

Linguistic consciousness and the forms of its representation

Shota Rodinadze (Georgia)

Doctor of Philology, Batumi Shota Rustaveli State University

shota0705@mail.ru

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Every child studies the native language from the early age and absorbs the culture to which it belongs; it takes place in close communication with people of familiar and unfamiliar environments with verbal and non-verbal communication. The category of values arises in human mind via comparing different phenomena. As a result of understanding universe, he decides himself what is important for him and what is not, what is substantial and what is unimportant, what can he live without and what can he exist without. Such evaluations shape the linguistic consciousness of a human and a valuable relationship towards the universe, according to which all things and phenomena are considered through categories which are important and useful for his life.

The present work deals with different views on the connection between the consciousness and its representation forms. The dependence of thinking on verbal forms of its representation can be expressed by Fesenko paradigm reflecting a variety of conceptions:

1. Thinking equals to language. Talking is synonymous to loud thinking, and the unexpressed thinking - to talking to yourself.
2. Thinking is a language, but the language is not thinking. In this conception we provide two views: a) the universe is seen only in thinking without language and b) the language prevents the fixation of thinking.
3. Language is thinking, but thinking is not language. Thinking is possible without language but talking without thinking is impossible.
4. Thinking is not language, nor is language thinking. Thinking and language are different types of behavior, since the human thinks and then says.
5. Types of thinking are different and are differently connected to language.

The language enables a human being to move onto operating opinions with the forms which are explicated in the semantics of verbal forms.

It is known that the reality in which a human being lives can be divided into four interactive systems: a) the system of nature, b) the system of society, c) the system of

consciousness, and d) language system. Functionally the system of nature is ahead of the system of society. Functionally, the systems of consciousness and language are secondary in comparison with the systems of nature and society. The systems of consciousness and language originated with the society and are the impartial part of it, which are closely connected with each other and connected to the human activity. The problem of “language and consciousness” puts the wide range of issues in front of the scientists. Among them are the following: what are the language functions towards the consciousness? What are the consciousness functions towards language? What are the language functions towards thinking? What are the thinking functions towards language? These four basic questions will have the concrete contest, if we confront language and speech with each other.

Language functions in connection with consciousness have quite principle character. Language enables consciousness to become practical, true phenomenon as for the person, as well as for other communication object. It means that, the language is the tool of forming acts of consciousness. In other case it remains unclear for language carrier and not known for the others.

The second function of the language towards the consciousness is expressed in the following: language is a tool for expression. The essence of society’s consciousness is fixed and expressed with vocabulary and grammatical structure of the language.

Language is a condition and the means of modelling acting processes of consciousness. Applying the language in speech and the development of the speech intention are the main condition for opening the content and so ensures the understanding of the content of not only by listener, or reader, but by the author of the statement as well. Therefore, language is the condition of understanding your own awareness in action.

From the abovementioned, it is clear that one of the very important functions of consciousness in connection with the language is the function of developing language and speech styles. The types of speech structures, which are the bases of this kind of steady systems (or speech styles) are caused by functioning consciousness.

One of the functions of consciousness should also be underlined: it controls the speech extensions, the selection of language elements in them and the application of connections among them, following the language norms and diversions. It determines the quality of the correspondence of speech structure with its content, the character of logic/illogic connections among speech structures and the correspondence of the content with the real situation, etc.

What are the functions of language in relation to human consciousness?

The first and main function is the participation in the formation of ideas. The consciousness, as the process of generalized reflection of reality requires constant support in the form of word and sentence. Without such support, neither discussion nor decision or one of its components - cognition - can be implemented.

In the process of developing an idea, the language expresses the information about it, or makes the “interchange of ideas” possible. The expression of information on functioning ideas is of a colossal importance in the process of relationship and appears to be one of the basic conditions of this process while its implementation.

The only provision which is shared by all scholars engaged with the study of consciousness and thinking problems is an undeniable connection among the objects to be discussed. While describing the verbalists’ position, we should note the idea on inviolability of thinking and language connections and the performance capabilities of thinking acts through the language (Морковкин. Морковкина 1997:12). The number of verbalists may include such well-known scholars as M. Mueller, W. Von Humboldt, F. De Saussure, etc.

In spite of all the concerns still allow us to think that consciousness and thinking are different phenomena, but closely related to each other. It is difficult to confirm that the thinking is available only through the words, while speaking about the language nature of consciousness is quite normal. When we speak about the “language consciousness”, which, in some cases, is the synonym of “consciousness”, we should take into account the aspect, which is directly connected to the speech origin and perception, which cannot be ignored by the linguist while making research. This kind of discussion leads us to the study of national concept sphere since “the language substantializes mental” (Гийом 1992: 71).

It is natural that linguistic consciousness cannot be the object of realizing processes. It can be studied as the past, the product of the past activity, etc. It can be made as an object of analyses only after the transformation in cultural forms of abstract objects and quasi objects from the subject of consciousness. The abovementioned is the response of A. Potebnia’s well-known idea, according to which “the experience shows us that the present situation does not subject to our observation and that the things seen by us in our mind belong to the past” (Потебня 1989: 153).

According to the Australian researcher A. Vezhbtskaya’s opinion, the national consciousness has different levels and it contains the facts being on the surface as well as the ones which are hidden very deeply (Вежбицкая 1996:244), in different words, the consciousness has a very deep structure. In addition, it is possible to uncover the things that

lie deeply in the consciousness. “Language consciousness is the form of existence of individual, cognitive consciousness of a thinker, speaker, sociable person” (Зимняя 1993: 51).

As properly pointed N. Ufimtseva “the formation process of nonlinguistic and linguistic awareness is the basis of the processes of interrelationship, but, at the same time, the formation process of consciousness itself, lays only in human relationship (Уфимцева 1993: 59).

As we got assured, the attitude of consciousness and its representation forms is particularly complex. The analyses of current views and considerations give us three variants of the phenomenon under study:

- a) The naive approach to the phenomenon of consciousness and awareness for all the introspective definitions as a starting and clear for all individuals;
- b) Empirically defined concept of consciousness related to the neuropsychic and neuropathologic studies which are applied in clinical and experimental psychology.
- c) Intentional and epistemological understanding of the awareness, which is considered to be the condition of anticipating the possibility of the perception in the modern theory and contains several intentional steps. Meta-organic function of the cognition in the real world lies in the expansion of human activities for changing the surrounding world according to his (her) internal plans and perceptions.

Applied literature

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