

Philosophical and Scientific Basis of Mental Language In The Formation of Rational Thinking

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Abstract

Rationalism is an idealistic philosophical direction that considers reason as the only source of knowledge, in which reason is the basis of human knowledge and activity. Because the rational criterion of truth is accepted by many thinkers, rationalism is not a feature of any particular philosophy; moreover, there are different opinions about the role of reason in cognition, from the moderate, where reason is recognized as the main means of perceiving reality, to the radical, where rationality is considered the only main criterion. In modern philosophy, the ideas of rationalism were developed, for example, by Leo Strauss, who proposed to use the method of rational thinking not by itself, but in combination with the acquisition of knowledge with the help of leading questions (mayvetics). Other exponents of philosophical rationalism include Benedict Spinoza, Gottfried Leibniz, René Descartes, Georg Hegel, and others. Rationalism is usually contrasted with irrationalism and sensationalism. In this thesis analyzed some ideas about it.

Keywords: modern philosophy, rational thinking, irrational thinking, idealism, language.

Introduction

With the Enlightenment, the concepts of reason and rationality acquired a different meaning. People who criticize feudal and religious institutions and practices, socio-political practices based on reason rather than philosophical emphasis came to be called rationalists, and this type of critical approach came to be called rationalism. It is here that philosophical principles become the foundation of a new direction in social structure. In this sense, rationalism refers to approaches that take reason as a basis and are based on rational social regulation as opposed to religious social organizations. I.Kant's to the question: "What is Enlightenment?" "It is the use of one's own mind" [1]. His answer shows that reason is a philosophical principle in enlightenment. Accordingly, reason, which is a universal human base, allows for a reasonable regulation of social life that can be applied to everyone [2].

Language is not a simple and mechanical means of communication; It is a live and dynamic communication tool. At the same time, language is immanent in its presence and existence. This immanence is a more complicated matter; The reason we cannot get out of the labyrinth of thought-language, language-speech dualism comes from our views on the origin of language. What was in the beginning: language or thought; speech or language? Satisfying because we treat the matter diachronically Unanswered; linguists have put forward theories that confuse the world and distract us from the point. As long as there is a diachronic approach to human origins, questions like these remain unanswered. Indeed, "Language or thought first?" the question was raised from the materialist point of view, which considers the son of man to be a "biological species that has emerged as a result of evolution." Because this view misplaces the problem of origins, there will never be a correct answer to the questions that such a mistake brings with it. Therefore, we must look at the problem of the origin of man and the problem of language-thought connection at the same time. The synchronic approach rejects evolution, asserting that ready-made components existed at the same time, and puts an end to tedious and meaningless arguments is important: "Regarding rationality first of all as philosophical. Humanization of rationality" [3]

Language is a unique phenomenon and system belonging to each nation - ethnic group, it is a living organism. The more ancient the speech itself, the more ancient the language. Language is emotions, language

is consciousness; There is an inextricable connection between human speech and his emotions and consciousness. Language does not consist of mechanical speech and speech material; language is an aesthetic phenomenon consisting of a successful and effective unity of consciousness and speech, thinking and expressive material. Language is consciousness, language is speech, language is emotion, language is aesthetics, language is the soul itself, language is a miracle, language is an enigma, but it is an enigma that invites the mind in its systematicity and fascination...

Language is a completely natural phenomenon that does not accept artificial intervention; languages did not arise by chance or by mechanical processes; existing languages are manifestations of the miraculous phenomenon called language. The phenomenon of language, unique to the human child, is the nucleus that gives rise to the curious phenomenon called languages. Language is both form and essence, the system-creating force, and the system itself. Language is a miracle both as a skill and as a system.

Mother tongue... Mother tongue has a direct role in the formation of national and spiritual identity. Because in the native language, word (form) and meaning (content) are not separated from each other, that is, meaning cannot be imagined without form or form without content. It is the "gluing" of the word, symbol, material shell to the meaning, content (we can also call it the "sandhi" effect) that explains the reason why the mother tongue creates excitement in children and spontaneous interaction with other children. who speak the same language. Linguistic studies studying the role of the first language in the formation of the child's psyche note that in the process of learning the first language, self-awareness and manifestation of national-spiritual "contours" occur. As we said, the meaning in the native language is combined with the symbols that make up the native language, and the words acquired by the child in the instinctive form consciously reflect the way of thinking, values, and outlook on life and man of the nation to which the native language belongs, and act as a carrier of national-spiritual "ions". Parents who leave their children who cannot speak their mother tongue to foreign languages, especially Russian, should think carefully about this.

The most common and simplest definition of language sounds like this: "Language is a means of communication between people." But what kind of communication, what form of communication? And finally, language or speech?

First of all, it is clear that communication between two people can only happen between people who know the same sign system and the same language. "He knows how to speak the language of the dumb", while others do not understand anything. As a person, he understands without words. Others do not understand a word.

People who speak two different languages do not understand each other. However, two people who speak the same language may not understand each other, depending on the diversity of motives or the difference between cognitive levels: "The son of the tyrant speaks so badly that nothing can be understood." The proverb (proverb) "The deaf understand what is in his heart" is actually directed not only to the deaf, but also to the hearing. That is, the same speech can be understood differently by different listeners. In this regard, the issue of being able to convey an opinion unambiguously and adequately in some areas of activity is of great importance. Addition to the listening (or reading) aspect should not be overlooked. Thus, the listener is not only the object of the speech process, but also the second subject. If the frequencies of thought of the speaker and the listener do not resonate, nothing will be understood. Or only parts that meet resonance requirements are understood. As soon as the listener expects a certain idea from the future, he "understands" it as soon as he sees the likeness and elements of that idea, that is, he actually "catches" what he expects. When listening to the same text a second time, if the listener (reader) is in a different intellectual-psychological state, "tuned to a different frequency", different thoughts will appear from the same text. Therefore, only speech (or text) can be taken as an object. The listener (or reader) acts as the second subject.

The information received by two listeners listening to the same speech may be very different. In other words, communication as a process is not limited to speech, but also includes the stages of its virtual preparation and acquisition. When any thought is expressed in words or speech, the problem arises whether the words or speech correspond to the thought. On the other hand, when an already expressed speech is appropriated by someone else, the question arises of transforming that speech into a new thought and the correspondence of the thought formed in the listener to that speech. Therefore, the adequacy between the thought that the speaker wants to express and the thought received and understood by the listener depends to a large extent on words and speech. Adequacy of ideas is impossible without the adequacy of speech to the thinking of both persons.

There are two important factors to consider here. First, the means of communication of the speakers - the extent to which they have mastered the language. Thus, if one of the people speaks this language poorly, the level of adequacy of ideas will decrease significantly, and sometimes a complete inconsistency will appear. Secondly, the language in which the speech is expressed and the level of development and richness of this language. Thus, not all languages allow the idea to be conveyed with all its richness and clarity. A very important issue arises here. Language affects the development of public opinion; it will either become a retarding factor or help this development.

If in any period the high level of development of thinking and intellect contributed to the formation of a perfect language, then in the following periods the language itself will play the role of state property in the rise of the nation to a new stage of intellectual development. . Social development depends, among other factors, on the level of wealth of this wealth.

Analyzes and Discussion

The connection between language and thought is undeniable, and hundreds of research papers have been written on the subject.

V. Comparing language and speech, Humboldt believes that language should be viewed as an ideal, not a material existence. Speech is a material product of language. Even if we do not accept Humboldt's position on language, it cannot be denied that speech is a materialization process. But the materialization of what, what will be revealed? What is the inner, immanent that unfolds through speech, in the form of speech? It should be about the material manifestation of thought, judgment and speech. Humboldt, on the other hand, takes language as the basis of thinking and considers it superior to it, therefore he takes language as an internal, ideal entity: "Language is an organ of internal existence, even of this existence itself" [4]. You say that "thought itself existed because of language." This position is more in line with Aristotle's position among the classics of philosophy. Comparing the views of different philosophers on this matter, F. Bacon wrote, "If the materialists of antiquity considered reason to be dependent on the nature of things, Plato subordinated the world to thought, and Aristotle subordinated thought to words."

But what exactly?

In order to clarify what points this relationship actually reflects, it is necessary to take into account the multi-layered, hierarchical structure of the cognitive process, the difference between the concepts of "consciousness", "perception" and "thinking". As such, the difference between the concepts of "language" and "speech" should be taken into account. The concept of "language" often replaces the concept of "speech" in a broader sense. That is, in fact, when talking about speech, the concept of "language" is often used. However, we are now studying this problem directly because we are actually talking about speech, we use the word "speech" instead of "language" whenever possible (to better emphasize the different meanings of "language" when covering "speech!").

"Speech" is a concrete material manifestation expressed through sound and words. Speech is an active form of language, direct reality.

In fact, one of the general definitions of language, "language is a means of communication between people", can also be said for "speech". Rather, this definition is more adequate for "speech". "Language" includes "speech" and has a broader meaning. Language is a framework that enables the expression of certain ideas. It is a raw material, a material, a potential possibility, a treasure, and every time something is taken from this treasure, it is used (but, of course, it never ends, because it is a virtual material reality, it is a potential existence, inactive...). Humboldt also emphasizes this point in relation to language and speech: "True language is manifested only in speech." Although Humboldt did not say anything about the virtual existence of language, an extrapolation of his argument leads to exactly this conclusion.

Linguistics - After the emergence of linguistics as an independent discipline, prominent linguists separated language from the context of thought in order to emphasize their relative independence, but preferred to study structural relations. And many successes have been achieved in this field. However, even after linguistics developed somewhat through relatively independent development, it encountered psychological, cognitive points. Cognitive theory of language, issues related to understanding speech acts, representation of knowledge, consideration of extralinguistic factors, etc. led to the emergence of new aspects in linguistics.

Linguistics took a different path and again met with a philosophical problem at the highest level. In addition to semantics (semiotics, semiology), which was the result of the previous meeting, new trends emerged: linguistic analysis, structuralism, hermeneutics, and others. Manifestations of postmodernism in philosophy are mainly manifested in issues related to language interpretation.

"Language" is a system that is used in certain "speech" acts and always covers a wider diazone than a specific speech, is only partially manifested in individual speeches and exists only potentially as a whole phenomenon. In this or that specific discourse, it passes from potential, passive to active, and immediately takes on the garb of material reality. (Language is also a material reality, but it corresponds more to a virtual form of reality).

Language is such a river that it never appears directly and completely. When someone takes water from this river with a spoon, someone with a bucket, someone with fountains and streams, we see these unique appearances. These unique looks also mean a certain style. If the great potential is realized in any form, this form also expresses the uniqueness of the specific subject. We use scientific, philosophical, artistic language, etc. within the framework of natural language. let's talk Within the framework of the artistic language, a number of unique styles and lines are revealed.

Language exists objectively regardless of speakers, individual speakers, individual individuals, when and how they speak. Because it is a mass phenomenon that was formed not by an individual, but by the entire nation and passed on to future generations. Its carrier is not only specific people who know and speak this language, but not their dust, but the whole society. Not a mass, but a structured social system - society. In this society, the language itself is formed as a social institution, and objective real forms of its existence independent of specific people (grammar, dictionaries, books, etc.) are created. If all representatives of the people speak only this language, those who fully study and protect it, as a whole phenomenon, its common signs, laws, immutability, characteristics compared to other languages, etc. specialized people who study - linguists appear ...

Perfect, fluent speech is usually in one language. But other languages can also participate. Such situations arise either when one does not know the language perfectly (the speech of our "Russian-speaking Uzbeks") or to quote the original (usually using Latin in poetic examples or terminology). However, we use these examples only to illustrate another aspect of the difference between language and speech, and in this article we are only talking about speech within a language.

The most appropriate model for imagining the mechanism of speech expression is an adequate correspondence between two systems, two sets, or, in mathematical terms, the intersection (or product) of

two sets. Therefore, even if each concrete idea does not appear in a vacuum, it originates from a system of knowledge known to a person or arises on its basis. Also, the words intended to express that specific thought are not only the objectification of this thought, the transformation of concepts into words and sounds, but are formed from another system, and their scope and meaning are formed in advance and implemented in it. the form of selecting the appropriate particle for this idea from a certain word system - language. But, of course, this choice is possible if language is viewed as a discursive system and not just as a collection of words.

It is not about the transition of a phenomenon (concrete idea) to another form (sentence), objectification, but about the transition to a part (subsystem) within a whole, it depends on the choice of an adequate part in its completeness and whether this choice is unique or not. isomorphic or homomorphic. When choosing such a relationship between (many) elements in the field of language, it should be adequate to the character of the relationship in the field of thought and reflect it correctly.

Conclusion

The process of historical formation of a language, that is, the emergence of new words that reflect new concepts, is one thing, and it is one thing to select certain words from an already mature language that better reflect a certain idea and turn them into sentences (more precisely), including them in the sentence) another.

The ratio of language and speech is visually reflected in the diagram. For the construction (thought structure) obtained from the first system, an adequate construction (speech structure) is selected in the second system. If the comparison is made at the level of words and concepts, each element in the first set can correspond to one or more elements in the second set (homonyms).

Choosing words suitable for any concept and choosing a sentence structure suitable for the construction of an idea that expresses a certain relationship between concepts are different levels of speech activity. At a higher structural level comes the selection of sentences that match the text. But such a sequence is only to describe the levels of the process. In actual thought and speech, the levels of structure are ordered from complex to simple. A person expressing a certain idea or translating a sentence or text already expressed in one language into another language should focus on the whole, not on the parts, on the construction, not on the elements. Dividing the thought into concepts and finding words corresponding to each concept, or searching for the equivalent of each word in the text during the translation process, and after finding the words, they are placed in certain sentences. If we evaluate it as a direct translation, it finds its expression. an immature pattern of thinking and speech activity. Mature speech activity from part to whole; not from word to sentence, from sentence to text, but vice versa (more precisely, directly), from text to sentence, including word. That is, first of all, the whole picture of the idea should be "animated", the general structure should be determined, but then attention should be paid to its details. True, this process occurs in thought (and inner speech), and when it becomes speech, everything is again arranged from simple to complex.

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