

Description Of The Relationship Between Language And Thought

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Abstract:

Language has existed for thousands of years, and for many centuries, man has been in awe of this creation, a wonder and a wonder. Language, in particular, the problems of whether it is a divine or artistic language, seriously attracted the attention of the first intelligent people who, although in primitive times, tried to understand the essence and laws of various phenomena in nature and society.

Keywords: cognitive linguistics, worldview, linguistic worldview, thought, concept, understanding, national consciousness, national thought, national feeling, image.

Introduction.

The development of linguistic research has gone from description to conceptualization and modeling. The turn that has occurred in the methodology of linguistics in each era is associated with an increase in interest in one or another aspect of the object. Currently, the modern term "scientific paradigm" is understood as a holistic approach to posing and solving a scientific problem, a general view of the object of science, a system of theoretical rules, and methods¹.

In linguistics, three paradigms are distinguished: comparative-historical, system-structural and anthropocentric.

many researchers are beginning to turn to the inner world of the language user - the linguistic personality. This, in general, has led to a change in the linguistic paradigm. Its main focus is now on the complex of the most complex human relationships that are implemented with the help of language and speech. The idea of the human factor in language, according to E.S. Kubryakova, is "inextricably linked with the linguistic and creative activity of a person and the linguistic landscape created in his world of perception".

Materials and methods.

As a modern linguistic scientific paradigm, anthropocentrism began to link the study of language with the speech, cognitive, social, and other activities of the user. As a result, interest in the social, psychological, and communicative aspects of language increased. Expanding the boundaries of linguistics is a part of linguistic research, or rather, cognitive research, aimed at clarifying the general context of knowledge about the world of the speaker. In other words, the essence of the cognitive approach to language learning is that the individual's thinking, as a carrier of certain experience and knowledge, plays a major role in conceptual understanding and its linguistic expression. Therefore, "the separate perspective of considering language as an object of study is associated with the

¹Махмудов Н. Тилнинг мукамал тадқиқи йўллари излаб... // Ўзбек тили ва адабиёти. – Тошкент, 2012. – № 5. – Б. 9-13.

recognition of the central role of the human being in cognitive processes and speech activity," and this implies the anthropocentric nature of language.

From the time of this light and consciousness to the present day, although a thousand and one ways have been tried to determine the essence of language, no one has ever succeeded in reaching this essence. Because human language is an incredibly complex, incredibly multifaceted, incredibly magnificent and systematic phenomenon, the human mind is often unable to imagine all its aspects in their entirety and in one go"².

The problem of such a complex relationship between language, thought and reality occupies one of the most important places not only in linguistics, but also in philosophy, logic, and psychology. Attempts to explain the essence of the phenomenon of language are repeatedly encountered in the history of philosophy. The first attempts to understand it can be seen in ancient philosophy in the works of Plato, Heraclitus, Aristotle, and in the sermons of the Stoics. The famous debates and arguments between nominalists and realists in the Middle Ages also included a desire to resolve the ontological nature of language.

Philosophers, when considering categories, drew on Kant's interpretation of the functions of thought (categories) to formulate the relationships between judgments, and then moved from the forms of judgments to the forms of language. Kant's "the same function inherent in the units that appear in different forms in one judgment is revealed in the unity of the pure synthesis of different representations in one thought; this unity, expressed in a general form, is called the pure concept of the understanding. In this way, exactly as many pure understandings of the a priori understanding arise, which belong to the objects of general thought. All possible judgments have the logical functions listed: the understanding is full of these functions. ends and his ability is fully measured by them. We call these concepts categories according to Aristotle's interpretation...

The influence of language on the formation of thought, its relationship to reality, has been interpreted in various ways in the works of philosophers and linguists for centuries. However, today language has begun to be studied as a phenomenon of human culture. According to Humboldt, each language has its own "internal form", a unique structure (grammatical structure and ways of word formation) due to its "inherent nature of the national spirit". Humboldt considers language to be the main activity of the human psyche, a process "aimed at making syllabic sounds suitable for expressing thought," but language, according to Humboldt, is also an activity of the national spirit of the people. These two phenomena are closely related. Humboldt understood the way of thinking, the intellectual warehouse, science, philosophy, art and literature of a particular people as the "national spirit of the people," and emphasized that language is part of the culture of the people³.

As Professor N. Mahmudov emphasizes, "... each nation has its own way of seeing, its own discipline of perception, and, ingeneral, its own principle of thought. That is why simple concepts such as "national consciousness", "national thinking", "national feeling" have been giving power and scope to the light in the human heart for thousands of years. Language is, first of all, a means of seeing, hearing, knowing, and perceiving the world"⁴.

Humboldt was the first to introduce the concept of linguistic consciousness into science. Language "is the product of a national linguistic consciousness in all its harmonious interaction"⁵. He understood language as "an organ of thought" and emphasized the dependence of language on thought and the fact that each is conditioned by language in its own way. This language has its own national classification system that determines the worldview of its speakers and shapes their ideas about the world. Speaking about the fact that man, by mastering other languages, expands the "human worldview", Humboldt had in mind the understanding of the worldview of other peoples precisely through language, that is, through a "linguistic worldview". According to his teaching, language is "ingrained in human nature and is necessary for the formation of his worldview"⁶, because a person cannot develop without language, cannot think, and is completely subordinate to language in

²Mahmudov N. Tilning mukammal tadqiqi yo'llarini izlab... // O'zbek tili va adabiyoti, 2012. – B.9-13.

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⁵Гумбольдт В. фон. Избранные труды по языкознанию. – М.: Прогресс, 2000. – С.47.

⁶Гумбольдт В. фон. Избранные труды по языкознанию.– М.: Прогресс, 2000. – С.51.

perceiving the world. According to W. von Humboldt, language is a link between nature and man, an “intermediate world”, located between man and the world that surrounds him. It is precisely language that helps a person to understand reality, the world around him, and with the help of language a “worldview” is created.

The ideas that thought in the understanding of W. von Humboldt is to a certain extent determined by language, that language determines the relationship of the individual to objective reality, and the thesis on the activity of language, gave rise to the linguistic-epistemological understandings of A.A. Potebnya, G. Steinthal, and W. Wundtler. The first special study of the philosophical and linguistic problem of the relationship between language and thought in Russian linguistics appeared in the second half of the 19th century. This is the work of the famous Russian scientist A.A. Potebnya, “Thought and Language,” written under the influence of the ideas of W. von Humboldt. In this work, A. Potebnya deeply analyzed the relationship between language and thinking and put forward a number of important ideas:

1. The role of language in thinking (Potebnya views language as an expression of human thought. He emphasizes the expression of thoughts, feelings, and experiences through language).
2. Language and culture (Potebnya sees language not only as a means of communication, but also as a factor shaping culture and national identity. Each language reflects its own unique worldview).
3. Semantic understanding (A. Potebnya studied the semantic aspects of language, that is, the meaning of words and their significance in context. He emphasized that the meaning of words depends on their context).
4. Thinking processes (Potebnya analyzed the processes of thinking and proved how these processes are related to language. He emphasized the implementation of thinking through language, that is, the role of language in the formation of thoughts).
5. Thinking and imagination (Potebnya sees imagination as an important element in thinking processes. In his opinion, imagination enriches and expands thoughts expressed through language).
6. The evolution of language (Potebnya also studied the development and evolution of language, which helped to further understand the relationship between language and thought).

Thus, this work by Potebnya serves as the basis for research aimed at studying the complex relationship between language and thought. Humboldt's ideas form the basis of the philosophical trend in linguistics called “neo-Humboldtism”. In general, it is necessary to continue the traditions developed by Humboldt - to be interested in the semantic side of the language, to study the language in close connection with the culture of a particular people, to emphasize the active role of language in thinking and cognition. After all, language determines thinking, transforms the world around us into ideas, and translates them into speech. Concepts are not a reflection of objective reality, they are the product of symbolic knowledge, that is, knowledge conditioned by signs. At the same time, they limit the cognitive capabilities of linguistic consciousness. In this regard, Wittgenstein wrote: “The boundaries of my consciousness are determined by my language”.

One of the greatest linguists of the 20th century, Wittgenstein, in his Philosophical Works, argues that the world can be known because language, as a logical structure, reflects the structure of the world with its own meaning. His idea of the “linguistic worldview” underlies all modern cognitive research. “Language is not just a form of personal knowledge, it is a form of social knowledge: in the vernacular, the members of the language community embody the body of knowledge in linguistic forms, which has been formed, formalized, and the basis of linguistic ability since the beginning of human existence. From this point of view, social language, in the denotative sense of the word, encompasses the “worldview” of this society”⁷.

In these hypotheses of L. Wittgenstein, language appears as an “intermediate world” between reality and human consciousness, and this expresses the semiotic problem of the intensional world, formed on the basis of intentions - a set of semantic properties between linguistic expressions occupying an intermediate position and objects of the external world. The idea of the lexical method of classifying the world around us by E. Sapir and B. Whorf and the idea of the “linguistic worldview” supplemented by the syntactic component of Weisgerber became the “highest achievement” of

⁷ Радченко О. А. Язык как мирозидание. Лингвофилософская концепция неогумбольдтианства. Том 1. /О. А. Радченко. – М.: Метатекст, 1997. – С.249.

science and served as the basis for the development of semantics and the study of problems related to the worldview in the second half of the 20th century.

Research And Discussion

The problem of language and thought has developed significantly in modern linguistics. Moreover, new evidence has been presented in this regard, and the problem of the relationship between language and thought has been examined from a new angle each time. As a result of a careful analysis of the scientific literature on this issue, it has been noted that opinions on this issue in linguistics are polar, ranging from recognizing the uniqueness of language and thought to completely denying the connection between them.

Many researchers agree that there is no thought outside of language. In this regard, "thoughts arise only on the basis of words: language is not only a necessary condition for thinking, but also a necessary material shell of thought," says S. Rubinstein⁸. We find a similar idea in E. Benveniste: "Language is a form ... a condition for the transmission of thought, but first of all a condition for its implementation. We understand a thought that has already been formed by language. Outside of language, only vague motives exist, from which gestures and facial expressions arise. Thus, the question ... is it possible to think without language? - becomes meaningless"⁹.

Every activity is a means of knowing reality. However, if from time immemorial language has served as a means of expressing thought, then at present, taking into account its active role (of language) in the process of cognition, the desire to consider language as a means of knowing thought is gradually gaining momentum. V.Z. Panfilov also advanced the same point of view: conceptual thinking "cannot exist outside of natural language or other language systems, that is, in isolation, language and thinking are inseparable from each other both in origin and in existence - these are the main, fundamental points. These are the starting points in solving the problem of the nature of the relationship between language and thinking, or its individual aspects..."¹⁰.

The above ideas describe the real relationship between language and thought very accurately. However, when studying various elliptical, one-membered, one-component sentences, which are "tight" versions of several sentences, by removing from them elements unnecessary for human thought, the idea of the possibility of a verbal thinking arose in linguistics. According to proponents of this view, the process of thinking, which is implemented through specific, internal changes, can also be independent of the form of its implementation.

Based on experimental studies conducted by famous scientists, I.A. Sternin states that "the mechanism of thinking is not connected with the verbal code and is implemented strictly through language. Thinking is implemented using a universal subject code (semantic code, sensory code) that has a figurative-sensory nature; thinking is implemented using a universal subject code that is not verbal; the language system is not an existing thought process, rather, it serves the process of communication. He emphasizes that language units are not needed at all for thinking, they are needed not for thinking, but for conveying its results to people. B.A. Serebrennikov advanced an approach in which thinking, as a process of reflecting reality, is implemented at two levels of abstraction (in emotional thinking and abstract way) and has a different relationship to natural language. In his opinion, there can be nonverbal thinking and verbal thinking. Verbal thinking is only one type of thinking. Nonverbal thinking is fundamentally different from verbal thinking. It does not require the use of the linear structure of speech, which is a subject-predicate structure.

N.G. Komlev, relying on the semantic aspect of thought, emphasizes that the participation of language in consciousness, thought, and intellect can also be seen as follows: consciousness is based primarily on language, thought is based both with and without language, and reason (understood as intuition, subconsciousness) is based on mental abilities both with and without language. Some linguists emphasize that the active content of consciousness is not always verbal: "A quantum of the content of consciousness becomes thought. In the form of individual understandings of this content, personal meanings are organized and articulated according to the laws of the language system used in the act of

⁸ Фесенко Т.А. Реальный мир и ментальная реальность: парадигмы взаимоотношений. – Тамбов, 1999. – С.75.

⁹ Бенвенист Э. Общая лингвистика. – М.: Едиториал, 2002. – С.105.

¹⁰ Панфилов В.З. Взаимоотношение языка и мышления. – М.: Наука, 1971. – С.16.

speech." Consciousness is such a structural part of the brain infrastructure that "concentrates all mental experience, assimilated throughout a person's life, and reflects the impressions, feelings, ideas, and images accumulated by a person in the form of meaning, or a conceptual system of understandings"¹¹. In this place, E.S. Kubryakova views linguistic consciousness as a "set of meanings" that have linguistic connections, and thinking as a part of the whole consciousness, as part of the mental processes occurring in the mind.

T.A. Fesenko, describing the paradigm of the relationship between language and consciousness, concludes as follows: "... we interpret human consciousness as an intraorganic, constructive reality, an inherent power of the active brain. The metaorganic function of consciousness consists in expanding the scope of human activity in the real world in order to transform the external environment in accordance with internal plans and ideas."

This approach to the problem of language and thought has been supported by a number of modern linguists. In short, based on a brief review of the above interpretations, it can be concluded that human thought does not have a specific image. We can speak of a thought expressed directly and indirectly.

In any case, the main means of forming and systematizing acquired knowledge is the language system. The linguistic realization of a concept that emerges as a unity of thought and a mental phenomenon is also considered the result of the activity of verbal thinking.

Conclusion.

Thus, the problem of language and thought is undoubtedly one of the most pressing issues of modern linguistics. This is evidenced by the numerous works of domestic and foreign scholars devoted to this issue. The complexity and multifacetedness of this problem are reflected in various approaches to its study. The cognitive approach to language study allows us to take a new look at the relationship between language and thought. It is natural for linguists to turn to psychological and philosophical realities such as consciousness, thought, and mentality, because it is essentially a methodological tool for studying the language system and searching for the path to the existence of linguistic phenomena.

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