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**THE ROLE AND PARTICIPATION
OF LANGUAGE IN THE FORMATION OF MIND**

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Abstract. This article is devoted to the relation of language and mind which has been one of the most actual and always research-requiring problems. Gnoseological, psychological and neurophysiological approaches to define the relation of language and mind are analyzed in it. While the author explains the point of gnoseological, psychological and neurophysiologic approaches, he mentions that none of them could show the significance of the language, and the nationality of the language remained out of attention. It is said that in defining the relation of language and mind sometimes the role of mind is increased, sometimes their borders are mixed. For example, in gnoseological approach the mind is primary, in psychological approach the mind is independent from the language.

Keywords: gnoseological; psychological and neurophysiological approachs; the nationality of language and mind.

Word makes the human different from animal
Know, there is no gem greater than him.

Alisher Navoi

At the beginning of linguistics and in its present step too cognition of language and mind, language and universe has always been on the agenda as one of the most important problems. In accordance with it, in all the periods of linguistics the questions such as «How did the language appear?», «How does the language develop?», «Is the mind primary or the language in human's cognition?» were discussed, scientific schools and trends which were based on the solution of these problems were founded, the researches which hurried the mind with their quality and weight were done; various hypothesis directed to define the degree of the participation of the mother tongue in releasing the universe and the human were put forward. The purpose was (sometimes rather far from the nature of the language) the need to describe the language correctly, completely and as a whole.

The relationship of language and mind has been approached as the first problem of

the right investigation of the language. In the related researches sometimes it was attempted to prove that the mind was primary and sometimes the priority of the language in cognition of the phenomena of the universe was mentioned. The world's linguists can be divided into two groups according to which of the two opinions they approve. As a result of the next development of the subject about the language the opinions about that the language does not exist without the mind, that's, one lives on the other became quite stable.

As the researches, directed to define the relation of the language and the mind, increased, the aspects, which hadn't been studied yet, of both phenomena came out that it can be explained, firstly, by the born nature, multi-side of the language, secondly, by the constant changes and renovations of both language and mind, thirdly, by approaching this problem in different perspectives. If the related researches are generalized, it will be known that the relationship of language and mind was studied, mainly, in three approaches: gnoseological, psychological

(psycholinguistic) and neurophysiological (or neurolinguistic) aspects.

In Greek the gnoseological approach, which meant «an opinion concerning cognition», was the first methodological way in defining the relationship of language and mind. According to such approach, as a result the human knows the universe, at first, the concepts about certain things and events in his mind will appear, and then these concepts will be represented by means of language, that's language notes and delivers the concepts appeared as a result of the human's mental activity. In general, such cognition of the relationship of language and mind is widespread in Uzbek linguistics too. Particularly, in the manual «Introduction to linguistics» by M. Iriskulov it was emphasized that language and mind can not exist without each other. It is true, but it is claimed that the mind precedes the language, the concepts in the mind are represented by the language – the language is the only tool in performing all the types of the mind [8, p. 237–239], in the first of these claims it is noticed that the mind is primary, and in the second the language represents the concepts existed only in the mind. See again: «Naturally, in the process of the ideas improving, new concepts, new theories will appear, there might not always be ready words or word combinations in the language to note them. In such cases it is necessary that the language should find appropriate words and phrases in all aspects to this news in order to reflect the production of the mind. In this way the language develops together with the mind too» [8, p. 237–238]. In the teaching manual «Theory of linguistics» by N. Ulukov noted that «Language and mind are inseparable phenomena that require each other. As the mind doesn't exist without language, language does not exist without mind too» [15, p. 36]. In this case too it is said that language develops and improves together with the mind in harmony, we approve it too. But under these opinions there is an idea that the process of development oc-

curs only on the account of the mind. On the contrary, if a new concept had no name, that's, a new thing were not given a name, their lost in outlying of the mind without trace, the mind concepts would take place in the linguistic memory of human only due to the function unique to the language and their fit for use have been removed from the attention.

It is true, such understanding of the relation of language and mind seems to be acceptable at a glance, because mind is always in contact with language, thing and events, actions and sates in the universe are perceived by the mind. But this thought gives the language the position of being a tool representing a thing existed in the mind and makes it «passive», the idea about that language is not «a production», but an action (W. fon Humboldt) was suspected. Unfortunately, for long years in the Uzbek linguistics too emphasizing and explaining only the function of the language performing the mind concepts was priority, language was presented only as the means of communication, in the textbooks and manuals the descriptions like «Language is the means of communication between people», «language is a tool of communication» took broad places. In the consequence, its other main function remained out of attention. In this sense, N. Makhmudov was right when he said: «Language is, first of all, a means that indicates the human's inner world, his perception of the universe, his thinking style and perfection as well. Language is often thought to be the means of communication. Actually, it is a wrong thought appeared as a result of not realizing the point of the language correctly. Language is not only a means of communication, but also it is a means that defines the human's thinking style, awareness of the world, seeing and hearing the world. Human sees the world by his language hears the world by his language and perceive the world by his language. If one calls something, the Uzbek or Russian calls it in their language, they differ from each other accord-

ing to their nominative motives. For example, the word «sinchalak» – is another name of the bird titmouse. In Russian it is called «синица» [10, p. 19].

In studying the relation of language and mind on the basis of gnoseological approach revealing the relation of the linguistic meaning with concept naturally come into the centre too. As it is said in the researches in such approach, the meaning of the word is the same as concept itself; concept comprises the main body of linguistic meaning [19, p. 182]. If deeply considered, in this case concept and meaning are perceived as the same linguistic phenomenon. In Uzbek linguistics too there are opinions concerning defining the relation of meaning and concept. For example, in the observations of the academician Azim Hojiev on semasiology he showed that «Lexical meaning» and «Concept», which have been interpreted as the same things in most works up to now, and have been used without distinguishing one from another, are the categories of separate subjects, that's, meaning is related to the language, linguistics and the concept is related to logics [14, p. 200]. For instance, the concept, the imagination about mountain, stone and tree exist in the mind of a person, in his store of knowledge, and the performance of this concept and imagination by means of words is meaning. Linguistics, especially, semasiology studies such kind of meanings.

Although the relation of language and mind was quite clarified in the researches based on the gnoseological approach, the participation of the language in the process of cognition was not defined fully, the participation of these two phenomena in the concrete speech condition remained open. With the purpose of filling in these and other spaces psychological approach began to be used [11]. As it is mentioned in such researches, there are two approaches in science to the relation of language and mind: 1) language and mind are connected, mind is represented by means of the language; 2) language and mind are independent phenomena, mind can appear without language [3, p. 288]. In his

time A. A. Potebnya told that mind could exist without language and proved his opinion by the evidence that the creative mind of painters, musicians, sculptors and chess players does not realize in language [12, p. 145–146]. The linguists who deny the existence of «cumpulsory» connection between language and mind show that the mind is a mental process, therefore not linguistic signs, but images should be relied on and these images, different from the linguistic signs, have modality. Also, they say that linguistic signs cannot naturally perform the variety of meaning and form of the thought and and mental processes and give as an example that «insight» and «intuition» (conscious sense) usually have no linguistic expression. In the researches in such approaches the relation of language and mind was studied in the example of children's psychology, that's what is the participation of the mind in the formation of mother tongue skills in children is focused on. As it is said in one of such works, cognition of a child precedes his speech activity, the child's speech is developed on the basis of the concepts learned [2]. But that the baby begins to pronounce the vowel sounds first and then open syllables shows that language skills appear before mind, in psycholinguistic researches this aspect was not focused on either. Moreover, it is said that the mind of children with hearing and speaking problems does not develop well, it also shows that language influences greatly on the development of mind. Thus, the main function of the language is not only to realize the mind by linguistic signs, but also to form and represent it. The main function of the mind is to know the universe and the things and events in it, this process is carried out by the help of language.

The psycholinguists, who emphasize the absolute independence of the relation between language and mind and the possibility of their development without depending on each other, especially, A. O. Bondarenko says that in the condition of bilingualism people do not have the sys-

tem of different concepts and thinking style. And he explained his idea in this way: for example, the word «забыл» (forgot) is understood the same by the people speaking in different languages although it is differentiated by its structural expression (despite the enantiosemic nature): the Russian word «забыл» (forgot) coincides with the Polish word «zapomniał», the Russian word «свежие фрукты» (pure fruits) coincides with the Czech word «чerstvé ovoce». It means that the mind unites in itself the historical and cultural experiences of each society [1, p. 4]. On the contrary, such opportunity of the mind is due to the gracious service of the language, that's a certain historical and cultural experience particular to the society finds a place in the mind under an exact name – linguistic expression, the historical and cultural experience is pleaded with the name. This conjunction makes the perception about historical and cultural experience «fit to use» for the members of the society. Any historical and cultural experience having no exact name cannot be used for the members of the society.

In conclusion, when approaching to the relation of language and mind from the viewpoint of human psychology too, the participation degree of the language in the process of cognition, the features defining the mind remained rather aside. Therefore, such approach was not approved by the linguists either.

As a result of the development of neurolinguistics the relations of human's speech ability and mind began to be researched in the neurophysiological perspective. A. R. Luriya, who developed neurolinguistics as a separate branch and his followers tried to define the direct connection between language and brain, they emphasized that language was the result of a complex socio-historical progress (not a born ability), and tended to change, they evaluated the brain as a relatively unchangeable biological system [9].

Furthermore, there are neurolinguistic investigations concerning how different nations learn the language, in which part of the brain the linguistic skills develop. According to the researches, left and right hemispheres of the brain do different functions, for instance, the right hemisphere manages the processes perceived by seeing and feeling, that's answers the emotional side, the left hemisphere manages logical processes. Or while the American Indians whose languages are Navajo and Hopi learn the language by their right hemisphere, the Englishmen learn by the left hemisphere. The Japanese syllabic alphabet and oral speech is managed by the activity of the left hemisphere, the linguistic-speech processes connected with the hieroglyphic alphabet are the right hemisphere [16]. In the last recent years in the data on internet it is reported that the modern children's right and left hemispheres are working equally.

It is known that the founder of the theoretical linguistics, which is rapidly developing today, is Willhelm von Humboldt. He considered the language to be a living and always growing and changing phenomenon when the linguistics was still young, he considered the language to be the existence living together with the nation which this language belongs to, he conducted his research works on the basis of the principle «language is the spirit of the nation and the spirit of the nation is the language». The main idea in the scientific activity of W. von Humboldt is the perception of the language as a living activity of the human spirit: «separating the language into words and rules is only the inanimate production of the scientific analysis. And on the contrary, language is not the result of an activity, but it is an activity... Because of the language mental activity, that's mind always gets renovated, therefore sounds can mean the idea» [13, p. 25]. It can be realized from this opinion that language is not the result of the spiritual life, but the spiritual life itself. Or «the world we are living in is the world

therefore, because there is the language we speak in it» [13, p. 25]. He explained the relation of the language to the mind like this: «Mind is not just dependent on the language, but it is defined specially in every language» [13, p. 25].

T. B. Radbil explains the extraordinary significance of the language like this: the existence of different words (synonyms – Y. O.) is not to denote this or that concept differently, but due to seeing this or that concept from different sides. The word is not the trace of something in the mind as it is, but it is the one made because of the creativity unique to the language and the one passed through the prism of the language; it is not equivalent to this object, but is the perception in the process of word creativity. Language does not denote the universe, but it creates individual, unique scenery of the universe [13, p. 25]. But the function of the language representing the universe shouldn't be understood just simply, because language does not represent the universe as a mirror, like a copy, but the events in the universe find their reflection in the language under the influence of culture, mentality and lifestyle of the language owner. The originality of every nation's outlook and the unique appearance of this originality in the national languages are from that.

Undoubtedly, there is the mind between the universe and language and the word does not just denote the things and events in the universe, but how a person sees the things and events in the universe (here realizing is meant) the imagination about it takes place in the mind the same. Human mind develops by the knowledge gained from personal experiences and learned from ancestors.

Language is not only a means of communication, but also a means of cognition. The German scholar I. Adelung focused on the opportunity, function of the language concerning cognition in the XVIII

century and explained the function of the language concerning the cognition of the world as a function clarifying the imaginations [5, p. 28]. W. von Humboldt also considered this function of the language as the base of linguistic thoughts and told that the human relies on the language directly when analyzing and synthesizing his imaginations about the world [5, p. 386]. E. Sepir and B. Whorf, said in their «Theory of relatedness» developing creatively W. von Humboldt's opinions about the priority of the language in the relation of language and mind, «language is not just a tool to form the idea (that's mind – our claim), but we see and realize the world as we speak, our knowing the world is carried out by the language in this way [6, p. 20]. In our opinion, the main reason for saying that the language defines the mind is that because the perceptions in the mind about the things and events in the universe are called, nominated by the words, they exist and are ready to use. Because the countless concepts in the mind have separate names, we can separate them from each other, we can realize their distinctions. As a result of nominating the concepts by the language units the linguistic scenery of the universe will come out.

In conclusion, the relation of language and mind is not a very primitive relation of two phenomena, but the relation that one actively influences on the other and the influence of the first provides, forms the development of the second. There are such cases that, in the process of mutual influences sometimes language defines the mind, sometimes mind influences on the language. Although they are independent phenomena from each other¹, but this independence is not absolute, that's the mind participates in the occurrence of the language functions, the language participates in the occurrence of the mind, meanwhile, speech process occurs in

¹ A. A. Potebnaya, L. S. Vigotskiy, J. Piaje, N. I. Jinkin, J. Vandries, B. A. Serebrennikov, B. Rassel, L. Blumfield, H. Jackson, U. L. Cheif, L. V. Saharniy said that mind could realize without the participation of the language, and they were absolutely independent phenomena.

the «corporation» of linguistic and mental processes» [1, p. 3]. A person writes his daily experiences by the help of linguistic skills, in this way he develops his mind, outlook and finally the world develops its linguistic scenery.

The purpose of cognition is to reveal the unknown sides of the things and events in the universe; now in order this process of revealing to be complete the renovation should be nominated. It is the main aim of the language. The learned thing should be delivered to the others too. The language participates in this process.

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