SOCIO-CULTURAL MEANING OF THE NAME

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Abstract:

Language constitutes the vessel of culture and one of its most important elements. It is the origin and identity of societies, and it cannot be constructed unless it is built. Through it, human society can be understood, and the terms used by society are transmitted across generations. The designation is a human behavior that distinguishes every society from other societies and carries a symbolic meaning. The cultural content of the social activity of a particular group. It is a linguistic behavior that describes the cultural perceptions and concepts of individuals. So, names are among the characteristics that define every human society and distinguish it from other societies, and which reflect the social and cultural identity of societies. This is what we will try to present through this article.

Keywords: name meaning, culture and language, symbolic human behavior, linguistic behavior.

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INTRODUCTION

The complex structure of material and non-material values, or what is known as knowledge, beliefs, trends, moral values, customs and traditions, arts and basic legal legislation, constitutes what is called culture, which often determines the style and behavior of individuals in societies, based on its influence. The gradual development of human attitudes and behavior patterns through socialization processes that begin in early childhood.One of the famous definitions of culture is that reported by Edward Taylor in his book "Primitive Culture 1871 which he compared to civilization, he said : «Culture or civilization in the broad ethnographic sense is that complex whole that includes knowledge and beliefs, art, law, morals, traditions, and all other capabilities and customs that… human acquires it as a member of a society».and In his book Anthropology in 1881, Taylor added:«Culture, in this sense, is something that man does not possess.» (Clifford, 2009,p8) There is no culture without the existence of a society that adopts it, and the latter does not exist without the existence of a cultural organization.

Human is a social and cultural entity with multiple and diverse characteristics. His specificity in mind gives him the ability to understand, perceive, and build his world by employing language and symbols in various aspects of life, thus establishing a system of relationships with others.The Individuals' behaviors, impressions, and perceptions are reflected through the symbols they issue, as they indicate them and the meaning their use contains in their lives. Also, their association with other groups of aspects s has significance, such that if they are linked to values, customs, and traditions, they form the popular heritage, and if they are linked to rituals Beliefs shaped religious rituals to other meanings and connotations.

The culture of the family and the environment of the parents determine the choice of first names, and their use facilitates the process of communication between individuals and their identity is determined from it in various social contexts, such as conversations, administrative procedures, professional meetings, etc. The first name is the first present given to parents, the first thing with which an

individual confronts his society, the first means by which he enters the court of his nation, and something unique to him.

The name is a symbol and concept embodied in the form of a means of communication. It is not just a linguistic sign, but rather it represents the person's being and destiny. It also holds a high status in the cultures of peoples. The personal name is not only a life companion for a person, but it is also "the only designation for the individual's intimate identity." So "Your last name was your identity card, your number plate; Your personal name is you…"Talking about you does not happen in normal circumstances except by mentioning your personal name…the personal name is a social-cultural connection between the newborn and his community. It not only provides the most intuitive elements of the nomenclature system, but it also represents the first steps in the individual's introduction of the foundations of the symbolic, ethnic, cultural and identity system of his social space. As the act of granting it secures the beginning of the cycles of the process of building his identity and society (his socialization), the personal name, as a social actor, has played a major role in influencing the socio-psychological life of individuals and groups, to the point of imposing many social obligations or prohibitions on the name.

The first subtitle opens with an introduction that presents the specific problem under study and describes the research strategy. The first subtitle opens with an introduction that presents the specific problem under study and describes the research strategy.

1. NAME CONCEPT

1.1 In idioms: Given its linguistic concept, linguists and grammarians differed in its derivation into two opinions:

The first: the opinion of the Kufans regarding its derivation from the hashtag.

Second: The Basranians see it as the derivative of sublimity. (AL-ANBARI ,p8).

If we say that it is derived from marking, then marking in the language is: the mark, the trace of ironing, and by a metaphor marked: that is, marking with a mark by which he is known, and so-and-so is marked for good or evil, that is, he has his mark on him. (AL-KHALIL,p321) On the linguistic meaning, the Kufans based their protest on the derivation of the name, saying:

We only said that it is derived from the mark, because the mark in the language is the sign, and the name is a mark on the thing called, so it became like a mark on it? That is why we said: It is derived from the word" wasm" (AL-ANBARI,p8).

And if we say that it is derived from sublimity, then sublimity in the language means height. Ibn Faris said: « The syen(s), the meem(m), and the waw(w) are a root that indicates height. It is said, 'i will die', when you are elevated. And he called his word 'alā »(BIN FARIS,p9). The Basranians relied on this linguistic meaning and said: We only said that it is derived from sublimity because sublimity in language is sublimity, and the noun rises above what is named, and indicates what is beneath it of meaning. So when the noun is named after its name and above what is below it in meaning, it indicates that it is derived from sublimity. , not from the tag (AL-ANBAR,p8).

By means of the word noun we can distinguish what is named from other things, « and the reality of the name is that it is a definition of the thing named. In this sense, the Intermediate Dictionary defines the noun as" what the thing is known by and inferred from » . (The Intermediate Dictionary). «The noun is, in its origin, a linguistic card with social implications and specific characteristics». (Group, 1991,p28).

1.2 In terminology:

« Grammarians have put forward several definitions for the noun, including Ibn al-Anbari's saying: "The grammarians have mentioned many terms about it, over seventy different terms ».(AL-ANBARI,p27)But the most famous definition of the noun is: » A word that indicates a meaning without being specific to the time of the statement ». (Al-RUMMANI,p66).Or it is: « the word that indicates a meaning in Itself is not associated with time ».(AL-SUYUTI,p22) « It

is a general definition that includes the name as a part of the verb and the letter, and as a part of the description, such as: Amer and Sinner, and as a part of the nickname and title, and this is what concerns us here, so the name as a part of knowledge: that which is neither a nickname nor a title ». (AL-SHATTABI,p435) And from Then he is known by his nickname and title.

The nickname is: « whatever the father or mother is added to, so whatever the father is added to is the nickname And what is added to it is the mother, which is specific to females, for example: Abu Al-Abbas and Umm Salamah.» (AL-SHATTABI,p435).The title is: « The one named is not so dominant that he is known for his highness or lowliness . Examples: Zayn al-Abidin, al-A'raj, al-A'mash, and Anf al-She-camel». (AL-SHATTABI,p435).

2.SOCIOLOGY AND NOMENCLATURE

Naming can be understood according to the perspective of Max Weber (1920-1864), which is based on social action and which he explains on two levels. He believes that it must be understood at the first level in relation to the individuals themselves, by looking at their motives, intentions, interests, and the subjective meanings that they have. They give it to their actions and what lies behind their behavior, that is, to its meaning from their point of view. Then understanding it at the collective level between groups of individuals at the second level, by looking at the intentions, motives, reasons and interests behind the behavior of the group to which the individual belongs as a member of it. What is meant here is the significance of social action at the collective level and from the point of view of the individual as a member of a group.

It appears from Max Weber's thinking that the basic subject of his research is social action because of the broad meaning he gave it, and the naming is based on what he called for in order to consider the intentions, motives, reasons and interests that lie behind the behavior of society and the individual, which constitute individual and collective behavior and are a social action in need. To understand, interpret, and anticipate its changes, while nominal studies (or Anthroponymie. Latoponymie) depend, on the other hand, on

"carefully questioning the proper name, because the proper name... has rich, social, and symbolic connotations."Through studying the personal name, the individual's relationship with the society or group is determined and reveals its dimensions and the various values that control it, as well as the prevailing references in the studied society.The society or group may include the name of various affiliations, and the intervention of political, media, and artistic influences…etc., to establish new hierarchies that it produces or produces. It is reproduced, "and the name is not just a sign" that refers permanently and in one way to one individual", but it may take on another meaning, especially if there are multiple names for the same person as an expression of a personality that is "a dynamic and changing product of his interaction with the group", if it is true that the first division was made by Man is giving names to everyone around him. Claude Lévi-Strauss was right when he said, "We never name, but rather classify others…or classify ourselves, and most likely we do both things together."From studying the personal name, the individual's relationship with the society or group is determined, its dimensions and the various values that control it are revealed, as well as the prevailing references in the studied society.

Pierre Bourdieu (1930-2002) raises Another issue of great importance, especially in tribal society, when it reveals the implications of parents choosing the names of their fathers or grandfathers for their children As for Edward Westermark It reveals the hierarchy of choosing names based on the reference of "honour", the name of the Prophet, peace and blessings be upon him (Muhammad), starting, then the names of the saints, as well as the companions and the family of the Prophet, may God be pleased with them.

The first pioneers of sociology in Morocco during the colonial era were interested in conflict Which was ongoing between the protection authorities on the one hand and the National Movement on the other hand At the level of symbols, objects and signs

This was dedicated to Jack Burke(1910-1995) An entire chapter in his book, "The Moroccans Between the Wars." He considered that the

issue of the names that the group gives to itself, to its definitions, to families, and to individuals is of great importance."Rather,Jacques Burke"demands a sociology of names, names chosen to describe the oppositions and contradictions necessary for any life within society." (https://www.ahewar.org/debat/show.art.asp?aid=361917).

3.LANGUAGE IS THE CONTAINER OF CULTURE

The behavior of individuals in societies expresses their culture, which has a major role in their social, intellectual and behavioral change, as they change their behavior according to what is agreed with their private and public situations.

Culture is a comprehensive, functional and integrated entity, similar to a living organism, such that it is not possible to understand the role and function of any organ in it except by knowing its relationship to other organs of the body. Thus, studying this function enables the ethnological researcher to discover the nature of each element and its necessity in this integrated entity. (SHAMMAS, 2004,p51).

From this disengaged, most definitions that dealt with the concept of culture emphasized its fundamental connection to the creative and intellectual products of humans. This means that culture is a :

phenomenon inherent to human, as he possesses language, and language is the vessel of thought, and thought results from the interaction of mental and psychological processes that man possesses without other living beings. Cultural elements existed with him since he felt his personal/social existence, and their concept began to develop and expand, and their features were determined with the development of man, until they reached what they are now. (SHAMMAS, 2004,p63)

4.THE MEANING INCENTIVE

It has been known for a long time that there are intensives behind choosing a name for a newborn, and Al-Jahiz pointed this out when he said:

The Arabs used to give names to a dog, a donkey, a stone, a scarab, Hanzala, and a monkey, with optimism about that. To rebuke birds and omen, if a person hears a person saying a stone, or sees a stone, he names his son by it and is optimistic about it being toughness,

hardiness, survival, and patience, and that he will destroy what he finds. Likewise, if a person hears a person say a wolf or sees a wolf, it is interpreted as shrewdness, cunning, cunning, and gain. And if it is a donkey. It is interpreted as longevity, insolence, strength, and fortitude. And if it is a dog, it is interpreted as guarding, vigilance, distance from the voice, earning, and so on .(AL-JAHIZ, 1424 AH,p214)

The mechanism of choosing names is also subject to a number of cultural, social and religious circumstances and considerations and the prevailing environment in society. They are not just words and phrases that people call each other with, but rather go beyond that, as they are related to a number of connotations and contents related to the cultural and social characteristics prevailing in society.

The naming varies from one period to another, from one society to another, from one region to another within the framework of a single society, and from one group, class, or social sect to another. It is affected by factors of social change and by the sociocultural history of societies.

and by what was brought about by the scientific and technological revolution, this influence extended from The scope of local communities within the framework of one state to other communities, especially now, where various media have helped expand and spread the area of cultural influence between communities, as media communication (visual such as television and the Internet)It is one of the most important factors of cultural communication whose effect has spread across various cultures at the present time, including the influence of new names that were borrowed from the media. Therefore, we find that names, which are part of culture, are affected by the law of general change that society is going through. (AL-RUBAIE, 2010,p45-46).The most common motives for choosing names are the following:

4.1 The intensives for cultural diffusion

The process of spread is cultural contact and the resulting spread and acculturation It leads to the spread of ideas and imitations, and this is

confirmed by the diffusionist school, which believes that there is a lot of similarity in many cultural features and elements in societies that are geographically distant from each other, due to the process of cultural communication between societies. (AL-NOURI, 1991,p96-97).

The theory of diffusion is one of the most important theories that explain the process of patterns of social change, as diffusion refers to the process by which elements or patterns of culture spread that move from their place of origin to neighboring regions, and then gradually spread throughout the world as a whole. Sociologists and anthropologists have confirmed This theory was true in their study of the cultural similarities between different societies, as the social change that societies have been subjected to is the result of contact and cultural spread between those societies,(AL-KHOLY, 1988,p63-64),The theory of cultural contact explains the factors that help spread and expand the area of cultural movement between different peoples and societies, which leads to the spread of a culture beyond the borders of its original society, followed by elements of the transmission of culture across place. (AL-ASIRI, 2001,p138) ,such as immigration, or colonization. Immigration leads to the transfer of large cultural units from one society to another, and this transfer has various effects on the societies to which they migrated, and vice versa. Immigrants may be influenced by the culture of the societies to which they migrated and transfer some of the patterns of these cultures to their original societies after their return to them. (AL-RUBAIE F. , 2003,p78)« Human movements – migrations – between various regions of the world have led to the spread of the human gender and civilizational and cultural interbreeding between the various peoples of the world ». (AL-RUBAIE F. , 2010,p2)

Perhaps the cultural and civilizational values that the Arab Islamic civilization carried to a number of countries of the world are the best example of the expansion of the circle of cultural and civilizational activity due to the mixing of this culture with other cultures. Others, such as Greek, Persian, and Roman, and the Arab-Islamic culture transferred to those cultures much of the Arab-Islamic heritage that is

witnessed to this day, including those names associated with Islamic names, and many new linguistic vocabulary and names from those cultures entered our Arabic language.In addition to the immigration factor in cultural communication, we note that the colonial movement and its policies in the colonized countries have affected various aspects of cultural, social, and economic life, as well as the mutual cultural influence between societies in different areas, including names. (AL-SAATI, 1979,p1).

4.2 The religious motivation

Religious motivation is of great importance in the lives of individuals, their culture, their lifestyle, their behavior, and their social relationships, and this appears through its influence on the choice of names. We may learn about an individual's religion through his name, as each religion is distinguished by its names that are different from the others. Names reflect the religious beliefs of the family. « Watins & London noted in their study of Jews and Italians residing in the United States, where they found that the Jews were more conservative with their names, which had not changed in two successive generations »(WATINS&london, 1994 ,p169-209) and in the past.People used to attach special importance to naming gods and religious symbols as it reflected their belief in the gods. «In pre-Islamic times, many names were found such as (Abdul Manaf, Abd al-Uzza, and Abd al-Lat). When Islam came, the Messenger (PBUH) urged changing those names and pointed out that the best names are those that praise. And Abdul» (AL-NOURI I.p255). An example of this is what was called Abdullah, Muhammad, Ahmed…etc. And the most beloved of your names to God Almighty is Abdellah and Abd El Rahman. It is the father's duty to choose his son's name well.

 It was mentioned in the noble hadith on the authority of Abu al-Darda', may God be pleased with him, who said: The Messenger of God (may God bless him and grant him peace) said: On the Day of Resurrection you will be called by your names and the names of your fathers, so choose your names well. (AL-NOURI I.,p258)And on this basis, Muslims were keen to name their children with the most beautiful names of God. And the names of the messengers, prophets

and companions such as Moses, Jesus, Ibraham, Hussein, Ali, Abbas, Omar.

There are also names associated with Islamic events and their locations, such as the names of (Mecca – Arafat) and the names of battles such as (Nahavand – Badr). Likewise, some religious occasions and events resonate in the souls of some people and occupy their minds, so they name the newborn with the name of that occasion. For example: Mawlid or Born, Rajab. Shaaban, Ramadan.

The appearance of most names clearly indicates the dominance of the religious factor, considering the inseparability of religion from the self in Islamic societies. There is no doubt that the name affects the personality of its bearer. If a person's name is linked to one of the beautiful names of God, for example, it may deter him from doing many things. Among the things that harm that name, perhaps the hope of uprightness and righteousness were among the motives of the person who gave the name of that person.

4.3 Family or tribal motive

The choice of names can be based on repetition or imitation of previous names within the framework of the family and society. Some people may like names from the previous family, such as the names of some grandfathers or fathers. Therefore, there are many people who name their children after the father, grandfather, or dear deceased in order to consolidate the name of the family or tribe. And preserve its glory and origins.

Philosophical and political orientations and the level of urbanization of families can also have a role in determining the names of their children, as the choice of names is linked to a number of philosophical and political connotations. The choice of names is also linked to social elements such as optimism. Some people choose the names of their children out of belief in a good omen, such as optimism in some names such as Abdul Razzaq and Heba. God, Mubarak, Salem, Samia and Mohsen, which are optimistic names with religious and moral integrity that symbolize hope for children and life. Some of them name their children in imitation of previous righteous people, and many individuals were influenced by politicians, celebrities, and

leaders in the world, and they named their children after famous people and their status in life.There are those who named their children with names that indicate historical symbols, and some who named them after Arab or international cities and countries, such as Sofia. Some of the names are circulated in one social class only.

The previous considerations acknowledge that names are linked to a number of social elements, such as historical events or political, religious, and artistic figures, based on the cultural background of the fathers and mothers and their positions that gave the names special values.

4.4 The nature motive

The environment in which an individual lives leaves an impact on his general lifestyle. Thinkers, scientists, and researchers in their various specializations have been interested in studying the natural and social environmental effects on people's lives.

 Some of them attribute many social changes to the influence of environmental factors, as they believe that there is a relationship between the ecological system and other social systems. . While others reduce the importance of the ecological factor in social changes (AL-DAQS, 1996,p60).

« as the impact of the (ecological) environment on cultural and social life, including the choice of names, cannot be ignored »(AL-ASIRI, 2001,p138).

In this, Ali Al-Wardi points out that names are linked to the ecological and social nature. While we study the nature of names that were common among the pre-Islamic Bedouins, for example, we find that they clearly indicate the nature of that stage, and they reflect the extent of civilization and development of society, and they also express the historical stage that society is going through. (AL-WARDI, 1965,p65)

He believes that the first thing to notice in pre-Islamic names is that many of them refer to solidity, such as (Hajar-Sakhr, Fahd, Jandal, Mountain) or to strength, such as (Malik, Unjust, Ghanem, Ghalib, Asim, Fatik, Gharim, Manazil, Fighter, Tariq. , Saif, Burkan, Kazem, Harb, Dharar) or some names taken from the names of predatory or

harmful animals such as (lion, Osama, cub, seven, leith, wolf, tiger, leopard, hanash) (AL-WARDI, 1965,p6).

Accordingly, it is possible to infer from some names the nature of the ecological environment to which these people belong, and we learn about that ecological pattern of the society in which they live through their names.

Names, as Jenson says, are not symbols of calling, but rather indicate the geographical and ecological boundaries of the society to which they belong. They do not only determine the identity of individuals, but rather they determine the identity of the group and the environment to which these individuals belong. (JNSON, 1995,p107).

5.NAMING IN PEOPLE'S CULTURES

The result of peoples' interaction and communication with the environment, positively and negatively, is their cultural, social, and spiritual values, as well as through coexistence and interdependence with that culture that distinguishes its creators and gives them the ideal image through the process of their development, so its qualities accumulate to become a reference for generations that are linked to it as the creativity of the ancestors, thus taking refuge in it emotionally. Emotionally, it adds to it according to its transformations with sanctity, without prejudice to the essence of its components in the course of its movement.

On this basis, the cultures associated with the environments diversified and established the elements of civilization that accumulate over generations until they become values that have a reference, granting their owners distinction and uniqueness from others. This is what we observe in Mediterranean civilizations such as the Berber, Pharaonic, Phoenician, Greek, Islamic, and modern civilizations. They all intersected. It interacted with the components and innovations of its generations, but it did not lose its specificity in development and accumulation, even if it seemed that a rapprochement occurred between them on the shores of the Mediterranean.

One of the most important things that distinguishes human beings from their inheritance is the phenomenon of including things and

objects with names that identify them and distinguish them from others. "From this standpoint, the patronymic names for male or female reflect the cultural identity of this people. They are the socio-psychological code for individuals, carrying meanings, customs, and memory that make others stop at them with something." From the analysis to find out the source of its derivation.

Budiy… is a feminine proper name in the Tebawi language. It is used to refer to a woman. The source of the name and its derivation comes from the comparative verb. The name is derived from the name "Bah" or Banuh (your relative)… It means a relative or someone with whom you are related by kinship. The name Bdayy means many women. Relatives, which is a source of pride in the Tebawi culture, as if a woman compares herself to another woman who has few relatives. (https://www.toboulib.com/culture-1)

Firstly, in the Western world, it is first chosen by the parents at the birth of the child or shortly thereafter. These people are believed to be able to shape an individual's identity and relationships within his community. In addition to the possibility of influencing various differences, such as religion, biological diversity, or common trends at birth, at least the first in the West. We often choose to say a name that reflects their values, sentimental meaning, or association with family members. The sign or characteristic. For example, in British naming, the first son is often named after the father's father, and the second son is called the mother.This practice helps strengthen bonds between generations and maintain strong family relationship. First names can also be influenced by cultural and historical events, popular figures, literary works, or world events. It is also customary in many Western countries to include the middle name. This may be derived from a parent or grandfather's name or serve as an additional name with personal significance.

In Chinese culture, for example, names are chosen based on many factors, such as the date and time of a child's birth, the five elements (wood, fire, earth, metal, and water), and the meanings of the characters. It is believed that a name can influence an individual's life, wealth and luck.

Parents can consult a fortune teller or professional name selection service to ensure that their child's name is appropriate and matches the family's hopes and aspirations.

Likewise, in Hindu cultures, names are often derived from sacred texts and are chosen based on their spiritual aspects and ability to evoke positive energy. Parents can consult with priests or family elders to choose a thoughtful and harmonious name that reflects the child's personality, while respecting traditions and divine qualities.First names in Eastern cultures are often based on cultural beliefs, personal values, and family history. In some cultures, names are directly related to an individual's fate and personality. As a result, more importance is given to choosing a harmonious and auspicious name.

CONCLUSION

One of the important events in the lives of families is that they choose names for their newborns that will serve as an address and an imprint on their lives. They point to them rather than to others, even if they are similar.

First names reflect the identity and civilization of individuals, as well as their uniqueness, distinction, and privacy. They should not be given arbitrarily unless they have something of the depth of the cultural heritage.

It defines them and distinguishes them from those who are similar to them in features, behavior and actions from other peoples and other cultures. It also distinguishes them socially, culturally, and politically. First names may be an important historical source, as in some names generated from events that the individual experienced, especially during his history and the history of his ancestors.

These names are affected and changed according to social, cultural, economic and technological variables that society is experiencing. Therefore, they are not just words through which communication takes place between individuals, but rather a socio-cultural meaning.

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