

UDC [81'276.5:796]:316.723"313"

DOI <https://doi.org/10.32782/hst-2024-18-95-11>

LINGUOCULTUROLOGICAL CHARACTERISTICS OF SPORTS SLANG IN MODERN SUBCULTURE

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Abstract

Sport is considered as a phenomenon of sociocultural space and a sphere of public life, within the framework of which many human qualities are formed and manifested, the formation of a person as a spiritual and physical integrity occurs, and the peculiarities of the linguistic culture of the individual are revealed. Linguistic and cultural research corresponds to the general trend towards the transition from "immanent", structural linguistics to anthropological linguistics, which considers the phenomena of language in close connection with man, his thinking, spiritual and practical activity. The model of the linguoculturological field is presented as a dialectical unity of linguistic and extra-linguistic content (the objective and spiritual world of culture), which constitutes the theoretical basis of sports slang, in which elements of language and culture are correlated and focused. The vocabulary and phrasemics of modern sports slang are characterized by increased expressiveness, the desire to name realities and concepts that are relevant today. The fragility and rapid variability of slang vocabulary lead to an increase in quasi-synonymous relations, when the old unit, although not so actively, is still used, but it has already been replaced by a new one, which reflects the temporary renewal of slang, a change in its lexical composition. The most productive ways of replenishing modern sports slang are affixation, borrowing foreign words with their subsequent grammaticalization and metaphorical transfer. Vocabulary is more susceptible to the influence of extra-linguistic factors, and the development and functioning of the lexical system reflects social changes in society and the characteristics of the subculture. This gives grounds to consider common slang as a cultural and linguistic phenomenon.

Keywords: subcultural dialects, public communication, slang, jargon, sports team, youth environment, everyday language.

Relevance and statement of the problem

The world in the minds of young people appears infinite in space and time, as well as infinite in terms of the realization of personal opportunities. The very logic of analysing the features and trends in the development of sport as a specific social practice requires turning to a broader sociocultural context. Slang is occupying an increasingly significant place in the modern communication space, the role and degree of influence of which on the literary language has changed dramatically. Knowing slang helps you to appear understanding in certain situations, and therefore worthy of respect and interest as an interlocutor. Slang is extremely important for young people in the modern subculture; using slang resources, the individual presents himself to the rest of the team members as a person with current thinking and language. Without knowledge of slang, humour becomes largely inaccessible. Non-standard vocabulary, just like the rest

of the vocabulary, is a linguocultural phenomenon of every living, natural language, and slang units play the role of carriers and translators of cultural information. Linguoculturology does not have acceptable characteristics for the study of sports slang as a social dialect. No less relevant at present is the characterization of the main functions of sports slang in a sports environment and its elements in various jargons and youth slang. Studying the world-view of athletes through sports slang helps to fill in the gaps and correct inaccuracies in research devoted to various aspects of the life of a given society, which, in turn, is relevant both from the point of view of methods of managing a sports team, and from the point of view of athletes' adaptation to everyday life. Studying the world-view of athletes through sports slang helps fill in the gaps and correct inaccuracies in research devoted to various aspects of the life of this subculture.

The purpose of the article is to establish the origin of sports slang vocabulary, describe its functions and the degree of influence on the national language.

Presenting main material

Slang in a sports environment is a reflection of a special kind of linguistic culture, the main

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characteristics of which are sports practices, lifestyle and social environment. Being an autonomous linguistic entity, modern sports slang has direct connections with social dialects in everyday life, primarily with youth slang. The use of slang and jargon is characterized by a desire for isolation and opposition to everyday linguistic culture. Isolation from the rest of society leads to the need to identify members of one's subculture. The ideological function of sports slang is also called unifying: it unites all athletes into one subculture. Slang reflects the most important relationships of an athlete's existence in the world of sports. The main body of athletes' slang vocabulary, unlike some subcultural dialects, is relatively stable. This fact is explained by the centuries-old traditions of the sports community and the stability of the subculture. The use of slang and jargon is characterized by a desire to isolate and oppose oneself to the national linguistic culture. Isolation from the rest of society leads to the need to identify representatives of one's subculture (Eble, 1986). Specialized slangisms help athletes identify a specific sport. The identification function in sports slang contributes to closer consolidation of the sports community. In science, there are a number of controversial provisions about the transition of slangisms into the literary language. Before transitioning into standardized vocabulary, sports slangs first enter colloquial language. However, as observations show, they can also pass directly into the literary language, bypassing any lexical system (Allen, 1993). There are two types of reasons due to which slangisms pass into everyday language: intralinguistic and extralinguistic. At the same time, the actual linguistic reasons are the lack of a nomination to designate those realities that exist in the sports environment, as well as the extraordinary expression of slangisms. An important role in the transition of such vocabulary into the national language is played by psychological, pedagogical, socio-political, cultural and educational reasons and urbanization (Beilin, Soyina, 2019). The psychological reasons for the transition of sports slangisms into literary language are most closely related to the perception of slangisms by young people. Sometimes slangisms are popularized by some screenwriters, directors, journalists, television and radio commentators, writers, actors, politicians, i.e. observed when slangisms are initially used at the level of culture and art, and then descend to the level of everyday life (DeVito, 1994). They begin to be used by the broad masses of people who, as it

were, receive an indulgence to use these words. The frequent use of slang words in films, popular fiction, on radio and television imposes a special speech behaviour on people.

Modern slang in the sports subculture has direct connections with social dialects in everyday life (Trudgill, 2016). Not all slangisms pass into the national language; they pass not only into vernacular and colloquial literary language, but also into other language systems: territorial dialects and numerous jargons.

As a result of speech contacts between various societies and representatives of the sports environment, bijargon and interjargon vocabulary is formed; from these systems, slangisms can move into common speech and further into the literary language. The sociodialectisms of those groups of people who communicate with athletes form, together with slangisms, a bijargon field of communication (Eble, 1996). Often, specialized slangisms intersect with jargons of relatively isolated sections of society. Some bijargon words expand the scope of their functioning: they are already used in interjargon vocabulary, then enter colloquial language, and only after that – literary language. Although, this transition mechanism may not be so sequential. Sports slang terms can “jump over” one or several stages from slang to literary language or colloquial speech. One of the conditions for the existence of a slang term in another lexical system is its recognition by a certain society, the carrier of that system, as its own word.

At the same time, it is important for a detachment to occur from the community of athletes who would not be aware of the origin of a particular lexeme in their environment. However, such detachment is not inherent in all slang terms that have transitioned into other domains. In a standardized language, there are lexemes transferred from slang. It should be noted that not all former slangisms that have passed into the literary language proper can be used in official business literature. Most words transferred from the language of a subcultural environment still retain the imprint of their origin, although on some lexemes it is not felt. An example is the word “take out” – “to remove, force to leave the playing field” (Karpets, 2006). In general, the study of the functioning of sports slang shows that when moving to another system, slangisms become its elements and often do not look foreign: they are combined with lexemes of a given system, form other words in it, etc. When moving into the jargons of informal youth groups, the semantics of slangisms

are less likely to change than in the jargons of other youth associations. Lexemes of the sports environment are used by informal groups to designate those realities for which there are no nominations in the jargon.

In the semantics of the vocabulary of sports slang, three levels are distinguished: extralinguistic, intralinguistic and communicative. The extralinguistic level contains two levels: denotative (or extensional) and significative (intensional). In denotative terms, one of three semantic components predominates in slang lexemes: dynamics, relation or statics. At the intralinguistic level, slang lexemes are distinguished by the originality of their paradigmatics and syntagmatics. Their paradigmatic structure implies lexico-grammatical, word-formation, structural-field and semantic-functional characteristics (Wierzbicka, 1992). Most slang lexemes are polysemous. The verb performs a special function in sports slang. One of the dominant features of slang verbs is intensification. They very often emphasize something, highlight something, and sometimes exaggerate. This superlativism is observed in the predominant part of slang verbs. The main orientation of users of sports slang is to express interpersonal relationships, with the semantic component of "doing something intensely." Interpersonal relationships are the dominant denotations; we can say that sports slang is, firstly, a clarification of relationships in the process of communication. Slang lexemes express two- and one-way interpersonal relationships. Bilateral relationships can be positive, negative and neutral. Analysis of all lexical-semantic groups of slang lexemes, as well as the study of paradigmatic, syntagmatic and pragmatic structure can give a general idea of the semantics of slang lexemes (Spears, 1993). Based on the conceptualization of spatial-temporal relations, a comparative description of the conceptual adverbs "outside" and "from the outside", which belong to a larger group of spatial adverbs, can be provided. The interpretation of these adverbs is crucially influenced by the idea of closed space. The main concepts related to the sphere of morality in sports slang are "conscience", "envy" and "anger". In the world of sports, conscience, envy and anger are a source of internal torment, determined by the linguistic culture of overcoming, competitiveness and, at the same time, youthful maximalism. This leads to some similarity in the linguistic expression of these concepts. For example, in slang, "to conscience" and "to envy" (to do) equally mean "good." Such

moral categories as "conscience", "envy", "good", "evil", "well", "bad" and others, in the context of the linguistic culture of sports practices, receive their assessment by interfacing with individual and collective interests (Stone, 2002). If any action that in everyday life can be assessed as "good" is not in the collective interest, it is assessed as an evil act. In this sense, having committed an objectively good act, but not in accordance with the collective interest, an athlete may experience remorse. The meaning of a lexeme can be modified depending on the context. The meaning of the lexeme in the context of the linguistic culture of sports practices is not a rigid structure – it is mobile, changeable, labile. New meanings are ripening within it, ready to separate from the original one. The minimum degree of lability is the possibility of varying the active component of the meaning. The analysis shows that the main orientation of sports slang users is to express interpersonal, interpersonal relationships, behaviour and speech, movement (Soina, 2023).

Slang lexemes are characterized by extreme anthropocentrism – almost everything that is expressed by them is associated with an athlete. Lexemes become slang mainly on the basis of semantic shifts. But sometimes these transformations appear in the form of semantic half-shifts – when a commonly used word remains in its semantic field, and the shift occurs only in the sense that the semantics of a given lexeme is narrowed and reduced to only one of several meanings of a commonly used word. Sports slangisms reflect life, everyday issues, problems, aspirations, experiences, moods. Therefore, such vocabulary is specific and is far from abstract schemes. If abstract vocabulary appears in slang, it often turns into concrete. The main orientation of sports slang speakers is aimed at expressing interpersonal, relationships.

Slang as a systemic formation is characterized not only by lexical-semantic, but also by certain grammatical characteristics, indicating the presence of a tendency towards the grammaticalization of the substandard. These include the following: numerous collective nouns, the class of which is constantly expanding in slang; the presence of proper slang interjections, including interjections-euphemisms with a clear differentiation between emotionally positive and emotionally negative (Lutz, 1986); lack of own function words; some proper names; rare use of numerals; the possibility of only one of the word forms of the grammatical paradigm entering slang; the presence of many words

in slang belonging to the category of states and units that do not have inflected forms; the presence in slang of words that do not belong to any part of speech due to the discrepancy between form and function (narrative means); the presence in slang of such a form of presenting actual content as rhyme; the presence of ethnospecific constructions and communication models, such as reactive and question-answer dyads, structured as narrative, imperative constructions in which the object of volition is used as the subject, constructions in which the linking verb is omitted to give the statement an offensive tone (Andersson, 1992).

Sports slang, just like any other lexical system of a language, evolves: some words go into passive storage, new ones are born, some lexemes adapt to new conditions. The emergence of slang-neologisms is associated with the expansion of the space of sports practices and new communicative opportunities. The disappearance of various social phenomena and professions and the transition of sports slang words to other lexical systems contribute to the disappearance of slang words into a passive stock.

The main body of sports slang vocabulary, unlike many social dialects, is quite stable. This fact is explained by the centuries-old traditions of the national sports community and an established subculture. The main changes taking place in language on an everyday level are directly or indirectly reflected in sports slang. The transition of slangisms into various lexical systems must correspond to a certain psychological mood of the users of these systems. When moving to another system, slangisms become its elements and often do not look foreign: they are combined with lexemes of a given system, form other words in it, etc. The amount of new formation depends on the time of entry of slangism into another lexical layer. When moving into the jargons of informal youth groups, the semantics of slangisms are less likely to change than in the jargons of other youth associations.

In general youth slang, the jargon of students and working youth, as well as the slang of musicians, slang terms and argotisms often duplicate existing lexemes, enriching numerous synonymous series. Sports lexemes are used by football fans and other informal groups to designate those realities for which there are no nominations in the jargon. Everyone, to one degree or another, involved in sports practices can be considered passive users of sports slang and jargon, since they are distinguished by mobility. Usually, such people do not use the slang they once communicated with their colleagues. However, in the case of an informal conversation with someone similar, a person may well switch to slang.

Conclusions

In modern linguoculture, slang, while generally maintaining the status of a marker of the boundaries between 'own' and 'other', goes beyond the collective, subculturally conditioned communicative space. It performs this function already in relation to the totality of collective communicative spaces of various societies, including non-marginal ones. At the same time, the slang of marginal subcultures as a special functional class in this subsystem continues to mark the boundaries of the corresponding communicative spaces. To a certain extent, slang is a challenge to society and its norms. If slang speech enters the environment of a commonly used language, it causes a negative effect, since the contamination of habitual speech becomes obvious to most native speakers, which becomes uncultured and primitive. Sports slang lexemes are characterized by extreme anthropocentrism. Almost everything they express is related to the world of sports. Sports slangisms are distinguished by their pronounced imagery, being based on the technique of metaphorization. It is difficult to find any other type of speech in the language that could compete with sports slang in terms of metaphorization.

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ЛІНГВОКУЛЬТУРОЛОГІЧНА ХАРАКТЕРИСТИКА СПОРТИВНОГО СЛЕНГУ У СУЧАСНІЙ СУБКУЛЬТУРІ

Анотація

Спорт розглядається як явище соціокультурного простору та сфера суспільного життя, в рамках якої формуються та виявляються багато людських якостей, відбувається становлення людини як духовно-тілесної цілісності, і виявляються особливості лінгвокультури особистості. Лінгвокультурологічне дослідження відповідає загальній тенденції до переходу від лінгвістики «іманентної», структурної, до лінгвістики антропологічної, що розглядає явища мови в тісному зв'язку з людиною, її мисленням, духовно-практичною діяльністю. Модель лінгвокультурологічного поля представлена як діалектична єдність мовного та позамовного змісту (предметного та духовного світу культури), що становить теоретичну основу спортивного сленгу, в якому співвідносяться та фокусуються елементи мови та культури. Лексика і фраземіка сучасного спортивного сленгу відрізняються підвищеною експресивністю, прагненням називати реалії та поняття, актуальні на сьогодні. Недовговічність, швидка мінливість сленгової лексики призводять до збільшення квазісинонімічних відносин, коли стара одиниця, хоч і так активно, ще вживається, але зміну їй з'явилася нова, яка відбиває тимчасове оновлення сленгу, зміну його лексичного складу. Найбільш продуктивними способами поповнення сучасного спортивного сленгу є афіксація, запозичення іноземних слів з подальшою граматиалізацією, метафоричним перенесенням. Показано, що багато процесів, що відбуваються в мові, зумовлені субкультурою та пов'язані з процесами, що відбуваються у суспільстві. Цей зв'язок репрезентує, зокрема, спортивний сленг, що виступає компонентом просторіччя. Лексика більше схильна до впливу позамовних факторів, а розвиток і функціонування лексичної системи відображає соціальні зміни в суспільстві та особливості субкультури. Це дає підстави розглядати загальний сленг як культурнолінгвістичний феномен.

Ключові слова: субкультурні діалекти, публічна комунікація, сленг, жаргон, спортивний колектив, молодіжне середовище, повсякденна мова.

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Received date 09.12.2023
Accepted date 15.01.2024
Published date 09.01.2024

How to cite: Любов, Карпець, Ірина, Соїна. Лінгвокультурологічна характеристика спортивного сленгу у сучасній субкультурі. *Humanities studies : Collection of Scientific Papers* / Ed. V. Voronkova. Zaporizhzhia : Publishing house “Helvetica”, 2024. 18 (95). P. 112–118.
doi: <https://doi.org/10.32782/hst-2024-18-95-11>