

How language affects consciousness, thoughts and worldview

Shakhnoza T.Ziyamukhamedova

Associate Professor

Department of Uzbek Language and Literature,
Tashkent State Law University,
Uzbekistan

sh.ziyamuxamedova@tsul.uz

Abstract: Consciousness and language are the two most important components of the human personality, which can be revealed only through the knowledge of each other, since one determines the development and existence of the other. Consciousness is inextricably linked with language, and arises simultaneously with it. It follows that there is a certain relationship between language and consciousness. Language is a way of existence of consciousness.

Language is an integral part of culture, the main tool for its assimilation, it is the reality of our spirit. The language expresses the specific features of the national mentality. On the other hand, culture is included in the language, since all of it is modeled in the text.

However, culture cannot be genetically inherited, and in order to pass it on to subsequent generations, a "guide" is needed, in the role of which language acts. The very existence of language as a phenomenon is impossible without culture, just as the existence of culture is unthinkable without language.

Keywords: language, culture, worldview, linguoculturology, proverb, research, national values.

Introduction

The problem of the relationship between language and consciousness, language and thinking has always been at the center of psychological and philosophical research. This is not accidental, since the study of this issue allows not only to clarify the nature of consciousness itself and language as unique phenomena that determine everything human in a person, but also allows us to trace the development of a person, the process of the formation of his consciousness and self-consciousness, not only in the evolutionary social, but also individual-personal plan. Consciousness and language are the two most important components of the human personality, which can be revealed only through the knowledge of each other, since one determines the development and existence of the other. And all theories of language in one way or another shed light on the development of consciousness, the formation of which occurs in language and thanks to language, due to which it turns out to be possible to trace the formation of human consciousness and, in particular, the most important component of its structure - self-consciousness.

In philosophy, the concepts of consciousness and language are closely related, and this suggests that you can find out the inner world of a person by analyzing what he says and how. Consciousness is inextricably linked with language, and arises simultaneously with it. It follows that there is a certain relationship between language and consciousness. Language is a way of existence of consciousness. The connection of consciousness with language is manifested in the fact that the emergence and formation of individual consciousness is possible if a person is included in the world of verbal language. Together with speech, the individual learns the logic of thinking, begins to talk about the existence of the world and himself. The richer the content of the spiritual world, the more it needs linguistic signs to convey it.

Language is as ancient as consciousness. Language in connection with consciousness represent an organic unity that does not exclude the contradiction between them. The essence of language reveals itself in its functions.

It is worth noting that for a long time in philosophy such thinkers as Plato, Heraclitus and Aristotle studied the relationship between consciousness, thinking and language. It was in ancient Greece that the latter were perceived as a single whole. It is not for nothing that this was reflected in such a concept as "logos", which literally means "thought is inseparable from the word."

At the beginning of the 20th century, a new direction appeared, called the "philosophy of language", according to which consciousness influences the worldview of a person, his speech and, consequently, communication with others. The founder of this trend is the philosopher Wilhelm von Humboldt.

First of all, language acts as a means of communication, transmission of thoughts, i.e. performs a communicative function. A thought is an ideal reflection of an object and therefore cannot be expressed or transmitted without a material frame. And in the role of a material, sensual shell of thought, the word acts as a unity of sign, sound and meaning, concept. Speech is an activity, the very process of communication, the exchange of thoughts, feelings, etc., carried out with the help of language as a means of communication.

But language is not only a means of communication, but also an instrument of thinking, a means of expressing thoughts. The fact is that a thought, a concept is devoid of imagery, and therefore to express and

assimilate a thought means to clothe it in a verbal form. Even when we think to ourselves, we think by casting thought into linguistic forms. The fulfillment of this function by the language is ensured by the fact that the word is a sign of a special kind: as a rule, there is nothing in it that would remind of the specific properties of the designated thing, phenomenon, which is why it can act as a sign - a representative of a whole class similar items, i.e. as a symbol of the concept.

Finally, language plays the role of a tool for accumulating knowledge and developing consciousness. In linguistic forms, our ideas, feelings and thoughts acquire a material existence and thanks to this they can become and become the property of other people. Through speech, a powerful influence of some people on others is carried out. This role of language is visible in the learning process in the sense that the mass media have acquired in our day. At the same time, success in understanding the world, the accumulation of knowledge leads to the enrichment of the language, its vocabulary. With the advent of writing, knowledge and experience are fixed in manuscripts, books and become public domain.

Language is an integral part of culture, the main tool for its assimilation, it is the reality of our spirit. The language expresses the specific features of the national mentality. Language is a mechanism that has opened the realm of consciousness to man. On the other hand, culture is included in the language, since all of it is modeled in the text.

This point of view is shared by the majority of modern linguists, and it is the key one in linguoculturological theory. In this theory, language is treated as a universal form of primary conceptualization of the world; an integral part of culture inherited by a person from his ancestors; a tool through which one acquires culture; translator, expresser and custodian of cultural information and knowledge about the world. Culture, from a linguoculturological point of view, is interpreted, first of all, as a repository of the boundless experience of the nation, accumulated by many generations. However, culture cannot be genetically inherited, and in order to pass it on to subsequent generations, a "guide" is needed, in the role of which language acts. The very existence of language as a phenomenon is impossible without culture, just as the existence of culture is unthinkable without language.

It is generally accepted that it is the lexical composition of the language that reflects the uniqueness of culture in the most obvious way. Qualifying language and culture as autonomous systems that differ from each other both in terms of substance and functionality, one should not forget about their close interaction, both indirect and direct [Maslova, 2007].

Its constituent elements can be represented as a system of value orientations, including "ways of perception and thinking, ethnic constants and cultural standards that testify to national identity" [Shmelev, 2002]. Language and culture as independent phenomena are so closely correlated and interact with each other that language is perceived as one of the forms of culture realization.

Y.V. Bromley notes that within the framework of one's own culture, a strong illusion of one's vision of the world, lifestyle, mentality, etc. is created as the only possible one: "Only by going beyond the framework of your culture, i.e. faced with a different worldview, attitude, etc., you can understand the specifics of your social consciousness, you can understand the difference or conflict of cultures.

Language as a linguistic and cultural phenomenon absorbs all the richness of culture, at the same time, any national culture is to a large extent connected with the nature and specifics of a particular language. Language plays an important role in terms of the internationalization of cultures, the globalization of intercultural communication, the dialogue of cultures based on lexical-semantic mutual translation. The contact of different cultures is reflected in the language in the form of lexical borrowings. The processes of interaction and internationalization of cultures are expressed in the formation of international vocabulary.

The linguistic picture of the world is a collective product of the worldview of individual linguistic personalities. On the one hand, the living conditions of people and the material world around them determine their consciousness and behavior, which is reflected in the language, primarily in semantics and grammar. On the other hand, a person perceives the world mainly through the forms of their native language, which to a certain extent determines the structures of human thinking and behavior [Shaklein, 2012: 255].

The way of representing the world among different peoples is nationally specific due to various factors: natural, social, cultural, ethno-psychological, etc. People who speak different languages have different ways of conceptualizing, categorizing, structuring the world (space, time, properties, relationships). The language reflects a naive picture of the world, which is formed as a response to the practical needs of a person, as a necessary cognitive basis for his adaptation to the world. It is known that the linguistic picture of the world is partly universal, partly nationally specific. But for human consciousness, it is presented not as an interpretation of the world, but as a twin of the world, therefore, it is possible to realize its national specificity only by comparing the worldviews of different peoples [Maslova 2007: 259].

Materials and methods

Culture and national language features

The language also reflects the national characteristics of each people (its mentality).

There are theories based on the following proposition: the language determines the way of thinking of the people speaking it. So, for example, the peoples of the north have a lot of words that denote such a phenomenon as snow. As we know, in Russian, in Uzbek there is only one word for this. From the existence of such facts, it is concluded that different peoples see the same objects, the same world in different ways.

It is believed that every nation has so-called key words (they are most often used, used in proverbs and sayings), which reflect the spirit of the people. For example, for German culture, such words are attention, order, accuracy.

A complete list of keywords in the Russian language has not yet been established, but it is well known what an important role the words soul, fate, melancholy, and intelligensia in Russian. And in the Uzbek language - tirikchilik, tinchlik-hotirzhamlik, dismissal, rýzgor, turmush, farzandlarniuyli-joylikilish, kuda-andachilik and other. So, the language is an original system that leaves its mark on the consciousness of people who speak it, forms their picture of the world.

Compare the synonymous proverbs of different peoples, draw a conclusion about how the mentality is reflected in these proverbs: Breathe with one nostril (Chinese), Walk with one foot (Russian).

Considering that these proverbs are synonymous, we can compare the words: breathe - go, nostril - leg, and conclude that for the Chinese it is more important not the unity of movements, as for the Russians, but the unity of the spirit.

Compare the synonymous proverbs of different peoples, draw a conclusion about how the mentality is reflected in these proverbs:

A. You recognize a bird by a song (French), a bird is recognized by the way it pecks (Spanish), a bird is recognized by its flight (Russian).

B. And a good shooter can miss (Eng.), and a good horse stumbles (Arab.), A tiger, and that one, can sometimes doze off (Chinese), And a monkey falls (Viet.), And there is a hole in the old woman (Rus.).

National-cultural values are shaped by time, they constitute the essence of the mentality of an ethnic group and distinguish it from other ethnic groups, and at the same time, through them, ways of communication and even rapprochement of different ethnic groups are opened. Such values are reflected, as a rule, in proverbs, sayings, phraseological units, cultural standards, precedent texts, situations, aphorisms, etc. Culture lives and develops in a "linguistic shell". Language is both an instrument for the creation, development, storage of culture and its part, because with the help of language real, objectively existing works of material and spiritual culture are created.

How language affects consciousness

Can the language, its vocabulary and grammar influence our view of the world around us?

All readers of these lines know that mice are women by default, and hedgehogs are men. A Russian-speaking child who was asked to come up with a fairy tale about a hedgehog would not think of writing the adventures of a female animal. This perception of the gender of objects extends to inanimate objects. In Russian, for example, the words "soup" and "year" are masculine. In Arabic, both words are women. Do such differences affect perception? For example, the word "key" is masculine in German and feminine in Spanish. German speakers describe keys as hard, heavy, metallic, useful. The Spaniards, on the other hand, tend to consider the keys small, golden, intricate and beautiful. It can be assumed that the Germans, in principle, are prone to "heavy" assessments. However, the word "bridge" (feminine in German) they supply with epithets beautiful, elegant and fragile. The Spaniards, who consider the bridge a man, use the words big, dangerous, strong, overhanging.

Today, the most famous researcher of the interactions between thinking and consciousness is an American psychologist of Belarusian origin, Stanford professor, polyglot Lera Boroditsky. Her writings are witty, relatively simple, and at the same time profound — they are interesting to read, which is a rarity for scientific publications.

Time to go west! In one study, Boroditsky and her colleagues conducted a simple experiment with Aboriginal Australians from the small community of Pompuurau. Its representatives are known for not using relative directions (left-right-forward-backward). Instead, they always use absolute directions (East-West-North-South). A Pompuurau, for example, would say "move the cup to the southwest" instead of "move the cup to the left." Absolute directions are used so widely that they are included in the traditional greeting. If Americans greet a friend with the words "how are you?" and always get the answer "good", then the natives of Pompuurau ask at a meeting "where are you going?" - to which you need to answer in the spirit of "far south-southwest." Boroditsky jokes: without a constantly working internal "compass", the Pompuurians cannot even say hello!

This phenomenon has long interested psychologists. It is not surprising that the inhabitants of Pompuurau are distinguished by a phenomenal ability to navigate in space and determine their location. Even in spontaneous pointing gestures (like an indefinite wave towards the street, which accompanies the phrase "we sat yesterday with Seryoga in a pub"), the natives, without hesitation, point exactly in the right direction.

If ideas about directions can differ so dramatically depending on the language, then what happens to other categories that are associated with space? In her other work, Lera Boroditsky asked the question: how do Pompuurau natives imagine time?

This question is reminiscent of a task Artemy Lebedev once gave to readers of his blog: draw what a calendar year looks like. From the results published in his LiveJournal, one thing was obvious: different people represent time in different ways, but in one way or another they tend to “organize” it in space. Boroditsky's experiment was less colorful, but more scientific: it was designed in such a way that the "visualization" of time could be calculated and statistically analyzed. Volunteers—Americans or Pomurau Aboriginal—were seated on a chair in a specific orientation and asked to lay out a series of cards on the ground in an order that seemed logical. The cards depicted, for example, male faces of different ages. The volunteers were not told the real purpose of the experiment: they thought they were taking a test of their ability to analyze the sequence of events. In fact, the researchers observed exactly how the participants laid out the cards on the floor. It is easy to guess how the Americans performed the task: the vast majority of them laid out the cards from left to right. In our case, this may have been initially related to the direction of the letter, in theirs it is probably related to the rising of the sun.

Studies such as those described above show that language can influence how people perceive the world.

It is known, for example (the reader can already guess from whose works), that depending on the predominant use of the passive (the vase was broken) or active voices (someone broke the vase) in the language, people can identify and remember the perpetrators of random events in different ways. If the American always remembers who broke, soiled or overturned what, then for the Spaniard only the very fact of this event is central. It turns out that language affects such a complex element of consciousness as vindictiveness. Researchers are only just beginning to uncover the full complexity of the relationship between language and other functions of the brain and consciousness.

Results and Discussions

Relationship between language and culture

The points of contact between language and culture are:

- ♣ Firstly, both language and culture are forms of consciousness that reflect the worldview of a person,
- ♣ Secondly, they exist in close interaction.
- ♣ Thirdly, the subject of these phenomena is always a person (individual) or society (society)

The difference between language and culture as phenomena

The points of their contact as phenomena suggest the existence of differences.

- Language is a self-developing phenomenon, i.e. language is created by many people, but at the same time, people cannot change the language at their whim.
- Culture is associated with the active participation of a person, it is created by people, develops under the influence of new theories, new phenomena of reality (for example, the 21st century - the century of high technologies - changes human culture: the way of life, art, the structure of society, family relations, etc.).
- Language is the property of any person, the mass nature of language as a phenomenon is completely natural. While in culture elitism (chosenness) is valued. Although it must be said that the culture of the 21st century is largely created for the mass consumer, which, nevertheless, does not reduce the high value and appreciation, for example, of elite works of art.
- At the same time, language is an integral part of the culture that we inherit, the main tool for cognition and assimilation of culture. Comprehension of science, religion, literature is possible only through language and through language.

“In line with the scientific discussion set by the German philosopher Wilhelm von Humboldt, we start from the idea of a certain connection between language and the picture of the world fixed in this language. This idea, which still causes controversy and needs experimental verification, was a commonplace in the era of romanticism, "says Dmitry Dobrovolsky, head of the team of linguist-researchers of the Moscow State Pedagogical University within the framework of this project, -" According to Humboldt's ideas, the speaker builds his statement, not so much clothe ready-made thought into a linguistic form, as much as building a thought with the help of language. Perceiving this message, the listener does not "unpack" other people's thoughts, but, in modern terms, activates the corresponding conceptual structures in his mind. From the position on the connection between language and thinking naturally follows the position on the active role of specific languages in the formation of a model of the world or "linguistic worldview", as Humboldt called it. If language initially takes part in the origin of thought, thought cannot be free from the corresponding linguistic expression. Since each language conceptualizes the world in its own unique way, thoughts formulated in different languages cannot be completely identical.

Conclusions

In light of the above, one thing can be advised: learn languages. Even Charlemagne said: knowing a second language is like having a second soul.

Language does not just reflect the human world and its culture. The most important function of language is that it preserves culture and passes it on from generation to generation. That is why language plays such a significant, not to say decisive, role in shaping the personality, national character, people, nation.

References:

1. Arutyunova N.D. Language and the human world. - M.: Languages of Russian culture, 1999. - 896 p.

2. Bromley Y.V. Essays on the theory of ethnos. – М.: Nauka, 1983. – 418 p.
3. Maslova V.A. Homo lingualis in culture. – М.: Gnosis, 2007. – 302 p.
4. Shaklein V.M. Linguoculturology. Tradition and innovation. - М.: "Flinta", 2012. - 650 p.
5. Shmelev A.D. Key concepts of Russian culture: Materials for the dictionary - М.: Languages of Slavic culture, 2002. - 224 p.
6. Г.Гулямова. “Til – huquqning yashash sharti”. Yuridik fanlar axborotnomasi., 2021-yil, 4-son.
7. Д Расулмухамедова, Л Турабаева. “ВЫРАЖЕНИЕ ИДЕИ СВОБОДЫ В ТВОРЧЕСТВЕ ГАФУРА ГУЛЯМА” - Academic research in educational sciences, 2022 №3, 530-536 стр.
8. У Пулатова. Отбор и описание лингвистических средств, представленных в уголовно-процессуальных документах - Общество и инновации, 5/S, 2021. - С. 30-38.
9. Rasulmuhamedova D. AMIR TEMUR AS AN OUTSTANDING PERSONALITY //InterConf. – 2021. – С. 666-673.
10. Расулмухамедова Д. Т. ИСПОЛЬЗОВАНИЕ МУЛЬТИМЕДИЙНЫХ СРЕДСТВ ПРИ ОБУЧЕНИИ МОДУЛЮ " УСТНОЕ ОБЩЕНИЕ" //XIV Виноградовские чтения. – 2018. – С. 284-286.
11. Pulatova U. R. FICTION IS A SOURCE OF SPIRITUAL DEVELOPMENT OF A PERSON //Academic research in educational sciences. – 2022. – Т. 3. – №. 1. – С. 664-669.
12. G. Gulyamova. TERM AND CONCEPT IN LEGAL TERMINOLOGY.2022/1, Academic Research in Educational Sciences, 3(1), С.-181-190.
13. Шахноза Зиямухамедова, Женискул Адылбекова. Влияние языка на сознание, культуру и мировоззрение. 2022/1, Academic Research in Educational Sciences, 3(1), С.- 537-546.
14. Зиямухамедова Ш. Бобургазалларилексикасибўйича конкорданс-луғат (116та ғазалмисолида) //Общество и инновации. – 2022. – Т. 3. – №. 2. – С. 24-30.
15. Н. Д. Арутюнова, Г. В. Степанов. Русский язык. М., 1979, с. 410. 2 Э. Сепир. Коммуникация // Избранные труды по языкознанию и культурологии. М., 1993, с. 211.
16. R. H. Robins. General Linguistics. An Introductory Survey. London, 1971, p. 27.
17. Е. М. Верещагин, В. Г. Костомаров. Язык и культура. М., 1990, с. 26.
18. Э. Сепир. Язык. Введение в изучение речи // Избранные труды по языкознанию и культурологии, с. 185.
19. Ю. В. Бромлей. Этнос и этнография. М., 1975, с. 48.
20. Г. А. Антипов, О. А. Донских, И. Ю. Марковина, Ю. А. Сорокин. Текст как явление культуры. Новосибирск, 1989, с.75.
21. В. В. Воробьев. О статусе лингвокультурологии // IX Международный Конгресс МАПРЯЛ. Русский язык, литература и культура на рубеже веков. Т. 2. Братислава, 1999, с. 125-126. Подробно об этом см.: В. В. Воробьев. Лингвокультурология. Теория и методы. М., 1997.
22. Мудрое слово Древней Руси. М., 1989, с. 353.
23. Moscow News, Sept. 21, 1996, p. 14. 11 Гео, 1998, № 71, сентябрь, с. 66-67.
24. И. И. Кашмадзе. Вожди глазами переводчика // Аргументы и факты, 1996, № 18, с. 9.
25. П. Устинов. О себе любимом. Пер. Т. Л. Черезовой. М., 1999, с. 188.
26. О. Чечин. «Лишь узел смерти я не развязал» // Врач, 1996, август, с. 45-46.
27. L. Bohannan. Shakespeare in the Bush. Applying Cultural Anthropology. Ed. by A. Podolefsky / Peter Brown. Mayfield Publishing Company, 1991, p. 38-39.
28. Shamsitdinova, M. G. (2021). To the Review of Difficulties in Teaching Listening Comprehension to Law Students in English Classes. *InternationalJournalofEarlyChildhoodSpecialEducation*, 13(1).
29. Khashimova, D. U., &Shamsitdinova, M. G. (2022). On the Issue of Overcoming Ethnocultural Barriers in the Study of Foreign Languages by Students of Linguistic and Non-linguistic Universities of the Republic of Uzbekistan. *InternationalJournalofEarlyChildhoodSpecialEducation*, 14(1).
30. Shamsitdinova, M. G. (2021). Methods of Teaching Listening Comprehension in ESP Classes. *IndianaJournalofHumanitiesandSocialSciences*, 2(11), 1-8.
31. Axmedovna, J. N., Gapporovna, S. M., Rozmatovna, A. O., & Tashkent, U. Z. (2019). The importance of needs analysis in teaching ESP. *European Journal of Research and Reflection in Educational Sciences Vol*, 7(11).