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SOME CONSIDERATIONS ON THE PHILOSOPHICAL INTERPRETATION OF THE RELATIONSHIP OF LANGUAGE AND CONSCIENCE

Annotatsiya: Maqolada til va ong munosabatining turlicha talqinlari, tilning ham, ongning ham fiziologik shartlangan holatlarining falsafiy talqini ko‘rib chiqiladi. Gegelning til va ong-tafakkur-bilim-ruh-xarakter, ongsizlik, ong osti orasidagi munosabatlarga doir qarashlari nazariyasi tahlil qilinadi va o‘zimizning xulosalarimiz taklif etiladi.

Аннотация:В статье рассматриваются различные трактовки взаимоотношений языка и сознания, а также философская интерпретация физиологических состояний как языка, так и сознания. Анализируется теория взглядов Гегеля на взаимосвязь языка и сознания-мышления-познания-души-характера, бессознательного, подсознания и предлагаются собственные выводы.

Abstract: The article examines different interpretations of the relationship between language and consciousness, as well as the philosophical interpretation of the physiological states of both language and consciousness. The theory of Hegel's views on the relationship between language and consciousness-thinking-cognition-soul-character, unconscious, subconscious is analyzed and its own conclusions are proposed.

Kalit so'zlar: V.Gegel, til va ong, tafakkur, idrok, ruhiy-hissiy, til va ong munosabatlari

Ключевые слова:В. Гегель, язык и сознание, мышление, восприятие, духовно-эмоциональный , отношения языка и сознания

Key words: V. Hegel, language and consciousness, thinking, perception, spiritual-emotional, relationship between language and consciousness

The views on the role of language in human characterization are quite ancient and steadfast. Alisher Navoi also emphasized that speech and the ability to speak distinguish humans from other creatures and give them superiority:
It is the word that gives life to the dead,
It is the word that brings news to the soul from the beloved.
It is the word that separated humans from animals,
Know that there is no gem more noble than it.[1]

The issue of the relationship between language and consciousness is one of the a priori topics in linguistics. However, it cannot be said that a unanimous opinion has been reached in this regard so far. First of all, let's consider the definition of the term consciousness. The use of terms such as

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consciousness, thinking, and intellect is peculiar. These terms can be seen as synonyms, but they can also be used distinctively.

"CONSCIOUSNESS is the highest form of mental activity. It is a phenomenon unique to humans. The issue of consciousness and its essence is one of the oldest problems. Initially, attempts were made to explain consciousness within the framework of religious and mythological views. The religious explanation of consciousness is based on interpreting it as a divine phenomenon, a miracle created by God. In many religions, human consciousness is described as a manifestation of the great divine intellect. Although the roots of such views are very ancient, they still have many supporters. Anyone who acknowledges the creation of the world and mankind also considers consciousness as the power of the creator.

The second approach to explaining the essence of consciousness is to understand it as the reflection of the material world in the human brain and to interpret it in connection with the activities of the human body. Within the framework of such approaches, which have taken on the name of materialistic direction, there have also been instances of misinterpretation of the essence of consciousness.

According to the representatives of the school known as vulgar materialism, the brain produces consciousness just as the liver produces bile. As a result of such an approach, the conclusion is drawn that consciousness is not an ideal, but a material phenomenon. However, while bile can be seen, consciousness cannot be seen or touched. In fact, the history of consciousness is linked to the history of the formation of humans as humans. Since humans are both biological and social beings, consciousness is also a product of both biological and social development. Consciousness consists of a person's thoughts and feelings, perceptions, imaginations, will, and views. Self-awareness, memory, will, and speech are the main aspects of consciousness.[2]

In the interpretation of consciousness, its nature as both a biological and social phenomenon holds a special place. Consciousness is a product of the human brain, and its expression is usually associated with language and speech. Although the views of vulgar materialism are criticized for their somewhat primitive nature, from the perspective of today's science, where the boundaries of materiality are increasingly expanding, there is a rational point to their views. The important thing is that consciousness is always interpreted in connection with speech and language.

"THOUGHT is the highest form of human intellectual activity; the process of reflecting objective reality in the mind. Thought is the tool for understanding the surrounding environment, social phenomena, and reality, and it is also the main condition for carrying out human activities. It is a higher cognitive process that fully and accurately reflects reality, compared to sensation, perception, and imagination.

Thought is a special function of the human brain. Its neurophysiological basis consists of the interaction between the first and second signal systems. In the process of thinking, ideas, judgments, and hypotheses arise in a person and are expressed in the form of concepts, judgments, and conclusions in the person's consciousness (see Consciousness). Thought is manifested in close connection with language and speech. The activity of thinking is manifested in the form of speech. In the process of speech communication, not only is the range of sensory observation expanded, but the acquired experience is also transmitted to others. A person distinguishes themselves from other beings through their thinking, speech, and conscious behavior. In the activity of thinking, they verify the reality of things and phenomena they have reflected, perceived, and imagined, and determine whether the resulting judgments, concepts, and conclusions are true or false. Through thought, a person generalizes reality and indirectly reflects it, understanding the most important connections, relationships, and characteristics between things and phenomena. Therefore, a person can foresee the

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emergence, development, and consequences of social events and phenomena based on certain laws and principles."[3]

Thought is seen as an activity and consciousness as a result. Thought also naturally appears to be connected with speech, meaning that the distinction from other beings is accomplished through thought, consciousness, and speech. The philosophical and everyday interpretations of thought and consciousness are close to each other, but there are also differences. It is difficult to say that such differences and similarities are fully explained in dictionaries.

"THOUGHT [Arabic: thinking, pondering, reflecting]. 1. The process of actively reflecting objective reality in imagination, concepts, and reasoning, the ability to think; thinking. Language is directly connected with thought. Among all the spiritual and artistic treasures created by humanity with the power of high imagination and thought, examples of oral creativity stand out especially. "Science and Life." 2. Pondering, thinking, reasoning; thought. An hour of reflection is better than a year of worship. Oybek, Navoi. Whatever humanity achieved, humanity understood through thought. Alisher Navoi. A long, heavy silence fell. Malika stared at a point and fell into deep thought. T. Jalolov, The Golden Cage."[4] In this instance, emphasis is placed on the description of thought as a process.

"CONSCIOUSNESS is the highest form of human mental activity; the ability to think; intellect, perception. To develop a child's consciousness. Humans are distinguished from other beings by the greatness of their consciousness and thought, and the boundlessness of their sensory perception. "Happiness." 3. The understanding, perception, and attitude towards social life by an individual or a group of people. Political consciousness. Class consciousness. Our goal is to give people awareness and understanding so that each person can distinguish between good and evil, right and wrong, on their own! P. Tursun, The Teacher. 3. Philosophical, psychological. The reflection of reality in a person's brain, encompassing all their mental activity and directed towards a specific purpose. Consciousness is a function of the brain. Matter is primary, consciousness is secondary. 4. Philosophical. A set of psychological, political, and philosophical viewpoints of individuals representing a social group; their religious and artistic perspectives. Life shapes consciousness. Social consciousness."[5]

In these definitions, the emphasis is placed on the description of thought as a process and on the multifaceted nature of consciousness.

Philosophical knowledge sometimes approaches the interpretation of consciousness and thought from fundamentally different perspectives. In Russian terminology, both "мышление" (thinking) and "сознание" (consciousness) contain a processual semantics. Additionally, there is a moment (consciousness) that indicates the companion and mixing of knowledge. Regardless of scientific definitions, every person has their own views on the formation process of worldview and the role of language in these areas. Naturally, a special analysis of the process is not necessary for everyone.

In particular, according to the philosophical interpretation of the terms: thought is the process of reflecting objective reality, constituting the highest level of human cognition. Although thought has a unique sensory source, it goes beyond the boundaries of direct sensory reflection and allows gaining knowledge about such objects, properties, and relationships of the real world that cannot be directly perceived by humans. Thought is the subject of study in the theory of knowledge and logic, psychology, and neurophysiology; it is also studied in cybernetics in connection with the problems of technical modeling of mental operations. Thinking is the function of the brain and, in this sense, a natural process.[6]

Consciousness, on the other hand, is a multifaceted phenomenon with a multifaceted description. Some scholars believe that consciousness "...is not intellect or understanding, it does not

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possess any ideas and is essentially a blend of sensations. More precisely, subjective consciousness here and now cannot be knowledge and typically does not include understood memory, only memories and the intentions of memories. In a strict sense: consciousness = perception = sensation—not just the self-awareness of unity or integration, but the self-awareness that is far from individual identifications.[7]

Different interpretations of consciousness also lead to various views on its relationship with language.

In philosophy, when assessing the degree of connection between language and consciousness, a primary approach is to emphasize that language is one of the methods of expressing consciousness. For instance, Hegel states, "Language is the body of thought."[8] At the same time, he considers that language is not the only means of expressing thought. He suggests that the human hand, especially the palm, conveys more information about the nature of human thought than speech does: "The hand is the tool of tools for the many expressions of will."[9] He also paid special attention to the role of body movements and facial expressions in expressing human intentions. Hegel's views on the relationship between language and thought are notable for their complexity because he envisions a complex synthesis of consciousness and spirit. It is known that Hegel was an idealist, and his views on the connection between spirit and consciousness are related to this. As humans become more cultured, their need for nonverbal means decreases, and speech becomes the leading tool for self-expression and manifestation to others. Different philosophical views on consciousness and spirit are associated with social and individual factors. As the name implies, consciousness must be understood. According to Freud's tradition, consciousness is closely linked with the unconscious and subconscious.[10] When a person dies (separates from the spirit), they also part with consciousness. However, the simultaneous loss of both does not deny that there are certain differences between them. Clearly, this discussion pertains to the expression of spirit and consciousness in language. The spiritual state does not always find its expression in language. In this context, the entire being of a person emerges as an expressive agent. Hegel even considers a person's upright walk (unique to humans among beings) to be an expression of their spirit. He quotes the Bible: "Fear the one chosen by God," emphasizing the connection between a person's physiological characteristics and their spirit.[11]

Language's expressive properties make it superior to all other means, in our view, though its expressions are not always unambiguous. When a person stoops, it indicates a certain ailment. This is clear (but they may also be stooping falsely). Therefore, Hegel concludes that even language serves not only to express human thoughts but also to conceal them, asserting that a person's best descriptor is their behaviour.[12]

As emphasized, Hegel's views on the relationships between language and consciousness, thought, knowledge, spirit, character, unconsciousness, and subconsciousness are highly multifaceted. He provides a unique answer to the eternal question of whether consciousness or language is primary: "Language, generally speaking, is that atmosphere, that sensory-non-sensory element through which, with increasing knowledge, the child's spirit gradually rises from the sensory and particular to the universal, to consciousness."[13] It is clear that Hegel links the formation of consciousness with the assimilation of language. Though he often uses the terms spirit and consciousness together (a view common to many philosophers), he hints that the formed and understood part of the spirit is consciousness. The ontology and ontogeny of language were very interesting topics for Hegel. He frequently addresses the essence of language in his work "The Phenomenology of Spirit," viewing language as a condition for the existence of spirit.[14]

In "The Philosophy of Spirit," while stating that language is not particularly bright in expressing spirit/consciousness, Hegel also indicates in "The Phenomenology of Spirit" that language

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is more truthful. Overall, Hegel's views on the relationship between language and consciousness are not one-dimensional. Hegel's dialectic approaches phenomena in a multifaceted manner (the nature of dialectics itself is such). As discussed earlier, he emphasizes that assimilating language leads to the elevation of consciousness, but at the same time, he indicates that language pertains to consciousness: the intended sensory "this" belongs to consciousness, that is, it is unattainable to language, which in itself is general.[15]

In expressing psychological-emotional states, he emphasizes non-verbal means over language. Hegel did not study the issue of language and consciousness, though, as a separate issue. However, since the main object of his research was the form of thought's emergence as language, he naturally expressed several opinions in this regard. As emphasized, Hegel does not see only language as an expression of thought, and he also states that language as an expression of thought is not perfect. What a person is thinking is not always reflected or expressed in their language. However, he believes that eye movements, hand gestures, and facial expressions more vividly reveal a person's mood and thoughts. Nonetheless, we believe it is necessary to distinguish between internal and external manifestations of speech. Language not only expresses thought but also shapes it. A person's assessments and knowledge about a certain reality—their consciousness—are objective at the level of their worldview, but their verbal expression can be edited according to intentional direction. It is also important to note that while the tradition of seeing spirit and consciousness as one entity is widespread, there are distinctive aspects to both. The realization of spirit is not always consciously controlled by a person: phrases like "I shivered for some reason," and "he tried to hide the trembling of his hands," are common. Expressions of consciousness are conscious: about someone, a formed, understood evaluation like "I do not like him" exists. However, the extent to which this expression is transparent depends on several factors.

Hegel's views remain relevant to this day and have faced considerable critical analysis. K. Marx and F. Engels, two of the most contradictory representatives of German philosophy, had strict views in this regard: they retained the rational core of Hegel's philosophy while discarding its mythological and emotional aspects: "Man possesses consciousness. However, man does not initially possess 'pure' consciousness. From the very beginning, 'spirit' here carries the curse of materiality appearing as layers of moving air—in short, language. Language is as ancient as consciousness; language is the real consciousness existing for others, and therefore also for myself; and like consciousness, language arises only from the need, the necessity of communication with other humans."[16]

It is evident from this view that consciousness and language are seen as inseparably connected. It is emphasized that there is no pure, separate form of consciousness from language. Attention is drawn to the fact that these two products of brain activity are edited in line with humanity's physiological development: "The ever-brightening sensations of the brain and its subordinate consciousness, the ability to abstract and draw intellectual conclusions, have given new and new impulses to labor and language, affecting each subsequent development."[17]

These philosophers' views, based on socio-political motives, have faced much criticism. Nonetheless, they have left their mark on views regarding the relationship between language and consciousness. Different interpretations of the relationship between language and consciousness, the philosophical interpretation of the physiologically conditioned states of both language and consciousness, require many studies.

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