from the receiver. The referential, representative or informative function focuses on transmitting information about the environment or external objects. The emotive, expressive or symptomatic function seeks to express feelings, emotions or moods of the interlocutor. The poetic or aesthetic function is characterized by the use of language for artistic purposes and rhetorical figures in literary texts. The phatic or contact function is used to validate the communication channel and maintain a conversation. Finally, the metalinguistic function refers to the use of language to talk about language itself. These language functions play a crucial role in human communication, adapting to different contexts and purposes (Mathiot & Garvin, 1975).

However, the processes in the language, changes and innovations observed in norms and standards cannot be evaluated only as a linguistic phenomenon. It is the result of a phased and multifaceted process and its manifestation in language, but it is also primarily thinking and sociocultural phenomena. The language, which is the common national-moral value of the language carriers, is a social phenomenon, because it cannot be changed by subjective wishes and purposeful intervention (language policy is not intended to be a conscious intervention in the language). Changes in the language, renewal, archaization and other relevant processes can affect the language under the conditions of acceptance by the speakers of the historical, social, political, economic and cultural factors offered by the time.

Among the extralinguistic factors affecting literary language norms, social groups, generational classes, ethnic, religious unions and other public unions covering a certain layer of society have their own share of practices of language use, language relations, communicative style, cultural, artistic, ethnographic taste, and point of view. The informative and communicative creative products of the listed groups and unions, directions and forms of language use led to the formation of subcultural texts. The subcultural texts realized under the influence of those factors, in turn, gave their share to the thinking of the speakers of the language, and from there to their speech, and finally to the norms of the literary language. It should be noted that the possibilities of influence of subcultural texts to linguistic norms has shown itself in different ways at different stages of society's history. That difference is manifested depending on social, historical, political, mental, cultural and religious factors. Then, although subculture and its impact on social norms are explained in sociology, culturology and other related scientific studies, there is no special theory and research on the possibilities of influence of subcultural texts to language and linguistic norms.

Considering the above, the influence of subculture on language is an important sociolinguistic problem not only in the study of language abut also in society relations. The influence of socio-political, historical, cultural processes, including subculture, on language is a process that accompanies society and language relations in every period of history. Subculture is understood as a way of thinking and a style of certain public unions, and it should be expressed primarily in speech according to logical

regularity. Subculture is the product of public thought, not of an individual, and it is a social concept that shapes the speech style of the speakers of any literary language. It is a mental reality that subculture, which is a phenomenon of thought, produces subcultural texts in turn. It is a logical consequence of sociolinguistic regularity that some of the units that appear as speech facts in the informational-communication process of a certain social mass gradually gain the status of language fact and turn into a language norm. Established the nexus, the aim of the article is to determine the factors that influence subcultural values in language environment and language norms.

## DEVELOPMENT

Language is a practical expression of consciousness, it has the status of a social event, in addition to being a means of communication. Logical categories are the form of expression of consciousness and, are the providers of the grammar of the language, as well as the stages of comprehension of cognition are the providers of the lexicon. Therefore, language has appeared as an expression of the functions of thinking, which is considered a form of use of consciousness. So, according to the nominative and communicative functions, we can say that if the nominative function of the language is the real reflection of consciousness, the communicative function is the expression of thinking. The common language was not given to the modern and historical speakers of the language in a ready form; it is a moral value that has been formed thanks to many years of speech activity. This scientific reality confirms that the speakers of each period have the opportunity to transfer a certain share to the language and the norms that protect it through their speech activities.

Since society cannot be sustained without the exchange of knowledge, information, and ideas, the informative-communicative function of language is considered the most active function. The existence of communication indicates the fact of speech act, and it is a natural law to expect the emergence of speech facts as a result of speech activity. It is not expected that all the speech facts that arise in the speech of native speakers will be successful, the most successful, practical and accurate speech facts can easily, without wasting much time, pass to the language fact and become the linguistic norm, while the unsuccessful and unfavorable speech facts are either forgotten as a sub-norm unit, or in exceptional cases, it takes a long time to pass to the fact of language.

Such an exceptional transition is realized mainly at the expense of mass folk and classical artistic examples. In general, as in language policy, the main factor that develops language norms is the language environment. The formation of the language environment is directly related to extralinguistic factors. Those factors are divided into cultural, social, political, and technical progress directions, but also include issues such as national moral and human values, cosmopolitan way of thinking, and artificial intelligence. The language environment formed on the basis of such values has the ability to easily and directly dictate the same burden to linguistic norms. Scientific ideas and provisions prove that linguistic norms form the core of the strengthened protection of the literary language. It is the linguistic norms that protect the language as a common whole, regulate its use and form the "legal" base.

The existence of subnorms manifested in the form of substandards on the way to the establishment of the language norm is one of the undeniable sociolinguistic realities. In fact, using the concept of "sub" and the concept of "norm" as a whole is incompatible with scientific logic. If the norm is considered as an example of standard and criteria and, figuratively speaking, is an indicator of real culture, the concept of "sub" is the total value of facts and units created by criteria that do not correspond to norms. In this regard, we consider it appropriate to use the term substandard to express the meaning of the concept of subnorm. Substandards are a sociolinguistic factor that tests the practicality of language norms protecting the core of the language, accessibility by language speakers. Simple, practical, accessible literary language norms successfully pass the substandard test; but speech facts of native speakers in most cases do not violate language norms.

However, social realities show that speech facts that do not correspond to language norms and do not comply with the criteria of speech culture are found in world history and international language experience. The classical explanation of language norms, which the substandard does not oppose, but can influence, reflects that it is determined on the basis of the speech of the upper class of society. "The literary norm is accepted by society at a certain stage of its development and is understood as true, exemplary collective realizations" (Akhundov, 2011, p. 116). In fact, this definition is an explanation of the last stage of the formation of language norms. This stage of identification of language norms is realized with the involvement of language experts in the process. The process up to this stage proceeds naturally based on the laws of natural and social sciences.

Along with the stability of the normative realization in the language norms, the observation of its variability is related to the fact that the process is based on natural laws. That stage is characterized as a preparatory stage for the establishment and identification of language norms.

Extralinguistic factors give the language rich and different raw products for use by native speakers. Those mixtures have the status of substandard (subnorm) for the language environment of the period in which they appeared, and their subsequent fate, i.e., reaching the status of language norm, requires time and a collective thinking filter and analysis process. It is known that the creation of language norms is not a stable and ending process, as the society continues its existence, language norms change, update and become obsolete. These listed forms of activity take their start from the initial stage based on the above-mentioned natural laws.

In the initial stage, characterized by natural regularity, the process of formation of all these from the smallest elements of the language to the largest takes place according to the physical constants and laws in the language norms. In the next step, acceptance of social realities by language speakers, selection of language units transferred to language and speech with nominative and communicative purpose begins. Sometimes, it leads the realization of norm and standard variants due to linguistic and socio-political factors in the selection process of the proposed language units. For example, "bakte"-"buk" in German, "ноль"-"нуль" in Russian, "sille" and "shille" (slap) in Azerbaijani are due to the selection hesitation caused by linguistic and extralinguistic factors. At the next stage of determining the language norms, as a step after the selection, the strengthening of the language core and its protection through descriptive and prescriptive norms is realized. Thus, it brings about the transition to the process of cultural sanctification of the language, thanks to the application of speech culture criteria.

The first information about the concept, essence, and theory of subculture belong to the Chicago school of sociology in the 20s of the 20th centuries. The Chicago sociologists who presented subculture as the goal of sociology for that period, and as culturology for today, perceived it primarily as a violation of cultural and social norms, a social problem and deficiency. As a result, the investigation of the causes of deviant behavior, which are among the first and most important problems of sociology, and the ways of solving the problem, gave rise to the theory of subculture. Certainly, the aim of the article is not to examine the history of the concept of subculture, but to focus on the presentation of subculture as a "violation of norms" with this information. For example, how should it be explained that subcultural elements and vulgar expressions that are not used by civilized people find their place in artistic language? Can the demand of unity between naturalness and poetics be satisfied by giving place to such expressions in the artistic language? In the

studies dealing with the history of subculture, it is noted that examples of ethnographic subculture are found in the works of representatives of classical literature.

"The study of subculture in Britain grew out of a tradition of urban ethnography which can be traced back at least as far as the nineteenth century: to the work of Henry Mayhew and Thomas Archer, and to the novels of Charles Dickens and Arthur Morrison" (Hebdige, 1979, p. 75). Subcultural language units, ethnographic-metaphorical vulgar expressions describing household and agriculture can also be found in examples of Eastern and Turkish literature: "What did the young mare do to donkey, look, it gave birth to a mule, the urinating dog was thrown onto our horse's back" (Shahriyar, 2005, p. 110). There is no doubt that the use of such expressions in other functional styles of the language will create a feeling of disgust in the reader and listener, but the emotion created by the non-cultural expressions observed in the poetic language is a detached and indifferent emotion from the feeling of disgust. Because a poetic work is an art of words that reflects life as it is, with its nakedness.

The impact of the violation of social and cultural norms on language norms is one of the accepted possibilities, and whether the norm criterion and measure of any field remain historically stable at the same level, whether the modules and qualities accepted yesterday can maintain their stability today, or the reverse of the same process, are among the issues under question. The fact that subculture has a great role in the life of society in general is noted as an important element in studies investigating this problem (Dozmorova, 2017, p. 250).

In this regard, the influence of subculture on language is an undeniable fact. In the studies that explain the essence of subculture, it is noted that language is one of the main aspects that distinguish subculture from elite culture and characterize it. For modern sociological and cultural theories, it is one of the issues that have not been fully resolved whether subculture is accepted as a violation of behavior and culture, or as a norm as a different style and way of thinking. More precisely, subculture is characterized by sociologists as deviation from the norm, and by culturologists as a postmodernist style and way of thinking. In philology, including linguistics, there is no special theory about the possibilities, causes and forms of influence of subcultural texts on language norms.

Subculture has always existed in the life of society, and it cannot be ruled out that it will exist in the future. It will always be one of the urgent problems for humanities and social sciences, as the reasons for its formation, the interest and increase of society members in this cultural

layer are related to social, political, culture, psychology, thinking, mental factors. The influence of subculture on the language environment is one of the most relevant problems of each period. In our modern era, the richness of subcultural genres and the dynamics of spreading require the solution of an actual sociolinguistic problem. Thus, the sublinguistic environment cultivated by the subculture has the ability to enrich and develop the jargon and slang lexicon, as well as to realize other factors. It seems that the sublinguistic environment becomes a favorable mass alternative to the inaccessibility caused by some rigid and devitalizing rules of the language norms, gaining the status of a speech fact and becoming a language factor from time to time.

For example, the word "dekhilsiz" ("unrelated") in the Azerbaijani language, which does not correspond to the rules of word creation, is a sublinguistic alternative to the expressions "dekhli olmayan" ("not relevant") in the lexical structure of the language. Currently, it is used as a fact of speech. Or the equivalent of the expression "full of full" in English is the same sublinguistic unit. Depending on the way of thinking of the language environment in which such expressions appeared, they either conform to the criteria of correctness and accuracy of speech or, on the contrary, violate those criteria. This factor varies depending on the level and accuracy of language thinking of those who create and actualize those expressions. The reality is that sublinguistic expressions can easily fill the linguistic gap in the literary language and make a place for themselves when they correspond to the way of thinking, word choice, and taste of the speakers of the language. It is a matter of thinking that not all sublinguistic units can get the right to be used, the proposed option is deprived of the right to be used by a flexible reaction and does not gain functionality if the speech product does not match the thinking and expressive taste of the native speaker.

Not only sublinguistic units, but also national terms proposed by linguists can face such a fate. Mob mentality does not accept a so-called, artificial, language unit that does not fully express the concept, and does not turn it into an expression of its thinking and spirit. "Language is a manifestation of the people's soul, language is its soul, and soul is its language" (von Humboldt, 2000, p. 71). From this point of view, the emergence and actualization of undesirable subcultural genres, and their forms of expression should be carefully maintained by the language policy and management of the states and their cultural and linguistic value should be increased.

It is an undeniable fact that subculture and subcultural texts, which are its informative and communicative component, cover different stages of history. The interesting aspect of this factor is the status of subcultural texts in their time. Considering any language example, including a subcultural text, as an example of literary and artistic culture at the time it was formed, or having the same status is not one of the problems, except that any text created as an example of a subcultural text is accepted as

some classic cultural heritage centuries later. Such metamorphosis processes are mostly explained by factors such as time, space, and quality. However, at this point, the temporary or permanent influence of the ideology, which is the provider of the purposeful interference with the norms, on the culture, on the carriers of the language and culture of the society, should also be taken into account. When the elite culture is formed by the influence of ideology, any new genre, style form can be evaluated as a subculture in the first period, and later as an example of elite culture.

For example, jazz, which was born in America at the end of the 19th century and filled with stylistic elements arising from the unity of polka, march and Negro music, operated as a secret culture and subculture in the territory of the former USSR for many years because it was not accepted by the Soviet ideology. But the genre known as white and free jazz gradually gained the status of an example of elite culture. At first, the jazz genre loved by a limited group, soon became appreciated by most cultural carriers of the society. Therefore, the cultural taste created by the political ideology did not coincide with the target and interest of the youth. Therefore, culture should not be created on the basis of ideology, it should be formed on the basis of the goal of cultural carriers and the social environment.

Sociological studies prove that the social environment is formed in most cases by the actions of the members of the society becoming a habit. One aspect should not be forgotten that the codes and ciphers of culture are revealed by ancient literary-artistic and journalistic sources. So, language is the code of culture. The target of interest is whatever the genetic code of the culture and language carriers requires. The ghazal genre, which is included in the group of agglutinative languages and whose ancient monuments are written in the unity of free and syllabic weight, was considered an indicator of elite culture for many years. However, the genre of ghazal was surpassed by folk poetry in the 17th-18th centuries, as it did not correspond to the national-spiritual genetic codes due to its poetic and linguistic characteristics.

The substitution of subculture and white culture has been observed in different genres and types of art and literature at different stages of history. It is possible to observe such transformations, especially in folk songs, tongue twisters,

raps, cants, which are called street vernacular products, and other small-scale folklore and written poetry examples, at the same time in examples of fiction filled with rude, erotic words and phrases that do not have a stylistic purpose, barbarisms, expressions that do not meet the criteria of speech culture but answer to the criteria of speech culture. As it can be seen, subculture and its form of expression, are not only a product of our modern day, but are factors that accompany culture at different stages of history, and as a problem, it has become one of the urgent issues of modern science and has gained the status of a concept that requires special research. The main factor that actualizes the study of subcultural texts is the emergence of the interdisciplinary field of linguoculturology, the issue arising from its purpose and subject matter.

It is thanks to linguoculturology that the investigation of language facts, literary texts, and the cumulative function of the language units that make up it has become a relevant problem. In the emergence, spread, recognition and promotion of subcultural communication genres, the study of the orderly arrangement of the cumulative function, that is, the chronological composition of a multifaceted text, is one of the issues of special importance. Because it is this factor that develops the text as a syntactic whole. Elena Kharitonova, who studies subcultural communication, rightly concludes that "Cultural turn in linguistic studies emphasized a cumulative function among other properties of text constituting its textuality" (Kharitonova, 2017).

Subculture, which we observe in various spheres of society and is an artifact product, can be characterized as a source of socio-cultural information. Subculture formed as an alternative and sub-component of the leading and elite culture has the opportunity to be considered a cultural product because it covers a certain stratum of society, social groups that adapt according to ethnic (Fox, 2005) and age indicators, specialization, profession, cultural taste, worldview, point of view. In a number of scientific sources, it is appropriate to include the means of communication, the gestures and signs used by groups of persons with disability among the indicators that facilitate the formation of a subculture, and they do not exclude the influence of these means on the concept of culture (Ladd, 2003). In our opinion, the fact that examples of global subcultures, like cultural products, differ from each other in terms of their field of activity and genre, as well as national, demographic, and geographical characteristics, gives grounds for this conclusion to be considered true.

A subculture with its own socio-cultural, style characteristics can have different forms of manifestation by covering different spheres of culture. The existence of subcultural texts can be considered as an undeniable fact,

as subcultural examples covering various genres of art, music and literature, clothing, and lifestyle are realized through speech, conversational acts, and communicative means, along with other methods and tools. At the same time, realities such as the fact that subcultural products are the product of socio-cultural activities of ethnic groups, age groups, go against the norms of literary language in many cases, and are loaded with dialects; jargons, barbarism and vulgarisms play the role of a strong fact for the acceptance of subcultural text expression as a scientific concept. Subcultural texts and speech expressions of young people are concepts that have a certain content and activity connection.

Dick Hebdige, who evaluated subculture as a way of thinking in the 80s of the 20th century, notes that while talking about the symbolic forms of young subculture styles, " Modes and categories inherited from the past no longer seem to fit the reality experienced by a new generation" (Hebdige, 1979, p. 1). The free and democratic way of thinking, life, and style in young thinking, as in every sphere of society, opens the way to freedom in the use of language and the use of subcultural textual units. In the same source, the significance of studying the development problem of youth culture and thinking as a part of subcultural polarization arising from socio-political processes is noted: "The development of youth culture should be seen as just part of this process of polarization. Specifically, we can cite the relative increase in the spending power of working-class youth, the creation of a market designed to absorb the resulting surplus, and changes in the education system consequent upon the 1944 Butler Act as factors contributing to the emergence after the War of a generational consciousness amongst the young" (Hebdige, 1979, p. 74).

Jargon and argo are the appearance of a different form of expression by taking advantage of the power and possibilities of the literary language, therefore it can be considered a linguistic phenomenon observed in language, which is a social phenomenon. The mentioned factor, the dynamic development of jargons that serve the expressiveness, emotionality, liveliness and naturalness of the thought along with confidentiality in the speech of language speakers, especially young people, necessitates the approach to the problem as an actual linguopolitological and sociolinguistic phenomenon. Factors driving the dynamism of jargons can be interpreted in political, social, historical, and cultural directions. Among the political factors is globalization and its main component, westernization, and since these factors affecting the vocabulary of speakers of the language are political phenomena, they have a linguopolitological content. Historical, social and

cultural factors affecting the speech of native speakers and related to the history, cultural value and level of the people, society have a sociolinguistic essence. The deactualization of classic, difficult-to-pronounce and spelling words and phrases, phraseme in the speech of young people gives way to sublinguistic expansion and the representation of subcultural speech-language facts that are dynamically productive - to be presented in more reliable conditions.

Proceeding from this target, the integral core of the lexical composition of languages is determined based on the consideration of the functionality of lexemes, i.e., the frequency, productivity and volume, and the statistical comparison of their syntagmatic properties, idiomatic activity, paradigmatic, and active speech models. Interdisciplinary statistical analyzes that serve the pragmatics of speech are considered to be one of the current and new accomplishments of modern linguistics within the background of world linguistics (Starodubtseva, 2020, p. 11). Statistical studies of the lexical composition of speeches show that the expansion of the slang lexicon that arose later within each national language due to linguopolitological and sociolinguistic necessity requires the creation of slang and jargon dictionaries of languages.

Therefore, for those who want to learn any language at a level that can cover all fields of communication, such as artistic, domestic, spoken language, in addition to the academic and business spheres, the difficulties caused by jargons are undeniable realities, and those difficulties can be eliminated thanks to slang and jargon dictionaries. At the same time, the emergence of jargons and the increase in productivity of use also encourage the deactualization of a certain part of the words in the vocabulary of languages. In this regard, it should be noted that the description of classical and normative alternatives of those units in jargon dictionaries is of special linguistic and cultural significance.

The influence of subculture and subcultural texts, which are its informative and communicative component, on speech culture and language norms, which are the source of that culture, is an inevitable sociolinguistic reality. As well as having a positive effect on language norms by enriching the literary language, it also has the ability to have a negative effect by lowering the speech culture of the speakers of the language. For the sake of justice, it should be said that language simplification, words and word combinations that are not easy to write and pronounce in the language, as an alternative to complicated syntactic units such as idioms, sentences, and simple

language units that are far from vulgarity and cultural values, are also created with the help of subcultural texts or can become relevant. As a result, subcultural texts have the opportunity to be characterized as a positive influence on language norms, including speech culture. Because the subcultural texts that serve to instantly fill the gaps observed in the elite culture are the product of mob mentality and taste. This fact requires special sensitivity to subculture and subcultural texts, not to deny it.

For example, in the history of the literary style of Turkic languages covering the ancient and middle ages, the syllabic poetry, which was written in Arabic and Persian languages, or written in the national language, but loaded with Arabic-Persian-origin complicated expressions and considered an example of elite culture, arose against and ultimately surpassed other genres. The fact that those examples are considered subcultural text examples of his time is one of the factors that cannot be denied. However, those examples have gained the status of national-spiritual value and classical heritage by modern philology and culture. Thus, although the cultural value criteria of each historical stage, arising from socio-political, spiritual and artistic factors, give a number of literary texts the status of subcultural examples, not elite culture, the cultural criteria of the next stage led to the change of that status. Due to the fact that the periodical cultural criteria are the product of collective cultural and poetic thinking, they are formed by natural selection rather than by dictation.

Language is also the common moral value of the native speakers. Therefore, it is impossible to change it by forcefully dictating the language, which is considered a social phenomenon, the possibilities of the speakers to use the language, and the choice of style, artistic taste, style, mob mentality and psychology related to this process. In order to achieve the goal of adapting herd mentality and psychology, speech, which is its form of expression, to cultural criteria and language norms, in the state language, culture, including linguocultural policy, special events and projects that serve to improve the language, expression forms, and content level of subculture, subcultural texts determination of substances is a necessity. Figuratively speaking, it is necessary to be able to turn the factor that hinders the process into a force that achieves the goal. For this, it is necessary to approach culture and other relevant norms with the target of culture and native speakers, not political ideology, give young people the opportunity to make a democratic choice, and try to turn them into a cultural unit by helping to increase their quality of content and expression levels, not treating them as foreign objects.

## CONCLUSIONS

The influence of subculture on literary norms cannot be denied. Thus, in the first stage of the process, some of the language features observed in the speech of social groups and associations within a limited framework expand their scope of use and become popular, passing to the thinking and speech of the speakers, that is, gaining functionality as a fact of speech, they can change from time to time to a fact of language. The sub-language standards, which are forms of expression of the subculture, seem to check the usefulness and accessibility of the literary language norms, and gain the opportunity to become popular in languages where the language norms are impractical. Phrases that absolutely need to be euphemized in any literary language, rude words, and a number of lexemes that do not follow the grammatical and lexical norms of the language, expressions that harm the culture of speech are the products that subcultural texts transfer to the language. Those products can have a positive effect on the linguistic norm by enriching the language but in other cases, they can affect the culture of speech, thought, and speech of the speaker in a negative direction. In order to avoid the negative impact of subcultural texts on literary norms, ignoring the subculture in language and culture policy, and approaching it with the policy of not accepting its existence, may not give real consequences. On the contrary, the expected effect can be obtained by deliberately and consciously interfering with the subculture.

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