ANDIJON DAVLAT CHET TILLARI INSTITUTI HUZURIDAGI ILMIY DARAJA BERUVCHI PhD.03/29.12.2022.Fil.156.01 RAQAMLI ILMIY KENGASH ASOSIDAGI FAN DOKTORI (DSc) ILMIY DARAJASINI BERUVCHI BIR MARTALIK KENGASH

ANDIJON DAVLAT CHET TILLARI INSTITUTI

ATABOYEV AXADJON DJUMAQO'ZIYEVICH

TILNING XUSUSIY VA IJTIMOIY ONG BILAN MUNOSABATI: GNOSEOLOGIYA VA ONTOLOGIYA (ZAMONAVIY TENDENSIYALAR)

10.00.11 – Til nazariyasi, amaliy va kompyuter lingvistikasi

FILOLOGIYA FANLARI doktori (DSc) dissertatsiyasi AVTOREFERATI

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Fan doktori (DSc) dissertatsiyasi avtoreferati mundarijasi

Оглавление автореферата диссертации доктора наук (DSc)

Contents of dissertation abstract of the doctor of sciences (DSc)

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Fan doktori (DSc) dissertatsiyasi mavzusi O'zbekiston Respublikasi Oliy ta'lim, fan va innovatsiyalar vazirligi huzuridagi Oliy attestatsiya komissiyasida B2024.2.DSc/Fil843 raqam bilan ro'yxatga olingan.

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KIRISH (doktorlik (DSc) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunoslogida zamonaviy axborot texnologiyalari va globallashuv davrida tilshunoslik tilning ham individual, ham ijtimoiy ongga ta'sir ko'rsatishda hal qiluvchi rolini ta'kidlaydi. Innovatsion texnologiyaning rivojlanishi, globallashuvning kengayishi va ijtimoiy tuzilmalar evolyutsiyasi bilan til, shaxsiy o'ziga xoslik hamda ijtimoiy ong o'rtasidagi bog'liqlikni tushunish tobora dolzarb mavzuga aylanib bormoqda. Tilning shaxsiy va ijtimoiy ong bilan aloqasi zamonaviy muammolar sharoitida inson mavjudligi va idrokining asosiy jihatlarini tushunishda muhim qadamdir. Bundan tashqari, axborot texnologiyalari va ijtimoiy tarmoqlarning rivojlanishi bilan aloqa usullari va shakllarida sezilarli o'zgarishlar yuz bermoqda. Ushbu o'zgarishlar shaxsiy va ijtimoiy ongga ta'sir qiladi. Til va ong o'rtasidagi o'zaro ta'sirni o'rganish yangi kognitiv me'yor hamda ijtimoiy majburiyatlarning paydo bo'lishi haqida muhim ma'lumotlarni beradi.

Dunyo tilshunosligida globallashuv madaniyatlararo aloqaning kengayishini, til va madaniyat mushtarakligini ta'minlaydi. Ushbu fonda tilning madaniy o'ziga xoslikni saqlash va o'zgartirishga ta'sirini o'rganish muhim ahamiyatga ega. Tilshunoslikda tabiiy tilni qayta ishlashdagi yutuqlar til va ongning tub mohiyati bo'yicha yangi tadqiqotlarni rag'batlantiradi. Ularning o'zaro bog'liqligini o'rganish inson idrokining asosiy jihatlarini yoritib berishi va yangi tizimlarning rivojlanishida istiqbollarni ochdi. Zamonaviy falsafa bilish muammosiga klassik yondashuvlarni qayta ko'rib chiqish zarurati bilan duch keldi. Bilimlarni shakllantirish va tuzishda tilning rolini o'rganish yangi epistemologik tushunchalarni rivojlantirishga katta hissa qo'shishi mumkin. Axborot ziddiyatlari va jamoatchilik kayfiyatini manipulyatsiya qilish davrida tilning jamoaviy ongga qanday ta'sir qilishini tushunish juda muhim, chunki bu tushuncha jamiyat barqarorligini saqlash va demokratik tuzilmalarning o'sishiga ko'maklashish uchun juda muhimdir.

O'zbekistonda so'nggi yillarda til va ong o'rtasidagi munosabatlarni har tomonlama o'rganish turli bilim sohalarining yutuqlarini birlashtirishini namoyon qildi va o'rganilayotgan hodisalar to'g'risida yanada yaxlit tushunchani shakllantirdi. Binobarin, "Bugungi globallashuv davrida har bir xalq, har qaysi mustaqil davlat o'z milliy manfaatlarini ta'minlash, bu borada, avvalo, o'z madaniyatini, azaliy qadriyatlarini, ona tilini asrab-avaylash va rivojlantirish masalasiga ustuvor ahamiyat qaratishi tabiiy. O'zbek tilining xalqimiz ijtimoiy hayotida va xalqaro miqyosdagi obro'-e'tiborini tubdan oshirish, unib-o'sib kelayotgan yoshlarimizni vatanparvarlik, milliy an'ana va qadriyatlarga sadoqat, ulug' ajdodlarimizning boy merosiga vorislik ruhida tarbiyalash, mamlakatimizda davlat tilini to'laqonli joriy etishni ta'minlash"[1] maqsadida tilning xususiy va ijtimoiy ong bilan munosabatining nazariy va amaliy muammolarini yechishni taqozo etadi. Til, shaxsiy o'ziga xoslik va ijtimoiy ong kesishmasida ham nazariy, ham amaliy muammolarni hal qilish tilshunoslik, falsafa, psixologiya, sotsiologiya va kognitiv fanlar bo'yicha bilimlarni birlashtirgan fanlararo yondashuvni talab qiladi. Mavjud usullar ushbu o'zaro ta'sirlarning nozik tomonlarini

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[1] Ўзбекистон Республикаси Президенти Шавкат Мирзиёевнинг «Ўзбек тилининг давлат тили сифатидаги нуфузи ва мавқеини тубдан ошириш чора-тадбирлари тўғрисида»ги фармони // www.xabar.uz

tushunish uchun yetarli bo'lmasligi mumkin, bu nevrologiya, axborot texnologiyalari va ijtimoiy falsafaning so'nggi yutuqlarini o'z ichiga olgan yangi nazariy asoslarni yaratish zarurligini ta'kidlaydi. Chunki til va ong o'rtasidagi munosabatlar haqidagi bilim ta'lim, psixoterapiya, madaniyatlararo aloqa va sun'iy intellekt tizimlarini rivojlantirish kabi sohalarda tobora dolzarb bo'lib bormoqda. Tadqiqot natijalari ushbu sohalarda innovatsion yondashuvlar uchun asos bo'lib xizmat qilishi mumkin. Til amaliyoti orqali ongga ta'sir qilish texnologiyalarini ishlab chiqish jiddiy axloqiy savollarni tug'diradi. Til va ong o'rtasidagi munosabatlarni o'rganish jamoat nutqida tildan foydalanishning axloqiy tamoyillarini ishlab chiqish va manipulyatsiyaga qarshi mexanizm yaratish uchun asos bo'lib xizmat qiladi. Virtual haqiqatlar va raqamli identifikatorlarning paydo bo'lishi inson mavjudligining ontologik asoslarini qayta ko'rib chiqishni talab qiladi. Ushbu yangi mavjudlik shakllarini qurishda tilning rolini o'rganish zamonaviy ontologiya rivojlanishidagi muhim qadamdir. Mazkur dissertatsiya nafaqat zamonamizning dolzarb muammolariga javob beradi, balki falsafiy mulohaza va fanlararo muloqot uchun yangi ufqlarni ochadi. Ushbu ilmiy tadqiqot til falsafasi, epistemologiya va ontologiya kabi sohalarda sezilarli muvaffaqiyatlarga erishishga imkon beradi, shuningdek, bir qator ijtimoiy va texnologik muammolarning amaliy yechimlarini izlashga yordam beradi.

O'zbekiston Respublikasi Prezidentining 2016-yil 13-maydagi "Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetini tashkil etish to'g'risida"gi PF-4997-son, 2017-yil 7-fevraldagi PF-4947-son "O'zbekiston Respublikasini yanada rivojlantirish bo'yicha Harakatlar strategiyasi to'g'risida"gi Farmoni, O'zbekiston Respublikasi Prezidentining 2017-yil 17-fevraldagi PF-2789-son "Fanlar akademiyasi faoliyati, ilmiy-tadqiqot ishlarini tashkil etish, boshqarish va moliyalashtirishni yanada takomillashtirish chora-tadbirlari to'g'risida"gi Qarori, 2019-yil 4-oktabrdagi PQ-4479-son "O'zbekiston Respublikasining "Davlat tili haqida"gi Qonuni qabul qilinganligining o'ttiz yilligini keng nishonlash to'g'risida"gi qarori, O'zbekiston Respublikasi Prezidentining 2019-yil 21-oktabrdagi PF-5850-son "O'zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to'g'risida"gi Farmoni, 2020-yil 24-yanvardagi O'zbekiston Respublikasi Prezidentining Oliy Majlisga Murojaatnomasi, O'zbekiston Respublikasi Prezidentining 2020-yil 20-oktabrdagi PF-6084-son "Mamlakatimizda o'zbek tilini yanada rivolantirish va til siyosatini takomillashtirish chora-tadbirlari to'g'risida"gi Farmoni hamda boshqa me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu tadqiqot muayyan darajada xizmat qiladi.

Dissertatsiyaning O'zbekiston Respublikasi fan va texnologiyalar taraqqiyoti ustuvor yo'nalishlariga mosligi. Tadqiqot respublika fan va texnologiyalari rivojlanishining I. "Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma'naviy-ma'rifiy rivojlantirish, innovatsion iqtisodiyotni rivojlantirish" ustuvor yo'nalishiga muvofiq bajarilgan.

Dissertatsiya mavzusi bo'yicha xorijiy ilmiy tadqiqotlar sharhi[2]. Tilshunoslikda til va ong o'rtasidagi bog'liqlik bo'yicha tadqiqotlar dunyoning

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[2] Dissertatsiya mavzusi bo'yicha xorijiy ilmiy tadqiqotlar sharhi uchun ushbu manbalardagi ma'lumotlarga asoslanildi: google.scholar.com., cheloveknauka.com, dslib.net, reseachgate. www.kaznu.kz, bloomsbury.com, www.utexas.edu, english.pku.edu.cn, www.lang.ox.ac.uk, www.bu.edu, americanenglish.state.gov, micros.uz,

yetakchi ilmiy muassasalarida olib borilgan va jarayon davom etmoqda. Jumladan, Rossiya Fanlar Akademiyasining tilshunoslik instituti (RAN Moskva), V.V.Vinogradov nomidagi Rossiya Fanlar Akademiyasining rus tili instituti (Moskva), Rossiya Fanlar Akademiyasining falsafa instituti (Moskva), Lomonosov nomidagi Moskva davlat universiteti (Moskva), Sankt-Peterburg davlat universiteti (Sankt-Peterburg), Rossiya davlat gumanitar universiteti (Moskva), Oliy iqtisodiyot maktabi (Moskva), Massachuset texnologiya instituti (MIT) tilshunoslik va falsafa fakulteti (AQSh), Stenford universitetining tilshunoslik kafedrasi (AQSh), Garvard universitetining tilshunoslik kafedrasi (AQSh), Berkli Kaliforniya universitetining tilshunoslik kafedrasi (AQSh), Chikago universiteti tilshunoslik kafedrasi (AQSh), Oksford universiteti tilshunoslik, filologiya va fonetika fakulteti (Buyuk Britaniya), London universiteti psixologiya va lingvistik fanlar kafedrasi (Buyuk Britaniya), Kembrij universiteti nazariy va amaliy tilshunoslik fakulteti (Buyuk Britaniya), Edinburg universiteti falsafa, psixologiya va til fanlari maktabi (Buyuk Britaniya), Maks Plank nomidagi psixolingvistika instituti (Germaniya), Gumboldt nomidagi Berlin nemis tili va lingvistika instituti (Germaniya), Berlindagi Erkin universiteti ingliz tili va adabiyoti instituti (Germaniya), Ijtimoiy Fanlar oliy maktabi (EHESS) (Parij), Yangi Parij Sorbonna universiteti (Parij), Milliy ilmiy tadqiqot markazi (CNRS) (Parij), Tokio universitetining tilshunoslik fakulteti (Yaponiya), Kiots universiteti gumanitar va tadqiqotlar oliy maktabi (Yaponiya), Makgilla universitetining tilshunoslik kafedrasi (Kanada), Toronto universitetining tilshunoslik fakulteti (Kanada), Avstraliya Milliy universitetining adabiyot, tillar va lingvistika maktabi (Avstraliya), Melburn universitetining tillar va tilshunoslik maktabi (Avstraliya), Amsterdam universitetining mantiq, til va informatika instituti (Niderlandiya), Leyden universitetining lingvistika markazi (Niderlandiya), Tel-Aviv universitetining tilshunoslik fakulteti (Isroil), Quddus Ibroniy universitetining tilshunoslik fakulteti (Isroil), Jeneva universitetining tilshunoslik fakulteti (Shveysariya), Syurix universitetining qiyosiy tilshunoslik fakulteti (Shveysariya), Barselona universitetining tilshunoslik fakulteti (Ispaniya), Madrid Komplutense universitetining tilshunoslik va sharqshunoslik fakulteti (Ispaniya), Boloniya universiteti klassik filologiya va italyanshunoslik fakulteti (Italiya), La Sapiensa universitetining hujjatshunoslik, lingvofilologik va geografiya fanlari fakulteti (Italiya), Pekin universitetining tilshunoslik fakulteti (Xitoy), Fudan universitetining chet tillari va adabiyoti fakulteti (Xitoy), Dehli universitetining tilshunoslik fakulteti (Hindiston), Javaharlal Neru universitetining lingvistik markazi (Hindiston)da olib borilmoqda. Ushbu muassasalar tilning shaxsiy va ijtimoiy ong bilan aloqasi o'rganiladigan dunyo ilmiy markazlarining faqat bir qismini ifodalaydi. Mazkur sohadagi ilmiy tadqiqotlar ko'pincha turli xil fanlar (tilshunoslik, falsafa, psixologiya, antropologiya, kognitiv fanlar va nevrologiya)ni qamrab oladi va mutaxassislar o'rtasidagi hamkorlikni o'z ichiga oladi. Bundan tashqari, ushbu tadqiqotlarning aksariyati turli muassasalar va mamlakatlar bilan hamkorlikda olib boriladi. Ushbu hamkorlikdagi va fanlararo strategiya tadqiqotchilarga til, kognitiv jarayonlar hamda

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www.uv.es, www.zora.uzh.ch, clee@snu.ac.kr, www.ras.ru, adwww.ecu.edu.au, www.sophia.ac.jp/eng; www.msu.ru; www.vsu.bu; www.education.ua/universities

ong o'rtasidagi murakkab aloqalarni o'rganish uchun turli nuqtayi nazar va usullardan foydalanishga imkon beradi. Shuningdek, til va ong o'rtasidagi munosabatlarning ayrim jihatlariga ixtisoslashtirilgan tadqiqot markazlari va laboratoriyalar mavjud. Mazkur sohadagi tadqiqotlar sezilarli darajada kengaydi va tobora ko'payib borayotgan tashkilotlar til hamda kognitiv jarayonlar o'rtasidagi bog'liqlikni o'rganmoqda. Bu soha rivojlanishda davom etmoqda.

Muammoning o'rganilganlik darajasi. Til va ongning o'zaro ta'siri murakkab hamda ko'p qatlamli bo'lib, tilshunoslikdan tashqari falsafa, mantiq, psixologiya va fiziologiya kabi sohalarni ham qamrab oladi. Tarix davomida ushbu munosabatlarning tabiati har bir davrning hukmron dunyoqarashlari va falsafiy istiqbollarini aks ettirib, turli xil talqin qilingan. Mazkur sohaning rivojlanayotgan va fanlararo tabiati til, kognitiv funksiyalar hamda ong o'rtasidagi murakkab aloqalarni ochish uchun turli xil usullarni o'z ichiga olgan hamkorlik strategiyasini talab qiladi. Barcha tadqiqotchilar til va tafakkurning bir-biriga bog'liqligini e'tirof etishsa-da, bu bog'liqlikning tabiatini va sifatini boshqa-boshqa tushunadilar. Lingvist olimlar til va ong o'rtasidagi munosabatlarni o'rganishda ko'p izlanishgan. Masalan, Vilgelm fon Gumboldt[3] tilni "fikrlashni shakllantirish vositasi" deb ta'riflab, ushbu tushunchaga asos soldi. Uning tilning dunyoqarashga ta'siri haqidagi g'oyalari Sepir-Vorf[4]ning lingvistik nisbiylik gipotezasida yanada rivojlantirildi, bu tilning tuzilishi haqiqatni fikrlash va idrok etish uslubiga ta'sir qilishini ko'rsatadi. Lyudvig Vitgenshteyn tilshunoslikka katta hissa qo'shdi. Uning "til o'yinlari" nazariyasi va til cheklovlari dunyo chegaralarini belgilaydi, degan fikri ongni shakllantirishda tilning rolini tushunishga katta ta'sir ko'rsatdi.

Kognitiv lingvistika sohasida Jorj Lakoff va Mark Jonsonning ilmiy tadqiqotlari lingvistik birliklar, ayniqsa konseptual metaforalar kognitiv jarayonlarga qanday ta'sir qilishini ko'rsatdi. Ularning ishi til, fikrlash va tajriba o'rtasidagi murakkab munosabatni ochib berdi. Olimlarning tadqiqotlari mavhum fikrlash, asosan, tilga asoslangan metaforik konstruksiyalarga tayanishini isbotladi. T.Chernigovskaya[5] tomonidan olib borilgan zamonaviy neyrolingvistik tadqiqotlar til va ongning o'zaro ta'sirining neyrofiziologik asoslarini ochib beradi. Uning tadqiqotlari ko'p tillilikning miyaning tuzilishi va faoliyatiga ta'sirini ko'rsatadi.

Yurgen Xabermas[6]ning ijtimoiy falsafa va aloqa nazariyasi sohasidagi faoliyati til, ong va jamiyat o'rtasidagi munosabatlarni tushunishga katta hissa qo'shdi. Olimning kommunikativ harakatlar nazariyasi tilning jamoat nutqini, ijtimoiy ongni va uning asoslarni shakllantirishdagi muhim rolini ta'kidlaydi. U insoniy muloqot nafaqat ma'lumot almashish vositasi, balki o'zaro tushunish va muvofiqlashtirish jarayoni sifatida ham xizmat qilishini ta'kidlaydi. Tabiiy tilni qayta ishlash sohasidagi tadqiqotlar Noam Xomskiy[7] va uning izdoshlari tomonidan olib borilgan ilmiy ishlar

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[3]Гумбольдт В. фон. Избранные труды по языкознанию. – М.: Прогресс, 1984. – 400 с.
[4]Whorf B.L. Language, Thought, and Reality: Selected Writings of Benjamin Lee Whorf. MIT Press, 1956. – 294 с.
[5]Черниговская Т.В. Чеширская улыбка кота Шрёдингера: язык и сознание. М.: Языки славянской культуры, 2013. – 449 с.
[6]Habermas J. The Theory of Communicative Action. – Beacon Press, 1984. – 562 с.
[7]Chomsky N. Language and Mind. – Cambridge University Press, 2006. – 209 с.

tilning mohiyatini hamda uning kognitiv jarayonlar bilan bog'liqligini tushunishda yangi istiqbollarni ochadi.

Sotsiolingvistika sohasida Uilyam Labovning[8] asarlari ijtimoiy omillar til amaliyotiga ta'sir qilishini va ijtimoiy ongni shakllantirishini namoyish etadi. Ushbu ilmiy ishlar muammoning epistemologik va ontologik xususiyatlarini ko'rib chiqadi va til, shaxsiy hamda ijtimoiy ong o'rtasidagi munosabatlarga turli yondashuvlarni taqdim etadi. Ular bu sohada zamonaviy tadqiqotlar uchun asos yaratdilar va hozirgi munozaralar hamda tadqiqot yo'nalishlariga ta'sir ko'rsatishda davom etmoqdalar. Ushbu mavzu turli sohalardagi tadqiqotchilarning e'tiborini jalb qilishda davom etib, inson bilishi va mavjudligining asosiy jihatlarini tushunish uchun yangi ufqlarni ochmoqda. Tarixiy jihatdan tilshunoslar til va bilish o'rtasidagi munosabatlar bilan bog'liq nazariy masalalarga turli yo'llar bilan yondashib, tildan mustaqil ravishda ishlaydigan kognitiv jarayonlarning mavjudligini va lingvistik bo'lmagan fikrlash xususiyatlarini o'rgandilar.

M.Qoshg'ariy, M.Zamahshariy, A.Navoiy, A.Fitrat, Abu Nasr Farobiy, Abu Rayhon Beruniy kabi mutafakkirlarning asarlarida bu ikki hodisaning bir-birini taqozo etishi, ularning inson hayotidagi muhim o'rni haqida dastlabki ilmiy mulohazalar yuritilgan. Jumladan, Navoiyning "Muhokamatul lug'atayn" asari – o'zbek tilining fasohati va balog'ati masalalarini qamrab olgan ilmiy risola. Bu asar qiyosiy tilshunoslikka asos soldi, o'zbek tilshunosligini turkiy tilda boshlab berdi, til, nutq va tafakkur birligini isbotladi, lingvistikani uslubiyat bilan bog'liqlikda o'rganish yo'rig'ini ko'rsatdi.

O'zbek tilshunosligida tilning nutq va tafakkur bilan bog'liqligi masalasi H.Ne'matov, N.Mahmudov, A.Nurmonov va O.Bozorov[9] kabi bir qator olimlarning tadqiqotlarida yoritilgan. Til, shaxsiy va ijtimoiy ong o'rtasidagi bog'liqlikni tushunish juda muhim bo'lsa-da, bu munosabatlarni tartibga soluvchi asosiy tamoyillar, shuningdek, ongni shakllantirishda tilning roli va natijada yuzaga keladigan epistemologik hamda ontologik oqibatlar maxsus monografiyada to'liq o'rganilmagan. Tadqiqotdagi bu bo'shliq olimlarga ushbu murakkab munosabatlar haqidagi tushunchalarini chuqurlashtirish imkoniyatini beradi. Batafsil monografik tadqiqotlar til va ong bilan bog'liq nazariy asoslar, empirik ma'lumotlar va uslubiy asoslarni tizimli tahlil qilishni taklif qiladi. Dissertatsiyani yozish jarayonida yuqorida qayd etilgan ilmiy tadqiqotlar puxta o'rganildi va ulardan tadqiqotda foydalanildi.

Tadqiqotning dissertatsiya bajarilgan oliy ta'lim yoki ilmiy-tadqiqot muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Mazkur tadqiqot ishi Andijon davlat chet tillari institutining "Tilning zamonaviy talqinlari" mavzusidagi tadqiqot rejasi asosida bajarilgan.

Dissertatsiyaning maqsadi til, individual hamda ijtimoiy ong o'rtasidagi munosabatlarga turli nuqtayi nazarni taqdim etish hamda muammoning epistemologik va ontologik jihatlarini ochib berishdan iborat.

Dissertatsiyaning vazifalari:

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[8]Labov W. Principles of Linguistic Change. – Wiley-Blackwell, 1994-2010. – 664 с.

[9] Маҳмудов Н. Тил. – Тошкент, 1998. – Б. 24. – 37 б.; Нурмонов А. Ўзбек тилшунослиги тарихи. – Тошкент, 2002. – 228 б.; Неъматов Ҳ., Бозоров О. Тил ва нутқ. – Тошкент, 1993. – 30 б.

til va bilish o'rtasidagi munosabatlar bilan bog'liq innovatsion nazariy masalalarga turli yo'llar bilan yondashib, tanqidiy baholash;

tildan mustaqil ravishda ishlaydigan kognitiv jarayonlarning mavjudligini va lingvistik bo'lmagan fikrlash xususiyatlarini tadqiq etish;

tilning ijtimoiy ongning tuzilishi va dinamikasiga ta'sirini o'rganish;

til va ong o'rtasidagi munosabatlarning epistemologik jihatlarini tahlil etish;

til va ong o'rtasidagi bog'liqlikning ontologik asoslarini izohlash;

til va ongni tadqiq qilishda zamonaviy tendensiyalarni aniqlash.

Tadqiqotning obyekti tilning individual va ijtimoiy ong bilan o'zaro ta'siridir.

Tadqiqotning predmetini til, individual va ijtimoiy ong o'rtasidagi munosabatlarning aks etishi tashkil etadi.

Tadqiqotning usullari. Tadqiqot mavzusini yoritishda lingvistika, kognitiv fan, til falsafasi va ijtimoiy psixologiya usullarini birlashtirgan fanlararo yondashuvlardan foydalanildi. Amaldagi usullarga til tajribasini fenomenologik tahlil qilish, til va ong bilan bog'liq turli nazariyalarni qiyosiy baholash hamda kognitiv psixologiyaning tavsiflovchi, tasniflovchi, qiyosiy va eksperimental usullari kiradi.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

zamonaviy gumanitar fanlarda tilning roli va funksiyalari turli prizmalar orqali, jumladan, psixolingvistik, lingvokulturologik, semiotik jihatdan ko'rib chiqilib, til bilish va tushunish jarayonlarida vositachi; madaniy g'oyalarni ifodalovchi belgilar to'plami; ma'lum guruhning e'tiqod va an'analarini aks ettiruvchi ramzlar majmuyi; madaniy ma'nolar ombori ekanligi asoslangan;

til va ongni epistemologik tahlil qilishning yangi ufqlari bir nechta asosiy yo'nalishlarni, jumladan, *sun'iy intellekt va kompyuterni o'rganish* (sun'iy ongni yaratish imkoniyatlarini o'rganish; NLP orqali til qobiliyatlarini tushunishga yangi yondashuvlar; axborot texnologiyalari olamida tushunish va ongning tabiati haqidagi falsafiy bahslar); *ongning kvant nazariyalari* (kvant effektlarini ongning ishlashi bilan bog'laydigan nazariyalar; kvant nazariyasini til va tafakkur tahliliga qo'llash); *neyrotexnologiya va kognitiv imkoniyatlarni kengaytirish* (miya-kompyuter interfeyslarini o'rganish; neyroprostetik va kognitiv takomillashtirish sohasidagi tadqiqotlar); *sintetik biologiya va ongning muqobil shakllari* (biologik tuzilmalar va kognitiv jarayonlar o'rtasidagi bog'liqlikni o'rganish; til va ongning muqobil shakllari imkoniyatlarini ko'rib chiqish); *ongni fanlararo o'rganish* (miya va ongni o'rganish bo'yicha kompleks loyihalar; turli yondashuvlarni birlashtirgan yangi tadqiqot usullarini ishlab chiqish); *axborot falsafasi va raqamli epistemologiya* (keng ma'lumotlar va algoritmik qarorlarni qabul qilishning epistemologik jihatlarini o'rganish; raqamli texnologiyalar bilimlarning rivojlanishiga qanday ta'sir qilishini o'rganish)ni o'z ichiga olishi aniqlangan;

til va ongni o'rganishdagi ontologik muammolarni hal qilishning naturalistik, funksionalistik, fenomenologik, axborot-nazariy, ongning kvant nazariyalari, kvant effektlari, enaktivizm kabi asosiy yondashuvlari ko'rib chiqilib, ushbu sohadagi mavjud tendensiya va istiqbollar tahlil qilingan;

til va ongni o'rganishda ontologik muammolarning dolzarbligi haqiqatni fundamental tushunish; nevrologiya va kognitiv fanga ontologik mulohazalar; madaniyatlararo tushunish; ta'lim va kognitiv evolyutsiya; fenomenologiya va

subyektiv tajriba; meditatsiya va ongning o'zgargan holatlari; fan falsafasi; kvant fizikasi va ong; psixiatriya va psixologiya; sun'iy ong kabi bir nechta asosiy jihatlarda namoyon bo'lishi dalillangan;

hamkorlikdagi tadqiqot va yangi texnologik ishlanmalar orqali til hamda ong o'rtasidagi munosabatni tushunishda samarali natijalar kutilayotganligi, jumladan, neyrolingvistika va miyani xaritalash; til jarayonlarini modellashtirish; kvant lingvistikasi; kompyuter lingvistikasi va tabiiy tilni qayta ishlash; miyaning semantik xaritasi; neyrolingvistik dasturlash; kognitiv buzilishning lingvistik biomarkerlari; kognitiv nazariyaning integratsiyasi; lingvistik relyativizmni o'rganish; neyropoetika va neyroestetikani o'rganish; til evolyutsiyasini kompyuterda modellashtirish kabi istiqbolli sohalar rivojlanishi aniqlangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

tilning individual va ijtimoiy ongni tushunishga qanday ta'sir qilishi aniqlangan;

til va ong o'rtasidagi munosabatlarning epistemologik hamda ontologik jihatlari, shuningdek, ushbu sohada qo'llaniladigan turli metodologiyalar tahliliy o'rganilgan;

tilni voqelikni bilish va talqin qilishning eng muhim vositasi sifatida tan olish, uning shaxsiy ong evolyutsiyasiga ta'siri dalillari bilan tasdiqlangan;

tilning ijtimoiy ong evolyutsiyasiga qanday ta'sir qilishi o'rganilgan va uning epistemologik ahamiyati haqidagi zamonaviy qarashlar tahlil qilingan;

til va uning individual hamda ijtimoiy ong bilan muhim aloqalari tahlil qilingan;

til va ongning o'zaro ta'sirini kuchaytirish uchun sun'iy intellekt hamda mashinani tarjima qilish texnologiyalarini takomillashtirish bo'yicha tavsiyalar taklif qilingan;

madaniyatlararo muloqot strategiyasi bayon qilinib, unda fikrlashning madaniy o'ziga xos modellarini shakllantirishda til tuzilmalarining roli ta'kidlangan.

Tadqiqot natijalarining ishonchliligi o'rganilayotgan materiallar bilan bog'liq bo'lib, bu til xususiyatlari, ularning asosliligi, uslubiy qat'iyligi, til – shaxsiy ong – ijtimoiy ong o'rtasidagi munosabatlarni zamonaviy tadqiqotlar sharoitida amalda sinovdan o'tgan manbalardan foydalanishga asoslangan xulosalar chiqarishga imkon beradi.

Tadqiqqot natijalarning ilmiy va amaliy ahamiyati. Ishning ilmiy ahamiyati tilning shaxsiy va ijtimoiy ong bilan o'zaro ta'sirini tushunishni chuqurlashtirish va shu bilan tilshunoslikda fundamental nazariyalarni yaratishga hissa qo'shishdan iborat. Ushbu tadqiqot, shuningdek, tilshunoslikning falsafiy, psixologik va tibbiy jihatlarini qamrab olgan til nazariyasi sohasidagi ilmiy tadqiqotlar uchun asos yaratadi.

Amaliy darajada, tadqiqot natijalari falsafiy va amaliy lingvistik tamoyillarning ta'lim dasturlariga qo'shilishi haqida tasavvur beradi va dasturlarni ishlab chiqishda yordam beradi. Bundan tashqari, ular tilshunoslik doirasida til va ong o'rtasidagi konseptual o'zaro ta'sirni belgilovchi epistemologik va ontologik jihatlarni birlashtirgan yangi nazariy asoslangan amaliy tushunchalarga asos soladi.

Tadqiqot natijalarining joriy qilinishi. Dissertatsiyada ishlab chiqilgan nazariy va amaliy xulosa, tavsiya va ishlanmalar asosida:

til va ong bilan bog'liq muammolar raqamli texnologiyalar va sun'iy intellektning rivojlanishi bilan bog'liqligi xususidagi ilmiy xulosalardan Namangan muhandislik-texnologiya institutining 2019–2021-yillarga mo'ljallangan "EMI (English as a

Medium of Instruction)" xalqaro loyiha doirasida foydalanilgan (Namangan muhandislik-texnologiya institutining 2024-yil 11-sentyabrdagi 2201-024-son ma'lumotnomasi.) Natijada loyiha ilmiy dalillar bilan boyitildi, xususan, tilshunoslik doirasida til va ong o'rtasidagi konseptual o'zaro ta'sirni aniqlaydigan epistemologik va ontologik elementlarni birlashtirgan yangi nazariy g'oyalar uchun imkoniyat yaratgan;

tilshunoslik, kognitiv fan, nevrologiya va til falsafasi g'oyalarini birlashtirgan holda til va ong o'rtasidagi munosabatlar, tilning shaxsiy va ijtimoiy ong bilan o'zaro ta'siri, shu jumladan, neyrolingvistik va kognitiv psixologiyaning so'nggi yutuqlarini tushunishning yaxlit modeli, empirik ma'lumotlarni falsafiy mulohazalar bilan birlashtirgan holda tilning epistemologik jihatlarini o'rganishning yangi metodologiyasiga doir ilmiy qarashlardan Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetining 2020-2023-yillarda amalga oshirilgan AM-FZ-201908172 –"O'zbek tilining ta'limiy korpusini yaratish" nomli grant loyihasida foydalanilgan (Toshkent davlat o'zbek tili va adabiyoti universitetining 2024-yil 9-oktyabrdagi 04/1-2771-son ma'lumotnomasi.) Natijada tilning shaxsiy va ijtimoiy ongning tabiati va tuzilishini bilish hamda tushunishga ta'siri, til va ong o'rtasidagi munosabatlarning epistemologik va ontologik jihatlarini hamda ushbu sohadagi turli metodologiyalar, tilni voqelikni bilish va talqin qilishning eng muhim vositasi sifatida tan olish, shaxs ongini shakllantirishga ta'siri borasida bildirilgan ilmiy xulosalaridan loyiha doirasida o'quv lug'atlar yaratishning ilmiy-nazariy asoslari ishlab chiqishda, matnlar tadqiqiy metodologiyasiga doir yangi nazariy qarashlar bilan boyitishda xizmat qilgan;

zamonaviy epistemologik va ontologik yondashuvlar sharoitida tilning shaxsiy hamda ijtimoiy ong bilan o'zaro bog'liqligi to'g'risidagi ma'lumotlardan O'zbekiston Milliy teleradiokompaniyasi "O'zbekiston" teleradiokanali DM Madaniy-ma'rifiy va badiiy eshittirishlar muharririyati tomonidan tayyorlangan "Ta'lim va taraqqiyot", "Adabiy jarayon", "Jahon adabiyoti", "Bolalar va biz" nomli eshittirishlarida foydalanilgan (O'zbekiston Milliy teleradiokompaniyasining 2024-yil 9-sentyabrdagi 04361001-son ma'lumotnomasi). Natijada tilning shaxsiy va ijtimoiy ongning tabiati va tuzilishini bilish hamda tushunishga ta'siri aniqlash, til va ong o'rtasidagi munosabatlarning epistemologik va ontologik jihatlarini hamda ushbu sohadagi turli metodologivalar o'rganish, tilni voqelikni bilish va talqin qilishning eng muhim vositasi sifatida tan olish, shaxs ongini shakllantirishga ta'siri dalillanishi asoslanganligi ta'minlagan;

fan falsafasi, kvant fizikasi va ong, psixiatriya va psixologiya, sun'iy ong kabi bir nechta asosiy jihatlarda namoyon bo'lishiga doir ilmiy xulosalari, shuningdek, til va ongni o'rganishda ontologik muammolarning dolzarbligi haqiqatni fundamental tushunish, nevrologiya va kognitiv fanga ontologik mulohazalar, madaniyatlararo tushunish; ta'lim va kognitiv evolyutsiya, fenomenologiya va subyektiv tajriba; meditatsiya va ongning o'zgargan holatlari kabi bir nechta asosiy jihatlarda namoyon bo'lishiga doir ilmiy xulosa va tahlillaridan Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetining 2022-2023-yillarga mo'ljallangan IL-52-21091433-raqamli fundamental loyihani bajarishda, xususan, "O'zbek realiyalariga oid maqolalar bazasi platformasini (Vikipediya elektron ensiklopediyasi mezonlari asosida) yaratish"da foydalanilgan (Toshkent davlat o'zbek tili va adabiyoti

universitetining 2024-yil 20-dekabrdagi № 04/1-4212-son ma'lumotnomasi.) Natijada realiyalarga oid maqolalar bazasi platformasi mazmunan boyitildi, milliy o'ziga xoslik va madaniy kodlar to'laroq aks ettirildi hamda vikipediya elektron ensiklopediyasi mezonlariga muvofiqlashtirish jarayoni takomillashtirilgan.

Tadqiqot natijalarining aprobatsiyasi. Mazkur tadqiqot natijalari 2 ta xalqaro, 2 ta respublika miqyosidagi ilmiy-amaliy muhokamadan o'tkazilgan hamda ma'ruza qilingan.

Tadqiqot natijalarining e'lon qilinishi. Dissertatsiya mavzusi bo'yicha 17 ta ilmiy ish nashr etilgan, jumladan, 1 ta monografiya, O'zbekiston Respublikasi Oliy ta'lim, fan va innovatsiyalar vazirligi huzuridagi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish uchun tavsiya etilgan ilmiy nashrlarda 12 ta ilmiy maqola, ulardan 2 tasi xorijiy jurnallarda chop qilingan.

Dissertatsiyaning hajmi va tuzilishi. Dissertatsiya kirish, to'rt bob, xulosa, foydalanilgan adabiyotlar ro'yxati va ilovadan iborat. Hajmi 213 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida mavzuning dolzarbligi va zarurati asoslangan, tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga bog'liqligi ko'rsatilgan, maqsad va vazifalari berilgan, obyekti va predmeti tavsiflangan, ilmiy yangiligi va amaliy natijalari bayon qilingan, natijalarning ilmiy va amaliy ahamiyati ochib berilgan, joriylanishi, aprobatsiyasi, nashr etilgan ishlar hamda dissertatsiya tuzilishi bo'yicha ma'lumotlar keltirilgan.

Dissertatsiyaning birinchi bobi **"Til va ongni o'rganishning nazariy asoslari"** deb nomlangan. Unda til, uning bilishdagi roli, xususiy va ijtimoiy ongning mohiyati hamda tuzilishi, til va ong o'rtasidagi munosabatlarning gnoseologik hamda ontologik jihatlari, til va ongni o'rganishning asosiy yondashuvlariga umumiy nuqtayi nazar bayon qilingan hamda ularga munosabat bildirilgan. Bobning birinchi fasli "Til va uning bilishdagi roli" deb nomlanib, unda tilning ijtimoiy tabiati, funksiyalari hamda falsafa sohasidagi bilish muammosi masalasi o'rganilgan, umumlashtirilgan va sistemalashtirilgan. Bilish muammosi falsafa sohasidagi eng muhim va dolzarb muammolardandir. Kognitiv muammolarni hal qilish ekzistensial dilemmalarni (mavjudlik muammolari) hal qilish bilan uzviy bog'liq va ko'pincha ularga bevosita tayaniladi. Til ma'lumotlarni to'plovchi hamda kelajak avlodga yetkazuvchi murakkab belgilar tizimi sifatida keng tanilgan. U ma'lum bir jamiyatda universal aloqa vositasi bo'lib xizmat qiladi va vaqt o'tishi bilan nisbatan barqaror bo'lib qoladi. Olimlar tilning bir qancha asosiy jihatlarini aniqladilar, jumladan: 1. G'oyani shakllantirish funksiyasi. Til birliklari orqali shaxs fikrini ifoda etadi. 2. Kognitiv funksiyasi. Til olamning lisoniy manzarasini anglash hamda to'plangan bilimni kelajak avlodlarga yetkazish uchun muhim vosita bo'lib xizmat qiladi. 3. Kommunikativ funksiya. Til odamlar o'rtasidagi aloqani ta'minlaydi[10].

Bilish – dunyoni til orqali tushunish va talqin qilishning quyidagi jarayonlarini o'z ichiga oladi: 1) til voqelikni aks ettirish va baholash bo'lib, atrofni anglashga va

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[10] https://obrazovanie-gid.ru/dokumentaciya/kakova-rol-yazyka-v-processe-poznaniya-kratko.html

uni yaxlit tuzilishga qo'shishga yordam beradi; 2) koinot uchun konseptual asos yaratishga imkon berish orqali til tajribamizni mavhumlashtirish va umumlashtirish imkonini beradi, dunyoqarashimizga ta'sir qiluvchi tushuncha va kategoriyalarni shakllantirishga yordam beradi; 3) til olamni tasniflaydi va tartibga soladi, obyekt, hodisa hamda g'oyalarni qanday guruhlashni shakllantiradi. Bu ijtimoiy tajribalarni aloqa orqali uzatishni osonlashtiradi, bu g'oya va yangiliklarni baham ko'rishga hamda ularni amalga oshirishda hamkorlik qilishga imkon beradi. Vilgelm fon Gumboldt ta'kidlaganidek, "dunyoni anglash jarayonida lingvistik dunyoqarash (sprach-liche Ansicht) rivojlanib boradi". Uning fikricha, "til odamlarga madaniy va tarixiy sharoitda muammolarni hal qilishga yordam beradi"[11]. Gumboldtning ta'kidlashicha, insoniy muloqotning asosiy maqsadi odamlarga o'zlarining ichki qobiliyatlarini erkin rivojlantirish va mavjudlik doirasini cheksiz kengaytirish imkoniyatini berishdir. Olimning so'zlariga ko'ra, "til vositasida muloqot qilish o'ziga bo'lgan ishonchni kuchaytiradi va harakatga undaydi"[12]. Bundan tashqari, Gumboldt boshqa odamlar bilan doimiy muloqot qilish orqali haqiqatni o'zidan tashqarida izlash unga yaqinlashishning kuchli vositasi ekanligini uqtiradi. Anglashiladiki, Gumboldtning qariyb ikki yuz yil oldin ilgari surgan konsepsiyasi bugungi kunda ham dolzarb bo'lib qolmoqda.

Bobning ikkinchi bo'limi "Xususiy va ijtimoiy ongning mohiyati hamda tuzilishi" deb nomlanadi. Falsafada ong insonning tashqi dunyoni ham, o'z mavjudligini ham idrok etishning shaxsiy tajribasini, shuningdek, bu tajribani tushunish qobiliyatini qamrab oladi. Biologik jihatdan ong insonning o'zi va atrof-muhit, jumladan, turli hodisalar haqida fikr yuritish imkonini beruvchi miya funksiyasi sifatida qaraladi.

Kognitiv, kumulyativ, baholovchi, obyektiv, kommunikativ, tartibga soluvchi va ijodiy funksiyalar kabi ongning turli jihatlari yagona tizim ichida chambarchas bog'liqdir. Bu funksiyalar bilish, bilimlarni egallash, qiymatni baholash, maqsadlarni belgilash, ijtimoiy o'zaro ta'sir, xatti-harakatlarni boshqarish, atrof-muhit va jamiyatni anglash, shuningdek, interaktiv muhitda noyob ijodkorlik kabi jarayonlarni olib boradi[13]. Ongning diniy talqinlari ko'pincha uni ilohiy hodisa, Xudoning mo'jizaviy ijodi deb biladi. Ko'pgina diniy an'analarda inson ongi cheklangan bo'lsa ham, ulkan ilohiy aql va uning namoyon bo'lishining aksi sifatida tasvirlangan. Inson tanasidagi ruh bizning istak va fikrlarimizning tashuvchisidir. Jon o'lishi bilan ong ham o'ladi. Bunday qarashlarning ildizi juda qadimiy bo'lsa-da, ular hamon o'zining ko'plab tarafdorlariga ega. Zero, u odam va olam yaratilganligi masalasi bilan bevosita bog'liq. Ong moddiylikning miyada inson tanasi faoliyati bilan bog'lab talqin qilinadi[14]. Shaxsiy ong, shuningdek, xususiy ong deb ataladi, har bir inson uchun o'ziga xos bo'lgan aqliy jarayonlarni qamrab oladi. U tug'ma fazilatlar, shaxsiy tajriba, tarbiya, ta'lim va boshqa turli omillar kombinatsiyasi ta'siri ostida shakllanadi. O'z-o'zini anglash, dunyoqarash, qadriyat va e'tiqod, kognitiv qobiliyatlar (idrok, xotira, fikrlash, aql) hamda hissiy soha (shaxsiy tajriba, kayfiyat, hissiyot) shaxsiy ongni tashkil

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[11]Гумбольдт В., фон. Избранные труды по языкознанию. – М., 1984. – 400 с. – С. 12.
[12]Гумбольдт В., фон. Избранные труды по языкознанию. – М., 1984. – 400 с. – С. 318.
[13] https://wiki.fenix.help/psyhologiya/struktura-soznaniya
[14] Фалсафа. Қомусий луғат. – Тошкент, 2004. – Б. 314. – 495 б.

etuvchi asosiy elementlardir. Shaxsning o'zini o'zi anglashi uning yaxlitligini, o'ziga xosligini va o'zini ifoda etish qobiliyatini saqlashida hal qiluvchi rol o'ynaydi.

"Falsafa qomusiy lug'ati"da ijtimoiy ong "jamiyatning moddiy va ma'naviy tomonlarini o'z ichiga olgan, doimiy o'zgarish, aloqa va o'zaro ta'sir bilan tavsiflangan tushuncha"[15] sifatida tavsiflanadi. Ijtimoiy ong jamiyatning rivojlanish darajasi va uning siyosiy imkoniyatlarini ko'rsatadigan falsafiy kategoriya sifatida qaraladi. U ma'lum bir ijtimoiy guruh, sinf yoki umuman jamiyat ichidagi umumiy g'oya, qadriyat va me'yorlar to'plamini o'z ichiga oladi. Uning asosiy shakllariga quyidagilar kiradi:

1. Axloq va axloqiy me'yorlar (to'g'ri va noto'g'rini, yaxshi va zararli narsalarni hamda tegishli xatti-harakatlarni belgilaydigan tamoyillar).

2. Mafkura. Unga ma'lum bir ijtimoiy guruh manfaatlarini ifodalovchi, dunyoni tushunish va undagi rolimiz uchun asos yaratadigan e'tiqod hamda qadriyatlar doirasi sifatida qaraladi.

3. Ijtimoiy psixologiya odamlarning ijtimoiy kontekstda qanday fikrlashi, his qilishi va harakat qilishini o'rganadi, boshqalarning bizning fikr, his-tuyg'u va xatti-harakatlarimizga ta'sirini, shuningdek, guruhlar ichidagi o'zaro ta'sirini tahlil qiladi.

4. Jamoatchilik fikri – bu muhim ijtimoiy hodisa va atrofda sodir bo'ladigan voqealarni jamoaviy baholash.

5. Ma'naviy madaniyat ilm-fan, san'at va din kabi sohalarni qamrab oladi, jamiyatning intellektual hamda ijodiy ifodasini namoyon etadi.

Ijtimoiy ongni shakllantirishda turli omillar, jumladan, ijtimoiy-iqtisodiy sharoitlar, siyosiy ta'sir, ma'naviy jihatlar, milliy an'ana, ta'lim tizimi va ommaviy axborot vositalarining barcha turlari muhim ahamiyat kasb etadi. Bu jamiyat ichidagi shaxslarni bog'laydigan ko'prik bo'lib xizmat qiladi.

Bobning "Til va ong o'rtasidagi munosabatlarning gnoseologik hamda ontologik jihatlari" deb nomlangan uchinchi bo'limida gnoseologiya va ontologiyaning mohiyati, ularning til va ong o'rtasidagi roli masalalari tavsiflangan. Individual ong evolyutsiyasi va ifodasini zamonaviy tadqiqotlar borliq mohiyatini tushunishda til rivojlanishi hamda madaniy tarixning uzluksizligini ta'kidlaydi. Axborot-kommunikatsiya texnologiyalari sohasidagi tadqiqotlar va ishlanmalar ushbu izlanishlarga hissa qo'shadi. Binobarin, "borliq" tushunchasi faylasuflar tomonidan ongni rivojlantirish uchun asos yaratish uchun ishlatiladi. Borliq – bu maqsadli tadqiqotlar doirasidan tashqariga chiqadigan haqiqat bo'lib, ular odatda ontologiya doirasida tasniflanadi.

"Ontologiya" yunoncha so'zdan olingan bo'lib, "ontos" – "borliq", "logos" – "so'z" ma'nolarini bildirib, "borliq haqidagi ta'limot" degan ma'noni bildiradi. Ushbu konsepsiya birinchi marta fan sohasida Goklenius (1636) va Klauberg (1646) tomonidan ishlatilgan. Shunga qaramay, ontologiyani o'rganish qadimgi davrlarga borib taqaladi[16]. "Borliq" tushunchasiga ratsionalistik yondashuvning asoschisi hisoblangan Dekart[17] borliq va bilish g'oyalarini birlashtirishga intildi. U bilim nazariyasi prizmasi orqali o'z-o'zini anglashning sof yadrosini – "cogito"ni belgilab

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[15] Фалсафа. Қомусий луғат. – Тошкент, 2004. – 495 б.

[16] Козаржевский А.Ч. Учебник древнегреческого языка. – М., 1998. – С. 223; Лосев А.Ф. История античной эстетики. Ранняя классика. – М.; Харьков, 2000. – С. 354-356.

[17] Декарт Р. Сочинения в 2 т.: Пер. с лат. и франц. Т. 1/Сост., ред., вступ. ст. В.В.Соколова. – М.: Мысль, 1989. – 654 с.

berdi. Dekart bu harakat orqali fikr borliq haqidagi oddiy tafakkurdan uning faol timsoliga aylanadi, deb ishongan.

Falsafaning bir bo'limi bo'lgan epistemologiya insonning kognitiv jarayonlari va ularni boshqarish usullarini o'rganish bilan shug'ullanadi. Epistemologiyaning asosiy maqsadi kognitiv faoliyatning tuzilishi, imkoniyatlari va cheklovlarini o'rganishdir. Ushbu sohada biz qanday qilib bilim olishimiz, haqiqat va imonning tabiati hamda e'tiqodlarimizni asoslash uchun foydalanadigan usullarimiz o'rganiladi.

Til va ong o'rtasidagi bog'liqlikning epistemologik tomonini o'rganishda bir nechta muhim fikrlarni ta'kidlash kerak, jumladan: 1. Tilning ramziy tabiati. 2. Ijtimoiylashuv va jamoaviy ong. 3. Til va fikrlash. 4. Lingvistik nisbiylik va doimiylik. 5. Tilning "idrok ko'zoynagi" tushunchasi ko'pincha til insonning dunyoqarashiga ta'sir qiladi, degan fikrni yetkazish uchun ishlatiladi. 6. Ijtimoiy voqelikni qurishda tilning roli. 7. Ko'p tillilik va madaniyatlararo muloqotni tushunish til va ongning o'zaro ta'sirini o'rganishni talab qiladi. 8. Ijtimoiy ontologiyalar tilning ijtimoiy voqelikni qurishning asosiy vositasi sifatida tan olib, ijtimoiy institut, me'yor va amaliyotlarni yaratish hamda saqlashga qanday hissa qo'shishini o'rganadi. 9. Til va o'ziga xoslik. 10. Tilshunoslikdagi ontologik burilish.

Bobning to'rtinchi fasli "Til va ongni o'rganishning asosiy yondashuvlariga umumiy nuqtayi nazar" deb nomlanadi. Til va ong o'rtasidagi bog'liqlik, shuningdek, ularning kognitiv jarayonlardagi o'zaro ta'siri asrlar davomida psixolog va faylasuflarni qiziqtirgan. Ushbu sohani o'rganish nafaqat ong va tilning mohiyatini ochib beradi, balki inson taraqqiyoti, o'z-o'zini anglash va shaxsiy o'sishning nozik tomonlariga kirib borishga imkon beradi.

Til va ong inson o'ziga xosligining asosi bo'lib, hayotimiz davomida doimiy o'zaro ta'sir orqali rivojlanadi. Lingvistik nazariyalar til bilan uzviy bog'liq bo'lgan ong evolyutsiyasini yoritib beradi va shu bilan inson ongi, ayniqsa uning asosiy jihati – o'z-o'zini anglash haqidagi tushunchani shakllantiradi. Til va ong o'n yillar davomida turli soha olimlarining e'tiborini tortgan murakkab hamda sirli hodisalardir. Ularni o'rganishda bir nechta asosiy yondashuvlar mavjud, har biri ma'lum nazariy asos va metodologiyalarga asoslangan. Lingvistik istiqbol tilning tuzilishi va faoliyatini belgi va qoidalar bilan boshqariladigan tizim sifatida tushunishga qaratilgan. Tilshunoslar fonetika, fonologiya, morfologiya, sintaksis, semantika va pragmatika kabi sohalarni o'rganadilar. Lingvistikaning muhim sohasi Noam Xomskiy[18]ning generativ grammatikasi bo'lib, u tilni universal grammatikaga asoslangan insonning o'ziga xos qobiliyati deb hisoblaydi.

Psixolingvistik yondashuv nutqni idrok etish, qayta ishlash va ishlab chiqarish kabi til hamda kognitiv jarayonlar o'rtasidagi munosabatni o'rganadi. Psixolingvistlar tajribalardan foydalanib, inson tilini bilish mexanizmlarini o'rganadilar va bu qobiliyatlar inson hayoti davomida qanday rivojlanib, o'zgarib borishini aniqlaydilar.

Neyrolingvistik yondashuv tilning neyrobiologik asoslariga qaratilgan va tilning miyada qanday ifodalanishi hamda qayta ishlanishini o'rganadi. Neyrotilshunoslar til bilan bog'liq vazifalarni bajarayotganda miya faoliyatini o'rganish uchun funksional

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[18]https://litresp.ru/chitat/ru/%D0%A5/homskij-noam/sintaksicheskie-strukturi

magnit-rezonans tomografiya (FMRT) va elektroensefalografiya (EEG) metodlarini qo'llaydilar[19].

E.Sapir[20] va B.Vorf[21] tilning turli madaniy kontekstlardagi o'rni va uning kognitiv jarayonlarga ta'sirini o'rganadi. Faylasuf olimlar tilning muhim tabiatini, uning voqelik va bilish bilan bog'liqligini, shuningdek, ma'no va talqin bilan bog'liq konseptual masalalarni (xususan, L.Vitgenshteyn[22], D.Ostin[23] va D.Searl[24]) o'rganishdi.

Falsafiy nuqtayi nazar til va ong bilan bog'liq konseptual va metafizik masalalarni ta'kidlaydi. Falsafiy yondashuv tilning tub mohiyatini, uning voqelik va bilish bilan bog'liqligini, shuningdek, ma'no hamda talqinning murakkab muammolarini (L.Vitgenshteyn, D.Ostin va D.Searl muhokama qilganidek) o'rganadi. Faylasuflar tilning mohiyati, uning voqelik bilan aloqasi, ma'lumotnoma, semantika hamda talqin haqida fikr yuritadilar. Shuningdek, ular ong bilan bog'liq masalalarni, ya'ni, uning inson idroki bilan aloqasi, shaxsiy bilish va ongning turli holatlarining xususiyatlarini o'rganadilar. Fanlararo hamkorlik va turli sohalardagi bilimlarni birlashtirish ushbu murakkab hodisalarni chuqurroq tushunishga yordam beradi. Til va ongni o'rganishga fanlararo yondashuvlar tadqiqot uchun yangi ufqlarni ochadi.

Dissertatsiyaning ikkinchi bobi **"Xususiy va ijtimoiy ongni shakllantirishda tilning gnoseologik roli"** deb nomlangan. Mazkur bobda til voqelikni bilish va talqin qilish vositasi ekanligi, tilning shaxsiy ongni shakllantirishga ta'siri masalasi, ijtimoiy ong shakllarini rivojlantirishda tilning roli hamda tilning gnoseologik funksiyasini tushunishning hozirgi tendensiyalari tadqiq etilgan. Bobning birinchi fasli "Til voqelikni bilish va talqin qilish vositasi sifatida" deb nomlanadi. Til insoniyat bilan rivojlangan ko'p qirrali ijtimoiy hodisadir. Tadqiqotchilar uning tabiati haqida turli nuqtayi nazarlarni ilgari surdilar. Jumladan: 1. Fikrni yetkazish vositasi sifatida. Til fikr va g'oyani shakllantirishga imkon beradi, muloqot hamda axborot almashinuvini osonlashtiradi. 2. Belgilar tizimi sifatida. Tilga ma'lum ma'nolar bilan bog'liq bo'lgan belgilar to'plami (so'z, ibora va imo-ishora kabi) kiradi. Ushbu belgilar murakkab g'oyalarni yetkazish uchun turli usullar bilan birlashtirilishi mumkin. 3. Ijtimoiy o'zaro ta'sir va bilim almashish vositasi. Til ijtimoiy o'zaro ta'sir va bilimlarni tarqatish vositasi bo'lib xizmat qiladi. Bu odamlarga bir-biri bilan muloqot qilish, ma'nolarni muhokama qilish, o'z tajriba va istiqbollari bilan bo'lishish imkonini beradi[25]. Tilshunoslik va falsafaning kesishishi "tilning mohiyati", "til va jamiyat", "til va ong", "til va madaniyat" hamda "so'zlarning ma'nolari o'rtasidagi bog'liqlik" kabi mavzularni o'rganishda aks etadi. Mazkur fanlararo yondashuv til haqidagi tushunchamizni va uning inson tajribasi hamda bilimlari bilan murakkab aloqalarini

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[19]Габриель К. Что такое нейролингвистический подход. // URL.: https://lequartierfrancais.ru/chto-takoe-nejrolingvisticheskij-podhod/

[20]Сепир Э. Избранные труды по языкознанию и культурологии. – М., 1993. – С. 223-247.

[21]Whorf B.L. Language, thought, and reality: selected writings of Benjamin Lee Whorf / Ed. by J.B. Carroll. – Cambridge: The MIT Press, 1956. – P. 246–270.

[22]Витгенштейн Л. Логико-философский трактат. – М., 2022. – 160 с.

[23]Austin J.L. How to do things with words/ Cambrigde, 1962. Русский перевод: Остин Дж. Избранное/ Пер. с англ. В.П.Рудиева. – М., 1999. – С. 15-138.

[24]Серл Дж. Как решить проблему сознание-тело? – М.: Идея-пресс, 2014. – 107 с.

[25]Соссюр Ф. Труды по языкознанию. Пер. с франц. А.А.Холодовича. – М.: Прогресс. – 1977. – 696 с.; Арутюнова Н. Язык и мир человека [Текст] / Н.Д.Арутюнова. – Москва: Языки русской культуры, 1998. – 895 с.

yaxshilaydi. Til yordamida biz koinotni kognitiv tadqiq qilishda ishtirok etamiz. Tilning ma'naviy amaliyot bilan birlashishi uning bilishdagi asosiy rolini ta'kidlaydi. Til haqiqatni aks ettiruvchi va bizning idrokimiz va tushunchamizni shakllantiradigan muhim vosita bo'lib xizmat qiladi. U dunyoqarashni shakllantirishga va madaniy hamda tarixiy hodisalarni qamrab oluvchi bilimlarni kengaytirishga hissa qo'shadi. Til nafaqat fikrlash jarayonlariga ta'sir qiladi, balki haqiqatni idrok etishni shakllantiradi, aks ettirishning samarali vositasi bo'lib xizmat qiladi[26]. Tilni insoniyatning eng buyuk ixtirolaridan biri va madaniy durdona deb hisoblash mubolag'a bo'lmaydi. Chunki usiz sivilizatsiyaning boshqa barcha yutuqlari mavjudligi shubha ostiga qo'yilishi mumkin. A.F.Losev[27] so'zga (yoki nomga, uning belgisida) chuqur ma'no bergan. U narsaga nom berish, uni noaniq, xaotik (tartibsiz) hodisalar oqimidan ajratish dunyoni mazmunli qilish demakdir, deb ishongan. Uning so'zlariga ko'ra, nom yoki so'z ijtimoiylikning eng chuqur mohiyatini o'zida mujassam etgan va voqelikning namoyon bo'lishi sifatida xizmat qiladi. Umuman olganda, A.F.Losevning mulohazalari voqelikni anglashda, madaniy va tarixiy jihatlarni yoritishda tilning rolini to'liq aks ettiradi. Rossiyalik psixolog A.R.Luriya[28]ning ta'kidlashicha, "tashqi dunyodan ma'lumot olish jarayoni murakkab bo'lib, nafaqat hissiy ma'lumotlarni, balki insonning o'tmishdagi tajribasi atrofdagi dunyoni talqin qilishda foydalanadigan til bilan chambarchas bog'liq". Voqelikni tushunishda tilning roli uning vakillik funksiyasi bilan chambarchas bog'liq bo'lib, uni boshqa semiotik tizimlardan ajratib turadi. Insonning til yordamida o'z tajribasini ifodalash va kodlash qobiliyati unga turli ommaviy axborot vositalari orqali ma'lumot uzatish, shuningdek, uni vaqt va makonda saqlash imkonini beradi.

Bobning ikkinchi faslida "Tilning shaxsiy ongni shakllantirishga ta'siri" masalasi muhokama qilingan. bo'lmadi. Til – bu boshqalar bilan munosabatga kirish, g'oya va his-tuyg'u bilan bo'lishish va atrofdagi dunyoni tushunish imkonini beradigan kuchli vosita. Bu inson xabardorligi o'sishi uchun ham juda muhimdir. Biroq individual ong ijtimoiy ongning kengroq spektrida mavjud. Inson ongi voqelikni til tomonidan yaratilgan ma'no va g'oyalar orqali izohlaydi, shaxsiyat psixikaning tarixiy rivojlanishini aks ettiradi. Uning xususiyatlari ijtimoiy sharoitlarga mos ravishda rivojlanadi va ijtimoiy o'zaro munosabatlarning o'sishi bilan birga kengayadi. Ong deganda insonning barcha aqliy funksiyalarining umumiy atributi bo'lgan aks ettirishning o'ziga xos shakli tushuniladi. Barcha kognitiv funksiyalarning o'sishi va o'zaro ta'siri shaxsning tashqi dunyo haqidagi idrokini shakllantirishda rol o'ynaydi, o'z mental modelini aks ettiradi.

Til va ong birgalikda bir-birini to'ldiruvchi bir butunlikni tashkil qiladi. Til madaniy me'yorlar orqali ongga ta'sir qiladi, bu esa bir xil obyektni turli xil talqin qilishga olib keladi. Biroq tilning fikrlashga ta'siri mutlaq emas. Fikrlash va til o'rtasidagi munosabatlarning holati hali to'liq aniqlanmagan va unda keyingi o'rganish uchun ko'plab qiziqarli jihatlar mavjud. "Ong" tushunchasi ko'p qirrali bo'lib, uni

[26] Бармашова Т.И., Юрданова В.Н. Язык как средство интерпретации исторического развития народов // Источник Исторические, философские, политические и юридические науки, культурология и искусствоведение. Вопросы теории и практики. – Тамбов: Грамота, 2011. № 6 (12): в 3-х ч. Ч. I. – С. 20-25.
[27]Лосев А.Ф. Философия имени. – М.: Изд-во МГУ, 1990. – 269 с.
[28]Лурия А.Р. Предисловие редактора русского издания // Брунер Дж. Психология познания. – М.,1977. – 188 с.

aniqlash oson emas. Keng ma'noda, bu biologik, shuningdek, ijtimoiy, hissiy darajalarni qamrab oladigan haqiqatning mental aksini anglatadi. Bu esa o'z navbatida ongning moddiy mavjudlik bilan bog'liqligini ta'kidlaydi.

Torroq va ixtisoslashgan kontekstda ong nafaqat ruhiy holatni, balki inson uchun voqelikni aks ettirishning yuqori va xarakterli shaklini aks ettiradi. Ushbu talqinda ong turli xil o'zaro bog'liq elementlardan tashkil topgan ajralmas tizim bo'lgan murakkab tuzilishdir. Ong doirasida narsa va tajribani anglashning turli jihatlariga alohida e'tibor beriladi, ular aks ettirilgan tarkibga alohida munosabatni ifodalaydi. Bilim ongning mavjudligi tartibi va shu ong ichidagi narsaga berilgan ahamiyat bilan shakllanadi. U tashqi dunyo haqida yangi bilimlarni egallash va o'z-o'zini anglash orqali shakllanadi. Kognitiv jarayon – bu atrofdagi dunyoni anglash va tushunish usuli. U obyektlarni tushunishning eng asosiy darajasidan mavhum tushunchalarni tushunishning eng murakkab darajasiga qadar voqelikni o'z ichiga oladi. Til shaxsiy ongni shakllantirishda hal qiluvchi rol o'ynaydi. Jumladan:

1. Haqiqatni idrok etish va talqin qilishda vositachilik qiladi. Til haqiqatni qanday qabul qilish va talqin qilishni shakllantiradigan konseptual vositalarni taqdim etadi. U voqea va tajribalarni tashkil qilish hamda tushunish uchun freym hamda kategoriyalarni taklif etadi.

2. Til fikrlash, qadriyat, e'tiqod va o'z-o'zini anglashga ta'sir qiladigan kuchli vositadir. Til ijtimoiy qoida va urf-odatlarni boshqarishda yordam beradi. Uning tuzilishi, grammatikasi va so'z boyligi dunyoga qanday qarashga ta'sir qiladi. Masalan, turli tillarda vaqtni ifodalashning o'ziga xos usullari mavjud. Bu vaqt va undan qanday foydalanish haqida turli xil fikrlarga olib kelishi mumkin.

3. Til qadriyat va e'tiqodlarni ham shakllantirishi mumkin. Biz narsalarni tasvirlash uchun ishlatadigan so'zlar ular haqidagi fikrimizga ta'sir qilishi mumkin. So'z shaxsning reaksiyalarini ham shakllantirishi mumkin. Ijobiy so'zlar ijobiy his-tuyg'ularni uyg'otadi, salbiy so'zlar esa ko'pincha salbiy javoblarga olib keladi.

4. Til o'z-o'zini anglashni rivojlantirishga ham yordam beradi.

5. Til ijtimoiy me'yor va urf-odatlarni tushunishni ta'minlaydi. Tildan foydalanish usuli boshqa odamlar bilan munosabatlarimizga ta'sir qilishi mumkin. Demak, til fikrlash, qadriyat, e'tiqod va o'z-o'zini anglashga ta'sir qiladigan kuchli vositadir. Shuningdek, u bizga ijtimoiy norma va urf-odatlarni tushunishga yordam beradi. Tildan foydalanish uslubi inson hayotiga sezilarli ta'sir ko'rsatadi.

Bobning "Tilning ijtimoiy ong shakllarini rivojlantirishdagi roli" deb nomlangan uchinchi bo'limida tilning ijtimoiy ongni shakllantirishdagi o'rni va ahamiyati tahlil qilingan. Til madaniyat, urf-odat va voqelikni idrok etish bilan aloqadordir. Til va madaniyat bir-biri bilan chambarchas bog'liq. Jamiyatning ijtimoiy e'tiqod, qadriyat va munosabatlarini aks ettiruvchi ijtimoiy ong shaxslar o'rtasidagi o'zaro ta'sir mahsulidir. U tarix va ijtimoiy o'zgarishlarga muvofiq rivojlanadi. Quyidagilar ijtimoiy ongning belgilovchi xususiyatlariga kiradi:

1. Kollektivizm. Ijtimoiy ong ko'pchilikning o'zaro muloqoti, ta'siri natijasida vujudga keladi va shakllanadi. Individual va ijtimoiy ongning o'zaro ta'siri umumiy istiqbol hamda qadriyatlarni shakllantirishga yordam beradi.

2. Tarixiylik. Ijtimoiy ong dinamik boʻlib, jamiyat evolyutsiyasi bilan birgalikda rivojlanadi. Bu tarixiy sharoitlarni, ijtimoiy va madaniy oʻzgarishlarni hamda kengroq ijtimoiy taʼsirlarni namoyon etadi.

 3. Ijtimoiylik. Ijtimoiy ong uning mazmuni, tuzilishini shakllantiradigan murakkab jarayonlarga asoslanadi. U sinfiy farqlarni, siyosiy va iqtisodiy manfaatlarni, shuningdek, jamiyatdagi hukmron mafkurani aks ettiradi

4. Dinamizm. Ijtimoiy ong tashqi va ichki omillar taʼsirida doimo oʻzgarib, rivojlanib boradi. U atrof-muhitdagi oʻzgarish, ilmiy kashfiyot, texnologik yutuq va jamiyatda sodir boʻlayotgan boshqa oʻzgarishlarga taʼsir qiladi.

5. Gʻoyaviylik. Ijtimoiy ong jamoaviy eʼtiqod, qadriyat va munosabatlari bilan shakllanadi. U xulq-atvor uchun qoʻllanma boʻlib xizmat qilishi va jamiyatdagi munosabatlarni shakllantirishi mumkin. Unga dunyoqarash, diniy va axloqiy eʼtiqod hamda boshqa komponentlar kiradi.

Bobning toʻrtinchi fasli "Til va ongni oʻrganishning kelajakdagi tendensiyalari masalasi"ga bagʻishlangan. Metodologiyani takomillashtirish tilshunoslikda nazariy kashfiyotlarning yangi davrini ochdi. Binobarin, tilshunoslik, ayniqsa, epistemologik roli tufayli bilimlar tizimining muhim tarkibiy qismiga aylandi, shu bilan birga, uning predmetiga nisbatan avvalgi dunyoqarashidan voz kechadi. Til inson idrokining ajralmas jihati boʻlib, dunyo haqidagi tasavvurni shakllantirishda asosiy rol oʻynaydi. Til bilimlarni uzatish va kognitiv jarayonlarni shakllantirish vositasi boʻlib xizmat qiladi. Soʻnggi yillarda ushbu funksiyani tushunishda sezilarli siljishlar yuz berdi, bu esa tilshunoslikda yangi tadqiqot yoʻnalishlarining paydo boʻlishiga olib keldi. Bularga quyidagilarni kiritish mumkin:

1. Konstruktivistik yondashuv (badiiy yoʻnalish). Konstruktivizm bilim haqiqatning passiv aksi emas, balki tashqi dunyo bilan oʻzaro taʼsir orqali faol qurilish ekanligini taʼkidlaydi. Til tajribani talqin qilish va boshqarish uchun zarur boʻlgan tushuncha hamda vositalarni beradi. Bu atrofdagi dunyoni idrok etish va tushunishni shakllantiradi, fikr hamda gʻoyalarni tasniflash, tahlil qilish, ifoda etish imkonini beradi.

2. Diskursiv yondashuv tilning ijtimoiy oʻzaro taʼsirida va maʼnoni shakllantirishda muhimligini taʼkidlaydi. Bilim muloqot jarayonida, odamlar fikr almashganda va oʻzaro tushunishga erishganda paydo boʻladi. Shu nuqtayi nazardan, til bilimlarni almashish va uni ijtimoiy doirada aniqlashtirish vositasi boʻlib, bilimlarni yaratishda ham, oʻzgartirishda ham rol oʻynaydi.

3. Kognitiv yondashuv tilni inson bilishining asosiy jihati sifatida koʻrib chiqadi. Ushbu yondashuv tilning boshqa kognitiv jarayonlar, shu jumladan, idrok, xotira va fikrlash bilan oʻzaro taʼsirini oʻrganadi. U dunyo haqidagi fikr va gʻoyalarni tartibga solish hamda tuzishda tilning rolini namoyon etadi.

4. Pragmatik yondashuv. Bu yondashuv tilning amaliy jihatlariga va undan real vaziyatlarda foydalanishga qaratilgan. U tilni maʼlum maqsadlarga erishish uchun ishlatiladigan aloqa va harakat vositasi deb biladi. Shu nuqtayi nazardan, tilning epistemologik funksiyasi tan olinadi, bu nafaqat faktik maʼlumotlarni uzatishdan, balki maqsad, eʼtiqod va hissiyotlarni ifoda etishdan iborat.

5. Integral yondashuv. Tilning epistemologik funksiyasini tushunishga integral yondashuv boshqa turli xil yondashuvlarning elementlarini birlashtirishga intiladi. U

tilning ko'p qirrali tabiatini va uning individual bilish hamda ijtimoiy o'zaro ta'sirdagi rolini tan oladi. Mazkur nuqtayi nazar til funksiyalarining ko'p qirrali xususiyatini tan oladi va uning epistemologik rolini har tomonlama tushunish uchun uning turli jihatlarini ko'rib chiqish muhimligini ta'kidlaydi.

6. Yangi texnologiyalarning ta'siri. Texnologiyaning, xususan, sun'iy intellekt va ijtimoiy tarmoqlarning rivojlanishi bilimlarni yaratish hamda tarqatishda tilning o'rni haqidagi tushunchani sezilarli darajada o'zgartirdi. Mazkur yangiliklar muloqot qilish, ma'lumotlarga kirish va bilim yaratish uslubini o'zgartirdi. Ushbu yangiliklar aloqa va bilim almashish uchun yangi imkoniyatlar ochib beradi, bu bizni til va bilim qobiliyatlari haqidagi an'anaviy qarashlarni qayta ko'rib chiqishga undaydi.

Dissertatsiyaning **"Tilning xususiy va ijtimoiy ong bilan bog'liqligining ontologik asoslari"** deb nomlangan uchinchi bobida til borliq va obyektiv voqelikning elementi ekanligi, xususiy ongning ontologik ildizlari hamda uning lingvistik ifodasi, til va ijtimoiy ongning ontologik kelib chiqishi, til va ongning ontologik asoslarini tahlil qilishning zamonaviy yondashuvlari masalalari tahlil qilingan. Birinchi bo'lim "Til borliq va obyektiv voqelikning elementi sifatida" deb nomlanadi. Falsafaning asosiy tarmog'i bo'lgan ontologiya borliqni o'rganish, fundamental falsafiy tadqiqotlar bilan shug'ullanadi. Falsafaning genezisini borliq muammosini o'rganish orqali kuzatish mumkin. Dastlab qadimgi Hind, Xitoy va yunon falsafalari ontologiyaga e'tibor qaratib, borliqning mohiyatini ochishga intilganlar. Qadimgi yunon faylasufi Parmenid birinchilardan bo'lib (miloddan avvalgi 540-470-yillar), borliqni "mavjud voqelikni bildiruvchi alohida kategoriya"[29] sifatida fanga kiritgan. Parmenid "borliq doimiy, bir xilda yoki umuman harakatsiz mavjud bo'lib, borliqdan tashqarida hech narsa yo'q", deb ta'kidlaydi. Aflotun falsafiy asarlari orqali borliq muammosiga katta e'tibor berib, uning rivojlanishiga salmoqli hissa qo'shgan. Aflotunning ta'kidlashicha, "borliq haqiqiy, o'zgarmas va abadiy mavjud g'oyalar sohasi"[30]. U inson sezgilari tomonidan idrok etiladigan narsa va hodisalarga murojaat qilgan. U hissiy idrok etilgan narsalarni oddiy o'xshashliklar, mukammal shakllar – g'oyalarni aks ettiruvchi soyalar deb hisoblagan. Olimning fikriga ko'ra, "hamma narsaning asosini birlamchi materiya tashkil etadi, ammo u aniq tasniflashga imkon bermaydi, chunki u tabiatan noaniqdir"[31]. Falsafada "borliqning izchilligi" tushunchasiga qaysi falsafiy yondashuv yoki maktabni ko'rib chiqayotganimizga qarab turli nuqtayi nazardan qarash mumkin. Quyida ushbu konsepsiyaning bir nechta talqini keltirilgan:

1. Ontologik jihat. Ontologik ma'noda borliqning uzluksizligi voqelikning mohiyati va uning vaqt o'tishi bilan o'zgarishi haqidagi savollar bilan bog'liq bo'lishi mumkin. Faylasuflar borliqning uzluksizligini evolyusiya yoki borliqning o'zgarishi jarayoni, shuningdek, borliq holatlari yoki shakllari ketma-ketligi sifatida ko'rib chiqishadi.

2. Vaqt bilan bog'liq jihati. Vaqt kontekstida borliqning uzluksizligi mavjud bo'lgan hamma narsa vaqt o'tishi bilan o'zgarishi va rivojlanishi kerak degan fikrni

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[29]Парменид // Антология мировой философии: в 4-х т. / ред.-сост., авт. вступ. ст. В.В.Соколов. – М.: Мысль, 1969. Т. 1. Ч. 1. Философия древности и средневековья. – С. 293-296.
[30]Аристотель. Сочинения в 4 т. Т.1. – М: Мысль, 1983. 830 с. – С. 42-43.
[31]Аристотель. Сочинения в 4 т. Т.1. – М: Мысль, 1983. – 830 с. – С. 78.

aks ettiradi. Faylasuflar vaqt, vaqtning tuzilishi va rivojlanish jarayonida qanday voqea yoki holat ketma-ketligini aniqlash mumkinligi haqidagi savollarni o'rganishadi.

3. Axloqiy jihat. Axloqiy ma'noda borliqning uzluksizligi – hayotimiz va harakatlarimizni belgilaydigan maqsad hamda qadriyatlar haqidagi savollarga murojaat. Faylasuflarni qanday tanlov va harakatlar ketma-ketligi ma'lum natijalarga olib kelishi va bu natijalar hayotning ma'nosini tushunishimiz bilan qanday bog'liqligi qiziqtiradi[32].

Bobning ikkinchi fasli "Xususiy ongning ontologik ildizlari va uning lingvistik ifodasi" deb nomlanadi. Ong faqat insonga in'om etilgan bebaho ne'mat bo'lib, u til bilan chambarchas bog'liq hamda dunyoni aks ettirishning eng yuqori darajasini ifodalaydi. U borliqning umumlashtirilgan va maqsadli mental tasviri bo'lib xizmat qiladi, harakatlarni oldindan bilish va rejalashtirishga, shuningdek, inson xatti-harakatlarini tartibga solish hamda boshqarishga yordam beradi. "Ong" tushunchasi bilimga asoslangan bo'lib, shaxsga tegishli mexanizmdir. "Ong" tushunchasi ichki ruhiy tajriba sifatida o'rta asr falsafasida paydo bo'lgan va u yerda din prizmasi orqali ko'rib chiqilgan. Zamonaviy davrda "ruh" tushunchasidan "ong" tushunchasiga o'tish sodir bo'ldi. Bu insonning bilim qobiliyati va uning individual o'ziga xosligi ("men") sifatida tushunila boshlandi. Ongga ichki rivojlanish (Dekart tafakkuridagi kabi) va tashqi ta'sirlar (Lokk va Gobbsga ko'ra hislar kabi) mahsuli sifatida qaraldi[33].

XIX asrda "ong" tushunchasi atrofida yangi qarashlar paydo bo'ldi. A.Shopengauer[34] va F.Nisshe[35] kabi irratsionalistlar ong ongsiz jarayonlarga bog'liqligini ta'kidladilar. Keyinchalik bu g'oya Zigmund Freyd tomonidan uning "Психология бессознательного"[36] ("Ongsiz psixologiya") asarida o'rganilgan.

Ijtimoiy ong butun jamiyatga yoki alohida ijtimoiy guruhlarga xosdir va shaxsiy ongning jamoaviy yig'indisidan farq qiladi. Oxir-oqibat, jamoat ongini faqat uning alohida a'zolarining ongi orqali ifodalash mumkin. Shaxsiy va ijtimoiy ongning o'zaro bog'liqligi ularning kengayishiga yordam beradi. Shaxsiy ong ham individual, ham ijtimoiy ongni rivojlantirishda muhim rol o'ynaydi. Ongning murakkabligi uning tashqi dunyoga turli ruhiy reaksiyalarida, elementlarning o'zaro bog'liqligi va bir-biriga ta'sir qilishida namoyon bo'ladi. Rus psixologi A.F.Lazurskiy[37] shaxsiy ongning turli tarkibiy qismlardan tashqari ba'zi xususiy jihatlarini ta'kidlaydi. Psixikaning uchta sohasining funksiya va xususiyatlarini tushunib, nima uchun bu farqlar shaxsiy ongda mavjudligini anglash mumkin:

1. Ekzopsixika deganda tashqi muhit bilan o'zaro ta'sirni tartibga soluvchi mental faoliyatning tashqi qatlami tushuniladi. U his, idrok, aqliy tasvir va nutqni shakllantirishni qamrab oladi.

2. Endopsixika – bu subyekt va obyektning o'zaro ta'siri bilan bog'liq bo'lgan, birinchi navbatda, o'zini himoya qilish funksiyasini bajaradigan mental jarayonlarning

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[32] Менглиев Б. ва б. 80/20 Тил. адабиёт. Таълим. Жамоавий монография. – Тошкент, 2024. – 161 б. – Б. 10-11.

[33] Декарт Р. Сочинения в 2 т.: Пер. с лат. и фр. Т. 2/Сост., ред. и примеч. В.В.Соколова. – М.: Мысль, 1994. – 663 с.

[34] Шопенгауэр Артур. Полное собрание сочинений. – М., 1910. – Т. II. – С. 132-144.

[35] Ницше Ф. Собрание сочинений. Т 3 – М.: Изд-во "Пальмира", 2017. – 226 с.

[36] Фрейд З. Психология бессознательного. – Санкт-Петербург. Изд-во "Питер", 2002. – 390 с.

[37] Лазурский А.Ф. Психология общая и экспериментальная / А.Ф.Лазурский. – Москва: Издательство Юрайт, 2019. – 244 с.

yadrosi. Aynan shu yerda his-tuygʻu va istak paydo boʻladi. Mezopsixika endopsixika va ekzopsixika orasida koʻprik boʻlib, jismning imkoniyatlarini atrof-muhit talablari bilan birlashtiradi.

3. Mezopsixika ekzopsixika tomonidan yaratilgan tashqi "obraz"ni endopsixika tomonidan shakllangan ichki hissiy fon bilan birlashtiradi. Uning asosiy vazifasi birlashtirishdir[38]. Endopsixikaning choʻqqisi oʻz-oʻzini anglash boʻlib, unga oʻzini va mavjudligini tushunish kiradi. Ushbu konsepsiya inson tanasining anatomik va fiziologik xususiyatlariga, xususan, uni tartibga solish tizimlariga asoslangan. Oʻz-oʻzini anglash shaxslarga oʻzlarini atrofdagi dunyodan ajratib olishga imkon beradi, oʻziga xoslik va mustaqil mavjudlik tuygʻusini yaratadi.

Individual ong ontologiyasi oʻtkaziladigan tajribaning asl mohiyati va xususiyatlari, uning obyektiv voqelikdan farqi hamda tashqi dunyo bilan oʻzaro ta'sir qilish usullari toʻgʻrisida savollar tugʻdiradi. Fenomenologiya, psixoanaliz va kognitiv fan kabi falsafiy harakatlar shaxsiy ong ontologiyasini tushunishga turli xil yondashuvlarni taklif etadi. Jumladan: 1. Shaxsiy ongning lingvistik ifodasi. 2. Ontologiya va lingvistik ifodaning oʻzaro ta'siri. 3. Kelajakdagi tadqiqotlar uchun koʻrsatmalar shaxsiy ong ontologiyasi va uning lingvistik koʻrinishlari sohasidagi tadqiqotlarni davom ettirish turli fanlar – falsafa, psixologiya, tilshunoslik uchun qiziqarli imkoniyatlar ochadi.

Bobning "Til va ijtimoiy ongning ontologik kelib chiqishi" deb nomlangan uchinchi faslida til va ongning ontologik asoslari tahlil qilingan. Til va ongni oʻrganishda sezilarli yutuqlarga qaramay, koʻplab ontologik muammolar hal qilinmagan. Biroq ushbu sohada olib borilayotgan izlanish va munozaralar ushbu murakkab hodisalar haqidagi tushunchani chuqurlashtirishda davom etmoqda. Til va ongni oʻrganish tilning tabiati, fikrlash va oʻz-oʻzini anglash bilan bogʻliq murakkab ontologik muammolar bilan chambarchas bogʻliq. Ontologiya falsafiy soha sifatida mavjudlik va bu mavjudlik qanday tashkil etilganligi haqidagi savollarni oʻrganadi. Til va ongni oʻrganish falsafa hamda kognitiv fanning asosiy yoʻnalishlaridan biridir. Biroq bu soha til, fikrlash va ongning mohiyatini tushunishni qiyinlashtiradigan bir qator jiddiy ontologik qiyinchiliklarga duch keladi. Jumladan:

1. Til va haqiqat oʻrtasidagi munosabatlar muammosi. Asosiy muammolardan biri tilning obyektiv voqelik bilan qanday bogʻliqligi masalasidir. Mazkur masala boʻyicha turli xil falsafiy pozitsiyalar mavjud boʻlib, ularga realizm, nominalizm va konstruktivizmni kiritish mumkin. Ushbu pozitsiyalarning har biri tilning mohiyatini tushunish uchun oʻz dalil va natijalariga ega. Realizm til aniq tuzilishga ega deb taxmin qiladi. Nominalizm til kategoriyalarining an'anaviyligini koʻrsatadi. Konstruktivizm dunyoqarashni shakllantirishda tilning muhimligini ta'kidlaydi.

2. Lingvistik nisbiylik muammosi. Sepir-Vorf gipotezasida shakllangan lingvistik nisbiylik muammosi avvalgisi bilan chambarchas bogʻliq. Ushbu gipoteza tilning tuzilishi fikrlash va voqelikni idrok etishga ta'sir qilishini aks ettiradi. Til va ongga oid fundamental falsafiy tadqiqotlar kognitiv fan, tilshunoslik hamda ong falsafasida hal qiluvchi ahamiyatga ega. Mazkur muammolarni hal qilish falsafiy,

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[38]Лазурский А.Ф. Психология общая и экспериментальная / А.Ф.Лазурский. – Москва: Издательство Юрайт, 2019. – 244 с.

empirik tadqiqotlar va rasmiy modellashtirishni birlashtirgan fanlararo yondashuvni talab qiladi. Shuningdek, ushbu tadqiqot til haqiqatni tushunish va idrok etishga qanday ta'sir qilishiga qaratilgan. Ko'pgina tadqiqotchilar til bilim jarayonlariga ta'sir qiladi, deb hisoblashadi. Biz dunyoni tasvirlash uchun foydalanadigan til prizmasi orqali idrok etamiz. Biroq bizning voqelikni idrok etishimiz va talqin qilishimiz lingvistik doiradan tashqariga chiqishi mumkin, degan fikr bor.

Yillar davomida qadimgi sivilizatsiya g'oyalari zamonaviy Yevrosiyo lingvistik an'analari doirasida yangi tushunchalarga aylandi. Nazariy tilshunoslikning asosshisi Vilgelm fon Gumboldt tilni ontologik jihatdan tushunib, insonning asosiy xususiyati sifatida tan olishda birinchilardan bo'lgan[39]. Gumboldt "inson tilining kuchi jismoniy sohadan tashqariga chiqib, butun koinotni qamrab olgan"[40], deb hisoblagan. Bu nafaqat chegaralarni kengaytirish, balki istiqbolda ham chuqur siljish edi.

Bobning to'rtinchi fasli "Til va ongning ontologik asoslarini tahlil qilishning zamonaviy yondashuvlari" deb nomlanadi. Lingvistik ontologiyaning tarixiy sharhi tilga zamonaviy yondashuvlar, shu jumladan, semiotik, sinergetik, kognitiv va madaniy tahlillar zarurligini tavsiya etadi. Ushbu yondashuvlarga quyidagilar kiradi:

1. Lingvistik nazariyalarning tarixiy tadqiqotlari. Lingvistik nazariyalarning rivojlanishini chuqur tarixiy o'rganish, ayniqsa lingvistik ontologiya nuqtayi nazaridan zarur. Tilshunoslik tarixi bo'yicha ko'plab tadqiqotlar mavjud bo'lsa-da, lingvistik ontologiyaning tarixiy jihatlari bo'yicha hali keng qamrovli tadqiqotlar mavjud emas. Ushbu vazifani hal qilish uchun turli fanlar bo'yicha katta tajriba va mutaxassislar o'rtasidagi o'zaro hamkorlik muhimdir.

2. XIX asrning oxiriga kelib faylasuflar tilshunoslikka ko'proq e'tibor bera boshladilar, tilni voqelik, predmet va hodisalarni, shu jumladan, tilning o'zi hamda uning ma'ruzachilarini aniq tasvirlash uchun muhim vosita, muhim to'siq sifatida tan oldilar. Binobarin, semiotika va semiologiya inson tilining ontologik jihatlarini o'rganish uchun paydo bo'ldi.

Tilning o'ziga xos xususiyatlarini, uning ontologiya (mavjudlik va voqelikni o'rganish) va semiotika (belgilar va belgilarni o'rganish) bilan aloqalarini hisobga olgan holda tilni quyidagicha konsepsiyalash mumkin: 1) murakkab tizim (til uning tarkibiy qismlarining o'zaro ta'siridan kelib chiqadigan murakkab xatti-harakatlarni namoyish etadi); 2) o'z-o'zini tashkil etuvchi tizim (ichki dinamikasi va atrof-muhit bilan o'zaro ta'siri tufayli vaqt o'tishi bilan moslashish va rivojlanish uchun ajoyib qobiliyatga ega. Ushbu nuqtayi nazar tilni atrofdagi dunyo ta'sirida shakllanadigan dinamik va moslashuvchan tizim sifatida tushunishga mos keladi).

Bu shuni anglatadiki, til o'z-o'zini optimallashtirish va moslashish qobiliyatiga ega, ammo u qanchalik tartibsiz holatda ekanligi haqida savol tug'diradi. Tilni sinergetika nuqtayi nazaridan o'rganish, uning dinamik rivojlanishini hisobga olgan holda nisbatan yangi va hali ham qo'shimcha o'rganishni talab qiladi. "Sinergetika" atamasi fanga J.Xaken tomonidan kiritilgan. Tilning sinergetikasi murakkab tizim, betartiblik muvozanatsiz termodinamika va o'zini o'zi tashkil etish nazariyalarini

[39]Бондаренко А.В. Онтологическая проблематика в современном языкознании. Вестник РУДН, серия Лингвистика, 2009, № 1. – С. 5-11.
[40]Гумбольдт В. фон. Избранные труды по языкознанию: Пер. с нем. / Общ. ред. Г.В. Рамишвили; Послесл. А.В. Гулыги и В.А. Звегинцева. – М.: Прогресс, 2000. – 396 с. – С. 15.

birlashtirgan D.G.Xaken, I.Prigojin, I.Stengers va S.P.Kapisa kabi ushbu sohadagi muhim shaxslar tomonidan o'rnatilgan tamoyillarga asoslanadi. Biroq tadqiqotchi A.A.Koblyakov ta'kidlaganidek, "tilshunoslik hali til va bilish asosidagi aniq (chiziqli) va ko'p qiymatli (chiziqli bo'lmagan) jihatlar – ikki tomonlama munosabatlarni to'liq anglamagan"[41]. Tilga bu sinergetik yondashuv V.I.Arshinov[42], E.N.Knyazeva va S.P.Kurdyumov[43], Y.I.Svirskiy[44] va boshqalarning ilmiy tadqiqotlarida o'z aksini topgan. Zamonaviy yondashuvlar til va ijtimoiy ongning ontologik asoslari inson mavjudligining turli tomonlarini qamrab olishini ko'rsatadi. Til omillarning murakkab o'zaro ta'siri natijasida biologik evolyutsiya va neyrobiologik rivojlanish, diskursiv amaliyotlar (tildan foydalanish usullari), ijtimoiy va moddiy tarmoqlar (odamlar va moddiy dunyo o'rtasidagi munosabatlar), an'anaviy talqin usullari paydo bo'ladi.

Til va ongning asosiy kelib chiqishini o'rganishning istiqbolli usuli bu enaktivizm (faol bilish) nazariyasidir. Fransisko Varela, Evan Tompcon, Eleonor Rosh va boshqalarning tadqiqotlariga asoslanib, bu nuqtayi nazar bizning bilish, til va ularning fanlararo aloqalari haqidagi tushunchamizni tubdan o'zgartiradi[45]. Enaktivizm nazariyasining talqiniga ko'ra, bilish shunchaki ongda mavjud bo'lgan voqelikning aksi emas, balki tirik organizmning atrof-muhit bilan ta'sirining o'ziga xos usullari bilan uzviy bog'liq bo'lgan generativ jarayondir.

Assotsiativ eksperiment lingvistik ongni o'rganish usuli sifatida lingvistik ongni proyeksiyalash bilan shug'ullanadigan birinchi tadqiqot usullaridan biridir. Ushbu usul lingvistik ongni uning namoyon bo'lishi orqali o'rganishga yordam beradi. Assotsiativ eksperiment – bu lingvistik ongni vizualizatsiya qilish usuli va uni o'rganishga imkon beradi, chunki ongni to'g'ridan-to'g'ri o'rganish mumkin emas.

Dissertatsiyaning **"Til va ong o'rtasidagi bog'liqlikni gnoseologik hamda ontologik tushunishni rivojlantirish istiqbollari"** deb nomlangan to'rtinchi bobida til va ongni epistemologik tahlil qilishning yangi ufqlari, til va ongni o'rganishdagi ontologik muammolar, epistemologik va ontologik yondashuvlarning sintezi hamda til va ongni o'rganishning kelajakdagi tendensiyalari masalasi muhokama qilingan. Bobning "Til va ongni epistemologik tahlil qilishning yangi ufqlari" deb ataluvchi bo'limida til hamda ongni epistemologik o'rganishning zamonaviy yondashuvlari masalasi tadqiq etilgan. Epistemologik muammolarni ko'rib chiqishdan lingvistik xulq-atvorni o'rganishga o'tish mantiqiy pozitivizm doirasida tasvirlangan. Bu sohadagi lingvistik tadqiqotlar sof epistemologik muammolarni hal qilishga qaratilgan. Biroq bu trayektoriya tor ta'rifga ega, chunki haqiqiy amaliyotlarning o'zi e'tiborga olinmaydi. Mantiqiy pozitivizm doirasida asosiy e'tibor faqat amaliyotdan mustaqil ravishda mavjud bo'lgan tilga qaratiladi.

[41]Кобляков А. А. Синергетика, язык, творчество // Синергетическая парадигма, вып. 2. – М., 2002. – 327 с.
[42]Аршинов В.И. Когнитивные стратегии синергетики // Онтология и эпистемология синергетики. – М., 1997. – С. 12-25.
[43]Князева Е.Н., Курдюмов С.Р. Основания синергетики. Режимы с обострением, самоорганизация, темпомиры. – СПб.: Алетейя, 2002. – 414 с.
[44]Свирский Я.И. Самоорганизация смысла: опыт синергетической онтологии. – М.: ИФ РАН, 2001. – 181 с.
[45]Дружинин А.С. Язык и реальность: до или после, вместе или вместо? Вестник Томского государственного университета. Филология. 2021. № 69. – С. 68 -93.

Nemis faylasufi E.Gusserl ilmiy asarlarida bu yondashuvning yanada ishonchli tasvirini beradi. Xususan, "Начало геометрии"[46] ("Geometriyaning boshi") maqolasida u lingvistik amaliyotni fundamental ilmiy ma'nolarning an'anaviy tabiatini tan olish prizmasi orqali o'rganadi. Tadqiqotchi ongida shakllangan fanning eydoslari (mavhum narsaning aniq namoyon bo'lishi) lingvistik ifoda orqali boshqalarga ham oydin bo'ladi. Til amaliyoti ilmiy mavjudlikning asosiy usuliga aylanib, muhim ma'noga ega bo'lgan xabardorlik aktini yaratadi. Biroq munozara umuman til bilan emas, balki uni qo'llash, xususan, til amaliyotiga tegishli. Shunga qaramay, bu amaliyotlar Gusserl uchun tahlil mavzusiga aylanmadi, chunki faylasufning e'tibori, uning fikricha, ong harakatlariga qaratilgan edi[47].

Sun'iy intellekt va kompyuterni o'rganishning rivojlanishi til hamda ongni epistemologik tahlil qilish uchun yangi ufqlarni ochadi. Sun'iy ongni yaratish imkoniyati va uning inson ongidan farqlari haqidagi savollar tobora dolzarb bo'lib bormoqda. Tabiiy tilni qayta ishlash sohasidagi tadqiqotlar til qobiliyatlari tabiati va ularning aql bilan munosabatlariga yangicha qarashga imkon beradi. Til va ongni epistemologik tahlil qilishning yangi ufqlari bir nechta asosiy yo'nalishlarni o'z ichiga oladi:

1. Sun'iy intellekt va kompyuterni o'rganish: 1) sun'iy ongni yaratish imkoniyatlarini o'rganish; 2) NLP orqali til qobiliyatlarini tushunishga yangi yondashuvlar; 3) axborot texnologiyalari olamida tushunish va ongning tabiati haqidagi falsafiy bahslar.

2. Ongning kvant nazariyalari: 1) kvant effektlarini ongning ishlashi bilan bog'laydigan nazariyalar; 2) kvant nazariyasini til va tafakkur tahliliga qo'llash;

3. Neyrotexnologiya va kognitiv imkoniyatlarni kengaytirish: 1) miya-kompyuter interfeyslarini o'rganish; 2) neyroprostetik va kognitiv takomillashtirish sohasidagi tadqiqotlar.

4. Sintetik biologiya va ongning muqobil shakllari: 1) biologik tuzilmalar va kognitiv jarayonlar o'rtasidagi bog'liqlikni o'rganish; 2) til va ongning muqobil shakllari imkoniyatlarini ko'rib chiqish.

5. Ongni fanlararo o'rganish: 1) miya va ongni o'rganish bo'yicha kompleks loyihalar; 2) turli yondashuvlarni birlashtirgan yangi tadqiqot usullarini ishlab chiqish.

6. Axborot falsafasi va raqamli epistemologiya: 1) keng ma'lumot va algoritmik qarorlarni qabul qilishning epistemologik jihatlarini o'rganish; 2) raqamli texnologiyalar bilimlarning rivojlanishiga qanday ta'sir qilishini o'rganish. Ushbu yo'nalishlar til, ong va idrok mohiyatini tushunish uchun yangi istiqbollarni ochib beradi, shuningdek, voqelik tabiati, bilim va inson tajribasi to'g'risida yangi falsafiy savollar tug'diradi.

Bobning "Til va ongni o'rganishdagi ontologik muammolar" deb nomlangan ikkinchi bo'limida til va ongni o'rganishdagi ontologik muammolarni hal qilishning asosiy yondashuvlari ko'rib chiqilgan, shuningdek, ushbu sohadagi mavjud tendensiya va istiqbollar tahlilga tortilgan. 1. Naturalistik yondashuv. Ushbu yondashuv til va ong hodisalarini g'ayritabiiy yoki jismoniy bo'lmagan shaxslarga murojaat qilmasdan,

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[46]Гуссерль Э. Начало геометрии // Гуссерль/Деррида. Начало геометрии. – М., 1996. – С. 210-245.
[47]Гутнер Г.Б. Эпистемология и анализ языковых практик. Эпистемология & философия науки. Т. XXII, № 4, 2009. – С. 30-47.

dunyoning ilmiy manzarasi doirasida tushuntirishga qaratilgan. Masalan, D.Dennett[48] ongni miyadagi murakkab axborot jarayonlaridan kelib chiqadigan mavhumlik deb hisoblaydigan geterofenomenologik yondashuvni taklif qiladi. Ushbu yondashuvning mohiyati antropologik usullardan, shuningdek, subyektning oʻz holati toʻgʻrisida oʻziga oʻzi hisobot berish va uning ruhiy holatini aniqlash uchun boshqa barcha mavjud dalillardan foydalanishdir. Patrisiya Cherchlend[49] neyrofilosofiyani rivojlantirib, ongning falsafiy nazariyalarini nevrologiya maʼlumotlari bilan birlashtirishga intiladi.

2. Funksionalistik yondashuv. Funksionalizm ruhiy holatlarni ichki tuzilishi yoki jismoniy amalga oshirilishidan koʻra ularning funksional roli nuqtayi nazaridan koʻrib chiqadi. X.Patnem[50] ruhiy holatlarni butun organizmning funksional holatlari deb hisoblaydigan funksionalizmning taʼsirchan versiyasini taklif qildi. Dj.Fodor[51] "ong tili" tushunchasini taklif qildi, unda fikrlash tabiiy tillarga oʻxshash faoliyat yuritadigan til yordamida sodir boʻladi.

3. Fenomenologik yondashuv. Fenomenologiya ongli tajribaning tuzilishini birinchi shaxs nuqtayi nazaridan oʻrganishga qaratilgan. Moris Merlo-Pontiy[52] tananing idrok va bilishdagi rolini taʼkidladi, bu zamonaviy bilish nazariyalariga taʼsir koʻrsatdi. D.Zaxavi[53] oʻz-oʻzini anglash va ijtimoiy bilish uchun fenomenologik yondashuvni rivojlantiradi.

4. Axborot-nazariy yondashuv. Ushbu yondashuv ong va tilni axborot jarayonlari hamda tuzilmalari nuqtayi nazaridan tahlil qiladi. Devid Chalmers[54] axborotni haqiqatning asosiy xususiyati sifatida koʻrib chiqib, ong muammosiga nazariy yondashuvni ishlab chiqdi.

5. Ongning kvant nazariyalari. Baʼzi tadqiqotchilar kvant effektlari ong hodisasini tushuntirishda asosiy rol oʻynashi mumkinligini taʼkidlaydilar. R.Penrouz va S.Xameroff[55] ongni neyronlarning kvant jarayonlari bilan bogʻlaydigan "uyushtirilgan obyektiv qisqartirish" modelini taklif qilishdi. Garchi bu nazariyalar munozarali boʻlib qolsa-da, ular ongning tabiatini tushunishda yangi istiqbollarni ochadi.

6. Enaktivizm. Proaktiv yondashuv idrokni tajriba yaratishda organizmning faol rolini taʼkidlab, harakat shakli sifatida koʻrib chiqadi. F.Varela, E.Tompson va E.Rosh[56] kognitiv fanga interaktiv yondashuvni ishlab chiqdilar, bu tana va atrof-muhit

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[48] Dennett D.C. Consciousness Explained. – Boston: Little, Brown and Company, 1991. – 511 p.
[49] Churchland P.S. Neurophilosophy: Toward a Unified Science of the Mind-Brain. – Cambridge, MA: MIT Press, 1986. – 13 p.
[50]Putnam H. Psychological Predicates. In W. H. Capitan & D. D. Merrill (Eds.), Art, Mind, and Religion. – Pittsburgh: University of Pittsburgh Press, 1967. – 37-38 p.
[51]Fodor J.A. The Language of Thought. – Cambridge, MA: Harvard University Press, 1975. – 214 p.
[52] Merleau-Ponty, M. Phénoménologie de la perception. – Paris: Gallimard, 1975. – 531 p.
[53] Zahavi D. Self and Other: Exploring Subjectivity, Empathy, and Shame. – Oxford: Oxford University Press, 2014. – 53 p.
[54]Chalmers D.J. The Conscious Mind: In Search of a Fundamental Theory. – Oxford: Oxford University Press, 1996. – 433 p.
[55] Hameroff, S., Penrose, R. Consciousness in the universe: A review of the 'Orch OR' theory. Physics of Life Reviews, 2014, 11(1). – 39-78.
[56]Varela F.J., Thompson E., Rosch E. The Embodied Mind: Cognitive Science and Human Experience. – Cambridge, MA: MIT Press, 1991. – 380 pp.

o'rtasidagi o'zaro bog'liqlikni ta'kidlaydi. C.Xameroff[57] va uning hamkasblari ushbu yondashuvni til hamda ijtimoiy bilish muammolariga qo'llash orqali kengaytirdilar.

Til va ongni o'rganish tilning tabiati, fikrlash va o'z-o'zini anglash bilan bog'liq murakkab ontologik muammolar bilan chambarchas bog'liq. Ontologiya falsafiy soha sifatida mavjudlik va bu mavjudlik qanday tashkil etilganligi haqidagi savollarni o'rganadi. Til va ongni o'rganish falsafa va kognitiv fanning asosiy yo'nalishlaridan biridir. Biroq bu soha til, fikrlash va ongning mohiyatini tushunishni qiyinlashtiradigan bir qator jiddiy ontologik qiyinchiliklarga duch keladi. Jumladan:

1. Til va haqiqat o'rtasidagi munosabatlar muammosi. Asosiy muammolardan biri tilning obyektiv voqelik bilan qanday bog'liqligi masalasidir. Mazkur masala bo'yicha turli xil falsafiy pozitsiyalar mavjud bo'lib, ularga realizm, nominalizm va konstruktivizmni kiritish mumkin. Ushbu pozitsiyalarning har biri tilning mohiyatini tushunish uchun o'z dalil va natijalariga ega. Realizm til aniq tuzilishga ega deb taxmin qiladi. Nominalizm til kategoriyalarining an'anaviyligini ko'rsatadi. Konstruktivizm dunyoqarashni shakllantirishda tilning muhimligini ta'kidlaydi.

2. Lingvistik nisbiylik muammosi. Sepir-Vorf gipotezasida shakllangan lingvistik nisbiylik muammosi avvalgisi bilan chambarchas bog'liq. Ushbu gipoteza tilning tuzilishi fikrlash va voqelikni idrok etishga ta'sir qilishini aks ettiradi. Til va ongga oid fundamental falsafiy tadqiqotlar kognitiv fan, tilshunoslik hamda ong falsafasida hal qiluvchi ahamiyatga ega. Mazkur muammolarni hal qilish falsafiy, empirik tadqiqotlar va rasmiy modellashtirishni birlashtirgan fanlararo yondashuvni talab qiladi.

Bobning uchinchi fasli "Epistemologik va ontologik yondashuvlarning sintezi" deb nomlanadi. Bilimning mohiyati va uning asoslari bilan shug'ullanadigan epistemologiya va borliqning asosiy kategoriyalarini o'rganadigan ontologiya o'zaro bog'liq fanlardir. Epistemologiya va ontologiya o'rtasidagi munosabat bilim hamda voqelikning mohiyatini tushunishda bir-birini to'ldiruvchi xususiyatga ega. Epistemologik va ontologik yondashuvlarning sintezi dunyoni chuqurroq va har tomonlama tushunishga imkon beradi. Epistemologiya va ontologiya uzoq vaqt davomida mustaqil ravishda rivojlanib kelayotgan falsafaning ikkita asosiy sohasidir. Biroq zamonaviy falsafiy tafakkurda ularning yaqinlashuvi va sinteziga moyillik mavjud bo'lib, bu voqelik va bilish jarayonini yanada yaxlit anglash uchun yangi istiqbollarni ochadi. Sintezning asosiy jihatlari:

1. Ontologiya va epistemologiyaning o'zaro bog'liqligi. Dunyo haqidagi ontologik g'oya uni qanday bilishga ta'sir qilishi va aksincha, insonning bilim qobiliyati va usullari dunyoning qanday ontologik manzarasini qurayotganini aniqlaydi.

2. Relyatsion ontologiya. Borliqni alohida obyekt sifatida ko'rib chiqish o'rniga ular o'rtasidagi munosabatlarga e'tibor qaratiladi. Bu kvant mexanikasi kabi zamonaviy ilmiy nazariyalarga mos keladi.

[57]Hameroff, S., Penrose, R. Consciousness in the universe: A review of the 'Orch OR' theory. Physics of Life Reviews, 2014. 11(1). – 39-78.

3. Epistemologiyada konstruktivizm. Bilimni shakllantirishda bilish subyektining faol roli tan olinadi, ammo obyektiv voqelikning mavjudligi inkor etilmaydi.

4. Yaxlit yondashuv. Haqiqatni va bilish jarayonini yaxlit tizim sifatida ko'rib chiqish, bu o'rinda qismlarni bir butundan ajratib tushunish mumkin emas.

5. Bilimlarning turli shakllarini birlashtirish. Haqiqatni to'liqroq tushunish uchun nafaqat ilmiy, balki bilimning boshqa shakllari (falsafiy, badiiy, intuitiv) qiymatini tan olish.

6. Epistemologiya va ontologiyaning integratsiyasi falsafa, tabiiy va ijtimoiy fanlar o'rtasidagi murakkab fanlararo aloqalarning yanada yaxlit va strukturali ko'rinishini taqdim etadi. Ushbu sintez quyidagi yo'llar bilan namoyon bo'ladi:

1. Bilishning kvant nazariyasi. Kuzatuvchi yagona tizim sifatida qaraladigan kvant mexanikasining talqini. Ongning kvant tabiati – bu ongni klassik mexanika darajasida tushuntirib bo'lmaydigan va faqat kvant mexanikasi postulatlari, hodisalari, chigalligi va boshqalar yordamida tushuntirish mumkin, degan taxminga asoslangan gipotezalar guruhi. Kvant (to'lqin) mexanikasi tabiatni atom va subatomik zarralar miqyosida tavsiflovchi fundamental fizik nazariyadir. U barcha kvant fizikasi, shu jumladan, kvant kimyosi, kvant maydon nazariyasi, kvant texnologiyasi va kvant kompyuter fanlari asosida yotadi.

2. Enaktivizm. Enaktivizm kognitiv fanda idrokni organizm va atrof-muhit o'rtasidagi o'zaro ta'sirning faol jarayoni deb hisoblaydigan sohadir. Enaktivizm kognitiv qobiliyatlarni shakllantirishda tana, idrok va harakatning rolini ta'kidlaydi.

3. Ken Uilberning[58] ajralmas falsafasi. Turli xil bilim sohalarini birlashtirgan haqiqatning keng qamrovli xaritasini yaratishga urinish. Epistemologik va ontologik yondashuvlarning sintezi zamonaviy fanlarning eng istiqbolli yo'nalishlaridan biridir. Ushbu kombinatsiya bilim va borliq o'rtasidagi murakkab munosabatlarni tushunish uchun yangi ufqlarni ochib beradi, borliq va bilishning mohiyati bilan bog'liq masalalarga kengroq qarashga undaydi. Mazkur yondashuv nafaqat nazariy tadqiqotlar uchun, balki ta'lim, sun'iy intellekt, tibbiyot va ekologiya kabi amaliy sohalar uchun ham muhimdir. U davrimizning dolzarb muammolarini hal qilishda fanlararo o'zaro ta'sir va turli xil bilim shakllarining muhimligini ta'kidlaydi. Xulosa qilib aytganda, epistemologik yondashuv dunyoni qanday bilish, nimani o'rganish va bilimdan qaysi maqsadda foydalanish mumkinligi haqidagi savollarga qaratilgan. U haqiqat, asoslash va ratsionallikning mohiyatini, shuningdek, idrok, aql va sezgi kabi turli xil bilim manbalarini o'rganadi. Ontologik yondashuv, aksincha, mavjudlik, mohiyat, materiya va ong kabi borliqning asosiy kategoriyalarini o'rganish bilan shug'ullanadi. U voqelikning tuzilishi va xususiyatlarini, shuningdek, turli mavjudotlar o'rtasidagi munosabatlarni o'rganadi. Epistemologik va ontologik yondashuvlarning sintezi ularning har birining cheklovlarini individual ravishda yengib o'tishga imkon beradi. Epistemologik yondashuv dunyoni qanday bilishimiz haqida tushuncha beradi va ontologik yondashuv bilimlarimiz uchun ontologik asos yaratadi.

Bobning to'rtinchi fasli "Til va ongni o'rganishning kelajakdagi tendensiyalari masalasi"ga bag'ishlangan. Innovatsion lingvistik tendensiyalar empirik

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[58]Ken Wilber. An integral theory of consciousness. Journal of Consciousness Studies, 4, No. 1, 1997. – P. 71-92.

ma'lumotlarni tahlil qilishga, ayniqsa til, fikrlash va ong o'rtasidagi o'zaro bog'liqlikni o'rganishga qaratilgan. Kognitiv faoliyatga bunday e'tibor lingvistik paradigmani o'zgartirdi, bu esa tadqiqot chegaralarining dinamik kengayishiga olib keldi[59]. Tilshunoslik, falsafa va mantiqdagi fanlararo yutuqlar til hodisalarini har tomonlama tushunishni talab qiladi. Tabiiy til idrok va tushunchani rivojlantiradi, uning barcha til tashuvchilariga ta'sir qiladigan umumiy dunyoqarash va jamoaviy falsafani aks ettiradi[60]. Til dunyo haqidagi bilimlarni uzatish vositasi bo'lib, borliq haqidagi tushunchani aks ettiradi, bu ijtimoiy va tarixiy amaliyot bilan tasdiqlangan. Til o'rganish til, fikrlash, ruhiyat va madaniyat o'rtasidagi o'zaro ta'sirni tahlil qilishni o'z ichiga olishi kerak. Lingvistika fikrlashni o'rganadigan fan sifatida falsafa bilan uzviy bog'liq. Ushbu munosabatlar til va bilim o'rtasidagi hal qiluvchi aloqalarni ta'kidlaydi. Har bir tilshunos til tahliliga falsafiy nuqtayi nazardan yondashadi, bu uning mavjudlik va bilish haqidagi tushunchasini aks ettiradi. Til ta'limi inson ongining funksiyalariga oydinlik kiritish uchun tarixiy va falsafiy elementlarni o'z ichiga olishi kerak.

Kelgusi o'n yilliklarda hamkorlikdagi tadqiqot va yangi texnologik ishlanmalar orqali til hamda ong o'rtasidagi munosabatni tushunishda samarali natijalar kutilmoqda. Ba'zi istiqbolli sohalarni ko'rib chiqaylik:

1. Neyrolingvistika va miyani xaritalash. Funksional magnit-rezonans tomografiya (FMRI) va magnetoensefalografiya (MEG) kabi neyrovizualizatsiya texnikasini ishlab chiqish tilni qayta ishlash jarayonida miya faoliyati haqida batafsilroq ma'lumot beradi. Bu til faoliyatining turli jihatlari – nutqni idrok etishdan tortib murakkab grammatik tuzilmalargacha bo'lgan neyron tarmoqlarni yaxshiroq tushunishga olib kelishi kutilmoqda[61]. Tilning neyron asoslarini yaxshiroq tushunish afaziya va boshqa til kasalliklari bilan og'rigan bemorlar uchun yanada samarali reabilitatsiya usullarini ishlab chiqishga olib kelishi mumkin. Masalan, F.Pulvermyuller[62] tadqiqotlari neyroplastiklik va miya til davrlarining takroriy faolligiga asoslangan terapiyaga yangi yondashuvlarni taklif qiladi.

2. Sun'iy intellekt va til jarayonlarini modellashtirish. Sun'iy intellekt va mashinani o'rganish tizimlari sohasidagi taraqqiyot til jarayonlarini modellashtirish uchun yangi ufqlarni ochadi. Murakkab neyron tarmoqlarning yaratilishi inson tilining turli jihatlarini o'rganishga imkon beradi, bu uning miyada ishlash tamoyillarini ochib berishga yordam beradi. Chuqur o'rganishga asoslangan tabiiy tillarni qayta ishlash modellarini ishlab chiqish yanada rivojlangan mashina tarjima tizimlari, ovozli yordamchilar va chat-botlarni yaratishga olib keladi. Masalan, "GPT-3 model" insonga o'xshash matnni yaratish va murakkab til vazifalarini bajarish qobiliyatini namoyish etadi[63]. Bu avtomatik tarjima, kontent yaratish va tabiiyroq inson-kompyuter interfeyslarini rivojlantirish sohasida yangi ufqlarni ochadi. Dezinformatsiya yaratish

[59]Петрова Е.А. Взаимодействие языка, мышления и сознания // Вестник Башкирского университета. 2011. Т. 16. № 3. – С. 739-742.

[60] Апресян Ю.Д., Апресян В.Ю., Бабаева Е.Э., Богуславская О.Ю., Крылова Т.В., Левонтина И.Б., Санников А.В., Урысон Е.В. Языковая картина мира и системная лексикография // М.: Школа «Языки славянских культур», 2006. – 910 с. – С. 235.

[61]Fedorenko E., Thompson-Schill S.L. Reworking the language network. Trends in Cognitive Sciences, 2014. №18 (3), 120-126.

[62]Pulvermüller F. Neural reuse of action perception circuits for language, concepts and communication.2018. – Progress in Neurobiology, 160, 1-44.

[63]Linzen T., Baroni M. Syntactic structure from deep learning. Annual Review of Linguistics. – 2021. № 7, 195-212.

yoki jamoatchilik fikrini manipulyatsiya qilish uchun bunday tizimlardan foydalanish imkoniyati haqida jiddiy xavotirlar mavjud. Bundan tashqari, sun'iy intellekt tomonidan yaratilgan tarkibning mualliflik huquqi haqida savollar mavjud.

3. Tilning kelib chiqishi va evolyutsiyasini o'rganish. Hayvonlar muloqotini tahlil qilish, arxeologik topilmalarni o'rganish va evolyutsion jarayonlarni kompyuterda modellashtirish bizga inson tili qanday paydo bo'lganligini va uning ong hamda bilim qobiliyatlari rivojlanishi bilan bog'liqligini yaxshiroq tushunishga yordam beradi.

4. Rivojlanishning psixolingvistikasi. Bolalar tomonidan tilni o'zlashtirish bilan bog'liq jarayonlarni chuqur o'rganish, shu jumladan, zamonaviy neyrovizualizatsiya usullaridan foydalanish ontogenezda nutqni rivojlantirish va fikrlashni shakllantirish o'rtasidagi bog'liqlikni tushunishga yordam beradi. Bolalar tomonidan tilni o'zlashtirish mexanizmlarini tushunish erta o'rganish va til buzilishlarini tuzatishning yanada samarali usullarini ishlab chiqishga olib kelishi mumkin. Masalan, R.K.Kulning[64] tilni o'zlashtirishdagi "tanqidiy davrlar" bo'yicha tadqiqotlari nutqni rivojlantirish kechikishi xavfi bo'lgan bolalar uchun erta til aralashuvi dasturlarini yaratish uchun foydalanilmoqda.

5. Ikki tillilik (bilingvizm) va ko'p tillilik (multilingvizm) bo'yicha tadqiqotlar. Ikki tilli va poliglotlarning miya xususiyatlarini o'rganish miya plastikligi hamda ko'p tillilik kognitiv jarayonlar va ong tuzilishiga qanday ta'sir qilishi haqida qimmatli ma'lumotlarni beradi. Tadqiqotlar shuni ko'rsatadiki, ikki tillilik va yangi tillarni o'rganish kognitiv funksiyani yaxshilashi va rivojlanishini sekinlashtirishi mumkin. Bu keksalikda kognitiv salomatlikni saqlash uchun til o'rganishga asoslangan ta'lim dasturlari va kognitiv treninglarning rivojlanishiga olib kelishi mumkin[65].

6. Tilshunoslik va ong falsafasi o'rtasida tobora kuchayib borayotgan bog'liqlik mavjud bo'lib, bu tilning ong rivojlanishi va faoliyatiga qanday ta'sir qilishini tushuntiruvchi yangi nazariy asoslarga olib kelishi mumkin, deb taxmin qilinadi.

7. Tilni takomillashtirish. Neyrointerfeyslar va neyroprotezlarning rivojlanishi til hamda ong o'rtasidagi bog'liqlikni o'rganish uchun yangi imkoniyatlar ochishi, shuningdek, insonning til qobiliyatini kengaytirishi mumkin.

8. Kvant lingvistikasi. Ba'zi tadqiqotchilar kvant effektlari miyaning tilini qayta ishlashda rol o'ynashi mumkinligini taxmin qilishadi. Garchi bu soha spekulyativ bo'lib qolsa-da, keyingi tadqiqotlar til va ongning tabiatini yangicha tushunishga olib kelishi mumkin. Kvant tilshunosligi spekulyativ maydon bo'lib qolsa-da, u tilning semantikasi va pragmatikasini modellashtirishga yangi yondashuvlarni taklif etadi. Masalan, kvant modellari tildagi kontekstual effektlarni yaxshiroq tushuntirishi va aniqroq ma'lumot olish hamda matnni tahlil qilish tizimlarini ishlab chiqishda yordam berishi mumkin[66].

9. Ongning o'zgargan holatlarini o'rganish. O'zgargan ong holatlarining (masalan, meditatsiya paytida yoki psixoaktiv moddalar ta'sirida) til ko'nikmalarini

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[64]Kuhl P.K. Brain mechanisms in early language acquisition.2010. – Neuron, 67(5), 713-727.

[65]Bialystok E., Craik F.I., Luk G. Bilingualism: consequences for mind and brain. – 2012. Trends in Cognitive Sciences, 16(4), 240-250.

[66]Aerts D., Gabora L. A theory of concepts and their combinations II: A Hilbert space representation. 2005. – Kybernetes, 34(1/2), 192-221.

o‘rganish til va ongning turli holatlari o‘rtasidagi munosabatlarga yangicha ma'lumot berishi mumkin.

10. Kompyuter lingvistikasi va tabiiy tilni qayta ishlash. Tabiiy tilni qayta ishlash algoritmlari va mashinani tarjima qilish tizimlarining rivojlanishi til funksiyalarining yanada murakkab modellarini ishlab chiqishga olib keladi va shu bilan inson miyasida til asosidagi tamoyillar haqidagi tushunchani yaxshilaydi.

11. Miyaning semantik xaritasi. Miyaning semantik xaritalash texnikasidagi yutuqlar miya yarim korteksining turli sohalarida murakkab "ma'no xaritalarini" yaratishga imkon beradi. Bu neyron tarmoqlarda tushuncha va ma'nolarning qanday ifodalanishini hamda ularning til tuzilmalari bilan qanday bog‘liqligini yaxshiroq tushunishga yordam beradi.

12. Lingvistik universallar bo‘yicha tadqiqotlar. Lingvistik universallarni – dunyoning barcha yoki aksariyat tillariga xos xususiyatlarni o‘rganish tilning tuzilishini, kognitiv jarayonlarni va ong bilan aloqasini tartibga soluvchi asosiy prinsiplar haqidagi tushunchani chuqurlashtirishi mumkin.

13. Neyrolingvistik dasturlash. An'anaviy neyrolingvistik dasturlash (NLD) ilmiy qo‘llab-quvvatlanmaganligi uchun tanqid qilinganiga qaramay, innovatsion nevrologiya va kognitiv psixologiyaga asoslangan yangi metodologiya til orqali ongga ta'sir qilishning yanada samarali usullarini yaratishga olib kelishi mumkin.

14. Kognitiv buzilishning lingvistik biomarkerlari. Nutq va yozuvni tahlil qilish texnikasidagi yutuqlar demansiya va neyrodegenerativ kasalliklar kabi turli xil kognitiv kasalliklarni erta aniqlashga yordam beradigan ishonchli lingvistik biomarkerlarning rivojlanishiga olib kelishi mumkin.

15. Kognitiv nazariyaning integratsiyasi. Kognitiv nazariyadagi doimiy taraqqiyot uning ongdagi lingvistik birlik va tushunchalarning rivojlanishiga qanday ta'sir qilishi haqida yangi tushunchalar berishi mumkin.

16. Lingvistik relyativizmni o‘rganish. Kognitivizmning zamonaviy usullaridan foydalangan holda insonning ona tili idrok va tafakkurga qanday ta'sir qilishini (Sepir-Vorf gipotezasiga ko‘ra) chuqur o‘rganish til va ongning o‘zaro ta'siriga yangicha qarash mumkin.

17. Neyropoetika va neyroestetikani o‘rganish badiiy matnlarni idrok etish va yaratish til hamda ongning hissiy-estetik jihatlari o‘rtasidagi munosabatni qanday yoritishiga qaratilgan. She'riyat va badiiy adabiyotni idrok etishning asoslarini tushunish art-terapiyaning yangi usullari va ta'lim yondashuvlarini ishlab chiqishga olib kelishi mumkin. Masalan, A.Zeman[67] va boshqa olimlar she'riyat avtobiografik xotira va hissiyotlar bilan bog‘liq miya hujayralarini qanday faollashtirishini ko‘rsatadi, bu depressiya yoki travmadan keyingi stress buzilishi bo‘lgan bemorlarni davolashda ishlatilishi mumkin.

18. Imo-ishora tilini va noverbal muloqotni sinchkovlik bilan o‘rganish vosita funksiyalari, nutq hamda ong o‘rtasidagi bog‘liqlikni aniqlashi mumkin.

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[67]Zeman A., Milton F., Smith A., Rylance R. By heart: An fMRI study of brain activation by poetry and prose. – 2013. Journal of Consciousness Studies, 20(9-10), 132-158.

19. Til evolyutsiyasini kompyuterda modellashtirish. Til evolyutsiyasining murakkab kompyuter modellarini yaratish tilning kelib chiqishi va uning inson ongini rivojlantirishdagi roli haqidagi turli farazlarni sinab ko'rishga yordam beradi.

20. Komada va minimal ongda lingvistik ongni o'rganish. Komada va minimal ong holatida bo'lgan bemorlarda til funksiyalarining saqlanishini o'rganish til ongining asabiy korrelyatsiyalari haqida yangi ma'lumot berishi mumkin. Ushbu tadqiqot sohalari parallel ravishda rivojlanib, bir-biri bilan o'zaro ta'sirlashib, til va ong o'rtasidagi murakkab munosabatlarni tushunishda sinergetik ta'sir ko'rsatishi mumkin.

XULOSA

1. Tadqiqot davomida zamonaviy epistemologik va ontologik tendensiyalar sharoitida tilning xususiy va jamoat ongi bilan o'zaro bog'liqligining asosiy jihatlari ko'rib chiqildi. Keng nazariy va empirik materiallarni tahlil qilish bizga bir qator muhim xulosalarni shakllantirishga imkon berdi. Xususan, til ham individual, ham ijtimoiy ongni shakllantirishda asosiy rol o'ynashi aniqlandi. U nafaqat aloqa vositasi bo'lib xizmat qiladi, balki voqelikni bilish va qurish vositasi sifatida ham ishlaydi. Kognitiv tilshunoslik va nevrologiya sohasidagi zamonaviy tadqiqotlar til birliklari fikrlash, dunyoni tushunishning ayrim elementlarini shakllantiradi, degan fikrni qo'llab-quvvatlaydi. Bu shuni ko'rsatadiki, til insonning fikr va idrokiga ta'sir qilishda hal qiluvchi rol o'ynaydi.

2. Globallashuv va axborot texnologiyalarining rivojlanishi davrida ham individual, ham ijtimoiy ongda sezilarli siljishlar mavjud. Bir tomondan, lingvistik va madaniy amaliyotlarni birlashtirish tendensiyasi mavjud bo'lsa, ikkinchi tomondan, milliy va shaxsiy o'zlikni saqlab qolish istagi kuchaymoqda.

3. Til va ongga oid an'anaviy epistemologik va ontologik qarashlar zamonaviy falsafiy g'oyalar prizmasi orqali qayta baholanmoqda. Ijtimoiy konstruktivizm, posstrukturalizm va enaktivizm kabi tushunchalar tobora muhim ahamiyat kasb etmoqda. Ushbu g'oyalar ijtimoiy voqelikni yaratish va subyektiv tajribani shakllantirishda tilning rolini ta'kidlaydi.

4. Tadqiqot shuni ko'rsatdiki, raqamli texnologiyalar va sun'iy intellektning rivojlanishi til hamda ongning tabiati to'g'risida yangi savollar tug'diradi. Virtual aloqa maydonlarining paydo bo'lishi, mashina tarjimasi va tabiiy tilni qayta ishlash tizimlarining tarqalishi inson va mashina intellekti o'rtasidagi chegaralarning xiralashishiga olib keladi, bu esa lingvistik faoliyatning mohiyati haqidagi an'anaviy g'oyalarni qayta ko'rib chiqishni talab qiladi.

5. Til va ong o'rtasidagi munosabatni o'rganish nafaqat nazariy, balki amaliy ahamiyatga ega ekanligi isbotlandi. Tilning inson tafakkuri va xulq-atvoriga ta'sirini tushunish innovatsion o'qitish usullariga, shuningdek, ruhiy salomatlik muammolarini hal qilish hamda turli madaniyat vakillari bilan o'zaro munosabatlarga yondashuvlarni takomillashtirishga olib kelishi mumkin. Shunday qilib, olib borilgan tadqiqotlar zamonaviy til va ong falsafasining rivojlanishiga katta hissa qo'shmoqda. U nafaqat muammoga mavjud yondashuvlarni tizimlashtiradi va tanqidiy tushunadi, balki keyingi tadqiqotlar uchun istiqbolli yo'nalishlarni ham belgilaydi.

6. Ilmiy tadqiqotlar natijalari tilshunoslik, falsafa, psixologiya va kognitiv fanlarni birlashtirgan keng fanlararo tadqiqotlarga yo'l ochadi. Bunga, asosan, tildan foydalanishning neyrokognitiv asoslarini chuqurroq o'rganish, raqamli texnologiyalar til amaliyotini qanday o'zgartirayotganini tahlil qilish va til o'rtasidagi aloqalar to'g'risida yaxlit tushuncha yaratish uchun turli ilmiy fanlardan bilimlarni birlashtirgan modellarni ishlab chiqish kiradi. Shuningdek, ular ta'lim, madaniyatlararo aloqa va axborot texnologiyalari sohasida amaliy tavsiyalar ishlab chiqish uchun asos bo'lib xizmat qilishi mumkin.

7. Yana asosiy jihatlardan biri – bu zamonaviy texnologiyalarning til amaliyotiga ta'siri va ongning yangi strukturalarini shakllantirishdir. Raqamlashtirish davrida biz axborotni idrok etish, qayta ishlash va uzatishning maxsus qoidalari bilan tavsiflangan "raqamli ong" hodisasining paydo bo'lishiga guvoh bo'lamiz. Bu hodisa chuqur falsafiy mulohazani talab qiladi, chunki u inson idrokining tabiati va subyektivlik chegaralari haqida fundamental savollar tug'diradi.

8. Bundan tashqari, globallashuv sharoitida lingvistik xilma-xillik muammosi va uning insoniyat madaniy merosini saqlashdagi roli alohida dolzarbdir. Hozirda biz lingvistik amaliyotlarni birlashtirish tendensiyasi mavjud bo'lgan vaziyatdamiz, shuningdek, lingvistik xilma-xillikning kognitiv va madaniy boylikning qimmatli manbayi sifatida ahamiyati to'g'risida tobora ko'proq tushuncha mavjud. Bu shuni anglatadiki, biz bir xil muhitda bir nechta tillardan foydalanishga o'tishni va har bir tilning o'ziga xos qiymatini chuqurroq tushunishni ko'rmoqdamiz. Buni ikki tilli ta'limning tobora ommalashib borayotgani, shuningdek, bir nechta tillarni o'rganayotgan odamlar sonining ko'payishi bilan ko'rish mumkin. Ushbu paradoks puxta falsafiy tahlilni talab qiladi va til siyosati hamda ta'limga yangi yondashuvlarni ishlab chiqish uchun boshlang'ich nuqtaga aylanishi mumkin.

9. Shuni ham ta'kidlash kerakki, til va ong o'rtasidagi munosabatni o'rganish chuqur axloqiy ta'sirga ega. Xususan, unda ongni til orqali manipulyatsiya qilish chegaralari, jamoat nutqida lingvistik konstruksiyalardan foydalanish uchun javobgarlik, lingvistik ozchiliklarning huquqlari va tabiiy tilni qayta ishlash texnologiyalarini rivojlantirishning axloqiy jihatlari to'g'risida savollar tug'iladi.

10. Til va ong – o'zaro ta'sir qiladigan inson tajribasining ikkita muhim jihati. "Til va ong ekologiyasi" deb nomlanuvchi rivojlanayotgan tadqiqot sohasi tilning dunyoqarash va ongga qanday ta'sir qilishiga oydinlik kiritadi.

11. Bunday yondashuv tilshunoslik, ong falsafasi, atrof-muhit psixologiyasi va murakkab tizimlar nazariyasining yutuqlarini birlashtirishi mumkin. Va nihoyat, olingan natijalarni amaliy sohada qo'llash imkoniyatlari haqida gapirmaslik mumkin emas. Til va ongning o'zaro bog'liqligini tushunish ko'plab amaliy qo'llanmalarga olib kelishi mumkin, masalan: 1) yangi ta'lim texnologiyalarini ishlab chiqish; 2) madaniyatlararo aloqa uchun takomillashtirilgan strategiyalarni ishlab chiqish; 3) yangi terapevtik usullarni, xususan, psixologiya va psixiatriyaga joriy etish va h.

12. Xulosa qilib aytganda, ushbu tadqiqot nafaqat insoniyat mavjudligining asosiy jihatlari haqidagi tushunchani chuqurlashtiradi, balki fanlararo hamkorlik va jamiyatning turli sohalarida falsafiy g'oyalarni amaliy qo'llashga yo'l ochadi.

ONE-TIME COUNCIL AWARDING THE SCIENTIFIC DEGREE OF DOCTOR OF SCIENCES (DSc) ON THE BASIS OF THE SCIENTIFIC COUNCIL PhD.03/29.12.2022.Fil.156.01 AWARDING SCIENTIFIC DEGREE UNDER ANDIJAN STATE INSTITUTE OF FOREIGN LANGUAGES

ANDIJAN STATE INSTITUTE OF FOREIGN LANGUAGES

ATABOYEV AHADJON DJUMAKUZIYEVICH

THE RELATIONSHIP OF LANGUAGE WITH PRIVATE AND SOCIAL CONSCIOUSNESS: GNOSEOLOGY AND ONTOLOGY (MODERN TRENDS)

10.00.11 – Theory of language. Applied and computational linguistics

ABSTRACT
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INTRODUCTION (annotation of Doctor of Science (DSc) dissertation)

The topicality and necessity of the dissertation theme. In the era of modern information technologies and globalization in world linguistics, linguistics emphasizes the decisive role of language in influencing both individual and social consciousness. With the development of innovative technologies, the expansion of globalization, and the evolution of social structures, understanding the relationship between language, personal uniqueness, and social consciousness is becoming an increasingly relevant topic. The relationship of language with personal and social consciousness is an important step in understanding the fundamental aspects of human existence and cognition in the context of modern problems. In addition, with the development of information technology and social networks, significant changes are occurring in the methods and forms of communication. These changes influence personal and social consciousness. The study of the interaction between language and consciousness provides important information about the emergence of new cognitive norms and social obligations.

In world linguistics, globalization ensures the expansion of intercultural communication, the commonality of language and culture. In this context, the study of the influence of language on the preservation and transformation of cultural identity is of great importance. In linguistics, advances in the processing of natural language stimulate new research into the fundamental nature of language and consciousness. The study of their interdependence has shed light on the main aspects of human cognition and opened up prospects for the development of new systems. Modern philosophy has faced the need to reconsider classical approaches to the problem of knowledge. The study of the role of language in the formation and organization of knowledge can make a significant contribution to the development of new epistemological understandings. In an era of information conflicts and manipulation of public mood, it is crucial to understand how language affects the collective consciousness, as this understanding is crucial for maintaining social stability and contributing to the growth of democratic structures.

In recent years, the comprehensive study of the relationship between language and consciousness in Uzbekistan has demonstrated the unification of the achievements of various fields of knowledge and has formed a more holistic understanding of the phenomena being studied. Therefore, "In today's era of globalization, it is natural for every nation, every independent state to attach paramount importance to ensuring its national interests, and in this regard, first of all, to preserving and developing its culture, its ancestral values, and its native language."[68] To radically increase the prestige of the Uzbek language in the social life of our people and internationally, to educate our growing youth in the spirit of patriotism, loyalty to national traditions and values, and inheritance of the rich heritage of our great ancestors, and to ensure the full introduction of the state language in our country, we must solve the theoretical and practical problems of the relationship of language with private and social consciousness. Solving both theoretical and practical problems at the intersection of

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[68] Ўзбекистон Республикаси Президенти Шавкат Мирзиёевнинг «Ўзбек тилининг давлат тили сифатидаги нуфузи ва мавқеини тубдан ошириш чора-тадбирлари тўғрисида»ги фармони // www.xabar.uz

language, personality, and social consciousness requires an interdisciplinary approach that combines knowledge from linguistics, philosophy, psychology, sociology, and cognitive sciences. Existing methods may not be sufficient to understand the subtleties of these interactions, which emphasizes the need to create new theoretical foundations that incorporate the latest advances in neuroscience, information technology, and social philosophy. Because knowledge about the relationship between language and consciousness is becoming increasingly relevant in areas such as education, psychotherapy, cross-cultural communication, and the development of artificial intelligence systems. The results of the research can serve as the basis for innovative approaches in these areas. The development of technologies for influencing consciousness through language practice raises serious ethical questions. The study of the relationship between language and consciousness serves as a basis for developing ethical principles for the use of language in public discourse and for creating mechanisms to combat manipulation. The emergence of virtual realities and digital identifiers requires a reconsideration of the ontological foundations of human existence. The study of the role of language in the construction of these new forms of existence is an important step in the development of modern ontology. This dissertation not only answers the pressing problems of our time, but also opens up new horizons for philosophical reflection and interdisciplinary dialogue. This scientific research allows for significant advances in areas such as the philosophy of language, epistemology, and ontology, as well as helping to find practical solutions to a number of social and technological problems.

This research work serves to a certain extent in implementing the tasks set in the Decree of the President of the Republic of Uzbekistan No.PF-4997 dated May 13, 2016 "On the establishment of Tashkent State University of Uzbek Language and Literature named after Alisher Navoi" and the Decree No.PF-4947 dated February 7, 2017 "On the Strategy of Actions for the Further Development of the Republic of Uzbekistan", the Resolution of the President of the Republic of Uzbekistan No.PQ-2789 dated February 17, 2017 "On measures to further improve the management and financing of the activities, the organization of scientific research works of the Academy of Sciences", the Resolution No.PQ-4479 dated October 4, 2019 "On the broad celebration of the thirtieth anniversary of the adoption of the Law "On State Language" of the Republic of Uzbekistan, the Decree of the President of the Republic of Uzbekistan No. PF-5850 dated October 21, 2019 "On measures to radically increase the prestige and status of the Uzbek language as state language", the Address of the President of the Republic of Uzbekistan to Oliy Majlis dated January 24, 2020, the Decree of the President of the Republic of Uzbekistan dated October 20, 2020 No. PF-6084 "On measures to further promote the Uzbek language and improve language policy in our country" and in other regulatory and legal documents.

The relevance of the dissertation on the priorities of the development of science and technology of the Republic of Uzbekistan. This research is carried out by the priorities of the development of science and technology of the Republic "Formation of a system of innovative ideas in the social, legal, economic, cultural, and spiritual-educational development of an informed society and democratic state."

The review of foreign scientific research on the topic of the dissertation[69]. In linguistics, a great deal of research on the relationship between language and consciousness has been carried out and is ongoing at leading scientific institutions around the world. Specifically, it is being conducted at the Institute of Linguistics of the Russian Academy of Sciences (RAN Moscow), the Institute of the Russian Language of the Russian Academy of Sciences named after V.V.Vinogradov, the Institute of Philosophy (Moscow) of the Russian Academy of Sciences, Moscow State University named after Lomonosov (Moscow), St. Petersburg State University (St. Petersburg), Russian State Humanities University (Moscow), Higher School of Economics (Moscow), Department of Linguistics and Philosophy at Massachusetts Institute of Technology (MIT) (USA), Department of Linguistics at Stanford University (USA), Department of Linguistics at Harvard University (USA), Department of Linguistics at University of Berkeley California (USA), Department of Linguistics at University of Chicago (USA), Faculty of Linguistics, Philology and Phonetics at University of Oxford (Great Britain), Department of Psychology and Linguistic Sciences at University of London (Great Britain), Faculty of Theoretical and Applied Linguistics at University of Cambridge (Great Britain), School of Philosophy, Psychology and Language Sciences at University of Edinburgh (Great Britain), Institute for Psycholinguistics named after Max Planck (Germany), Berlin Institute for German Language and Linguistics named after Humboldt (Germany), Institute of English Language and Literature of Free University of Berlin (Germany), Higher school of social sciences (EHESS) (Paris), New Paris Sorbonne University (Paris), National Center for Scientific Research (CNRS) (Paris), Faculty of Linguistics at University of Tokyo (Japan), Graduate School of Humanities and Research at Kyoto University (Japan), Department of Linguistics at McGill University (Canada), Faculty of Linguistics at University of Toronto (Canada), School of Literature, Languages and Linguistics at Australian National University (Australia), School of Languages and Linguistics at University of Melbourne (Australia), Institute of Logic, Language and Informatics at University of Amsterdam (Netherlands), Linguistics Center at Leiden University (Netherlands), Department of Linguistics at Tel Aviv University (Israel), Department of Linguistics at Hebrew University of Jerusalem (Israel), Department of Linguistics at University of Geneva (Switzerland), Department of Comparative Linguistics at University of Zurich (Switzerland), Department of Linguistics at University of Barcelona (Spain), Faculty of Linguistics and Oriental Studies at Complutense University of Madrid (Spain), Faculty of Classical Philology and Italian Studies at University of Bologna (Italy), Faculty of Documentary, Linguistics and Geography at La Sapienza University (Italy), Faculty of Linguistics at Beijing University (China), Faculty of Foreign Languages and Literature at Fudan University (China), Faculty of Linguistics at University of Delhi (India), the Linguistics Center of Jawaharlal Nehru University (India). These institutions represent only a small part of

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[69] The review of foreign scientific research on the topic of the dissertation was based on information from these sources: google.scholar.com., cheloveknauka.com, dslib.net, reseachgate. www.kaznu.kz, bloomsbury.com, www.utexas.edu, english.pku.edu.cn, www.lang.ox.ac.uk, www.bu.edu, americanenglish.state.gov, micros.uz, www.uv.es, www.zora.uzh.ch, clee@snu.ac.kr, www.ras.ru, adwww.ecu.edu.au, www.sophia.ac.jp/eng; www.msu.ru; www.vsu.bu; www.education.ua/universities.

the world's academic centers where the relationship of language to personal and social consciousness is studied. Research in this area often spans a variety of disciplines (linguistics, philosophy, psychology, anthropology, cognitive sciences, and neurology) and involves collaboration between specialists. Furthermore, much of this research is conducted in collaboration with various institutions and countries. This collaborative and interdisciplinary approach allows researchers to use a variety of perspectives and methods to study the complex relationships between language, cognitive processes, and consciousness. In addition, there are research centers and laboratories specializing in specific aspects of the relationship between language and consciousness. Research in this area is expanding significantly, and a growing number of organizations are studying the relationship between language and cognitive processes. This field continues to evolve.

Problem development status. The interaction between language and consciousness is complex and multifaceted, spanning fields beyond linguistics to philosophy, logic, psychology, and physiology. Throughout history, the nature of this relationship has been interpreted in various ways, reflecting the dominant worldviews and philosophical perspectives of each era. The evolving and interdisciplinary nature of this field requires a collaborative strategy that incorporates a variety of methods to uncover the complex relationships between language, cognitive functions, and consciousness. While all researchers recognize that language and thought are interconnected, their understanding of the nature and nature of this connection varies. Linguists have devoted much of their research to the study of the relationship between language and consciousness. For example, Wilhelm von Humboldt[70] laid the foundation for this understanding by defining language as "a means of shaping thought." His ideas about the influence of language on worldviews were further developed in the Sapir-Whorf[71] hypothesis of linguistic relativity, which suggests that the structure of language influences the way we think and perceive reality. Ludwig Wittgenstein made significant contributions to linguistics. His theory of "language games" and the idea that language limits define the boundaries of the world had a profound impact on understanding the role of language in shaping consciousness.

In the field of cognitive linguistics, the research of George Lakoff and Mark Johnson has shown how linguistic units, especially conceptual metaphors, influence cognitive processes. Their work has revealed the complex relationship between language, thought, and experience. The scientists' research has shown that abstract thinking relies heavily on metaphorical constructs that are based on language. Modern neurolinguistic research conducted by T. Chernigovskaya[72] reveals the neurophysiological foundations of the interaction between language and consciousness. Her studies show the impact of multilingualism on the structure and function of the brain.

[70] Гумбольдт В. фон. Избранные труды по языкознанию. – М.: Прогресс, 1984. – 400 с.
[71] Whorf B.L. Language, Thought, and Reality: Selected Writings of Benjamin Lee Whorf. MIT Press, 1956. – 294 с.
[72] Черниговская Т.В. Чеширская улыбка кота Шрёдингера: язык и сознание. М.: Языки славянской культуры, 2013. – 449 с.

Jürgen Habermas'[73] work in the field of social philosophy and communication theory has made a significant contribution to understanding the relationship between language, consciousness, and society. His theory of communicative action emphasizes the important role of language in shaping public discourse, social consciousness, and its foundations. He emphasizes that human communication serves not only as a means of information exchange, but also as a process of mutual understanding and coordination. Research in the field of natural language processing, the scientific work of Noam Chomsky[74] and his followers, opens up new perspectives in understanding the essence of language and its connection with cognitive processes.

In the field of sociolinguistics, the works of William Labov[75] demonstrate how social factors influence language practice and shape social consciousness. These scientific works examine the epistemological and ontological features of the problem and present different approaches to the relationship between language, personal, and social consciousness. They are fundamental to contemporary research in this field and continue to influence current debates and research directions. This topic continues to attract the attention of researchers in various fields, opening up new horizons for understanding fundamental aspects of human knowledge and existence. Historically, linguists have approached theoretical issues related to the relationship between language and cognition in various ways, studying the existence of cognitive processes that operate independently of language and the non-linguistic properties of thinking.

The works by such thinkers as M. Kashgari, M. Zamakhshari, A. Navoi, A. Fitrat, Abu Nasr Farabi, Abu Rayhon Beruni contain preliminary scientific considerations about the mutual dependence of these two phenomena and their important role in human life. In particular, Navoi's work "Muhokamatul Lugatayn" is a scientific treatise covering the issues of eloquence and maturity of the Uzbek language. This work laid the foundation for comparative linguistics, initiated Uzbek linguistics in Turkic, proved the unity of language, speech, and thought, and showed the way to study linguistics in connection with methodology.

In Uzbek linguistics, the issue of the relationship between language and speech and thought has been addressed in the studies of a number of scholars, including H. Nematov, N. Mahmudov, A. Nurmonov, and O. Bozorov[76]. Although understanding the relationship between language, personal, and social consciousness is crucial, the fundamental principles that govern these relationships, as well as the role of language in shaping consciousness and the resulting epistemological and ontological implications, have not been fully explored in a single monograph. This gap in research provides an opportunity for scholars to deepen their understanding of these complex relationships. Detailed monographic studies offer a systematic analysis of theoretical foundations, empirical data, and methodological foundations related to language and consciousness. In the process of writing the dissertation, the above-mentioned scientific studies were thoroughly studied and used in the research.

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[73]Habermas J. The Theory of Communicative Action. – Beacon Press, 1984. – 562 c.

[74]Chomsky N. Language and Mind. – Cambridge University Press, 2006. – 209 c.

[75]Labov W. Principles of Linguistic Change. – Wiley-Blackwell, 1994-2010. – 664 c.

[76] Маҳмудов Н. Тил. – Тошкент, 1998. – Б. 24. – 37 б.; Нурмонов А. Ўзбек тилшунослиги тарихи. – Тошкент, 2002. – 228 б.; Неъматов Ҳ., Бозоров О. Тил ва нутқ. – Тошкент, 1993. – 30 б.

The relevance of dissertation research with the plans of scientific-research works of the higher educational or scientific research institution where the dissertation has been completed. This research work was carried out based on the research plan of the Andijan State Institute of Foreign Languages on the topic "Modern Interpretations of Language".

The aim of the research work is to present different perspectives on the relationship between language, individual, and social consciousness, and to reveal the epistemological and ontological aspects of the problem.

The tasks of the research work are:

to critically evaluate it approaching innovative theoretical issues related to the relationship between language and cognition in various ways;

to investigate the existence of cognitive processes that operate independently of language and the characteristics of non-linguistic thinking;

to study the influence of language on the structure and dynamics of social consciousness;

to analyze the epistemological aspects of the relationship between language and consciousness;

to explain the ontological foundations of the relationship between language and consciousness;

to identify contemporary trends in the study of language and consciousness.

The object of the research work is the interaction of language with individual and social consciousness.

The subject of the research work is considered to be the fields that study the relationship between language, individual and social consciousness.

The methods of the research work. Interdisciplinary approaches combining methods from linguistics, cognitive science, philosophy of language, and social psychology were used to illuminate the research topic. The methods used include phenomenological analysis of language experience, comparative evaluation of various theories related to language and consciousness, and descriptive, classification, comparative, and experimental methods of cognitive psychology.

The scientific novelty of the research work consists of the following:

the roles and functions of language in modern humanitarian scienceshave been examined through various perspectives, including psycholinguistic, linguocultural, semiotic, where language is substantiated as a mediator in the processes of cognition and understanding, a collection of symbols expressing cultural ideas, a set of symbols reflecting the beliefs and traditions of a specific group, and as a repository of cultural meanings;

new horizons for the epistemological analysis of language and consciousness have been identified, encompassing several key directions, including artificial intelligence and computer studies (the possibilities of creating artificial consciousness, new approaches to understanding language abilities through NLP, and philosophical discussions about the nature of understanding and consciousness in the realm of information technologies); quantum theories of consciousness (theories linking quantum effects to the functioning of consciousness and applying quantum theory to the analysis of language and thinking); research into neurotechnologies and cognitive

enhancements (exploring brain-computer interfaces, neuroprosthetics, and cognitive enhancements); synthetic biology and alternative forms of consciousness (studying the connections between biological structures and cognitive processes and considering alternative forms of language and consciousness); interdisciplinary studies of consciousness (comprehensive projects on studying the brain and consciousness, developing new research methods combining different approaches); and the philosophy of information and digital epistemology (studying the epistemological aspects of great data and algorithmic decision-making and the impact of digital technologies on the development of knowledge);

the main approaches to addressing ontological issues in the study of language and consciousness have been analyzed, including naturalistic, functionalist, phenomenological, information-theoretic, quantum theory of consciousness, quantum effects, and enactivism, along with existing trends and future prospects in the field;

the relevance of ontological issues in the study of language and consciousness has been substantiated in terms of fundamental understanding of truth, neurological and cognitive scientific considerations, intercultural understanding, education and cognitive evolution, phenomenology and subjective experience, meditation and altered states of consciousness, philosophy of science, quantum physics and consciousness, psychiatry and psychology, and artificial intelligence;

it has been demonstrated that effective results in understanding the relationship between language and consciousness are expected through collaborative research and the development of new technological innovations, including neuro-linguistics and brain mapping; modeling language processes; quantum linguistics; computational linguistics and natural language processing; semantic mapping of the brain; neuro-linguistic programming; linguistic biomarkers of cognitive impairments; integration of cognitive theory; study of linguistic relativism; neuropoetics and neuroaesthetics; computer modeling of language evolution.

The practical results of the research work are as follows:

the impact of language on the understanding of individual and social consciousness has been identified;

an analytical review has been conducted on the epistemological and ontological aspects of the relationship between language and consciousness, as well as the various methodologies applied in this field;

the recognition of language as the most important tool for understanding and interpreting reality has been confirmed with evidence supporting its impact on the evolution of individual consciousness;

the influence of language on the evolution of social consciousness has been studied, and modern perspectives on its epistemological significance have been analyzed;

the significant connections between language and both individual and social consciousness have been examined;

recommendations have been proposed to improve artificial intelligence and machine translation technologies to enhance the interaction between language and consciousness;

a strategy for intercultural communication has been developed, emphasizing the role of linguistic structures in shaping culturally specific models of thinking.

The reliability of the research work results is linked to the materials studied, which are based on the characteristics of language, their validity, methodological rigor, and the ability to draw conclusions grounded in the use of tested sources within the context of modern research on the relationships between language, individual consciousness, and social consciousness.

The scientific and practical significance of research results. The theoretical significance lies in deepening the understanding of the interaction between language and individual and social consciousness, thereby contributing to the development of fundamental theories in linguistics. This research also establishes a basis for scientific studies in the theory of language, covering its philosophical, psychological, and medical aspects. Practically, the findings provide insights into integrating philosophical and applied linguistic principles into educational programs, aiding curriculum development. Furthermore, they lay the foundation for new theoretical concepts combining the epistemological and ontological aspects of the conceptual interaction between language and consciousness within linguistics.

The implementation of the research results. Based on the theoretical and practical findings, recommendations, and developments outlined in the dissertation:

scientific conclusions regarding the connection between issues of language and consciousness and the development of digital technologies and artificial intelligence were utilized in the international project "EMI (English as a Medium of Instruction)" conducted at Namangan Engineering and Technology Institute from 2019 to 2021 (Reference No. 2201-024, dated September 11, 2024 of Namangan Engineering and Technology Institute). As a result, the project was enriched with scientific evidence, creating opportunities for new theoretical ideas that combine epistemological and ontological elements to define the conceptual interaction between language and consciousness;

scientific perspectives on an integrated model of the relationship between language and consciousness, the interaction of language with individual and social consciousness, and an understanding of recent advancements in neurolinguistics and cognitive psychology were applied in the grant project "Creation of an Educational Corpus of the Uzbek Language" (AM-FZ-201908172) at Alisher Navoi Tashkent State University of Uzbek Language and Literature from 2020 to 2023 (Reference No. 04/1-2771, dated October 9, 2024 of Alisher Navoi Tashkent State University of Uzbek Language and Literature). As a result, these perspectives helped in developing the scientific and theoretical basis for creating educational dictionaries and enhancing text research methodologies with new theoretical insights. Specifically, conclusions about the influence of language on the nature and structure of individual and social consciousness, as well as its role as a primary tool for understanding and interpreting reality, were instrumental in the project;

the information on the interrelation of language with individual and social consciousness, developed under contemporary epistemological and ontological approaches, was utilized in programs prepared by the Uzbekistan National Television and Radio Company's "Uzbekistan" channel, including broadcasts such as "Education

and Progress", "Literary Process," "World Literature," and "Children and Us" (Uzbekistan MTRK, "Uzbekistan" television and radio channel reference No. 04361001, dated September 9, 2024). As a result, the understanding of the influence of language on the nature and structure of individual and social consciousness, the epistemological and ontological aspects of the relationship between language and consciousness, and its role as the most important tool for understanding and interpreting reality, as well as its impact on the development of individual consciousness, was reinforced.

the philosophy of science, quantum physics and consciousness, psychiatry and psychology, and scientific conclusions about the manifestation of consciousness in several key areas, such as artificial intelligence, as well as the relevance of ontological problems in the study of language and consciousness, a fundamental understanding of reality, ontological considerations in neurology and cognitive science, and understanding cultures; learning and cognitive evolution, phenomenology and subjective experience; scientific conclusions and analyses of the manifestation of meditation and altered states of consciousness in several key aspects were used in the implementation of the fundamental project of the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi for 2022-2023 under the name IL-52-21091433, in particular, "Creating a platform for the base of articles on Uzbek realities (based on the criteria of the Wikipedia electronic encyclopedia)" (Reference No. 04/1-4212 of the Tashkent State University of Uzbek Language and Literature dated December 20, 2024.) As a result, the platform of the database of articles on realities was enriched in content, national identity and cultural codes were fully reflected, and the process of harmonization with the criteria of the Wikipedia electronic encyclopedia was improved.

The approbation of the research results. The findings of this research have been presented at 2 international and 2 national scientific-practical conferences.

The publication of the research results. A total of 17 works have been published based on the dissertation topic, including a monograph, 12 scientific articles published in journals recommended by the Supreme Attestation Commission under the Ministry of Higher Education, Science, and Innovation of the Republic of Uzbekistan for disseminating the main scientific results of doctoral dissertations, and 2 of these articles have been published in international journals.

The structure and volume of the dissertation. The dissertation consists of an introduction, three chapters, a conclusion, a list of references and appendices. The total volume of the dissertation is 213 pages.

MAIN CONTENT OF THE DISSERTATION

The introduction substantiates the relevance and necessity of the topic, highlights its connection to the priority areas of development in science and technology in the country, and presents the goals and objectives. It describes the object and subject of the research, outlines the scientific novelty and practical results, and explains the scientific and practical significance of the findings. Information on the implementation, approbation, published works, and the structure of the dissertation is also provided.

The first chapter of the dissertation is titled "Theoretical Foundations of Studying Language and Consciousness." It discusses the role of language in cognition, the nature and structure of private and social consciousness, and the gnoseological and ontological aspects of the relationship between language and consciousness. The chapter also presents an overview of the main approaches to studying language and consciousness, along with their evaluations. The first section of the chapter, titled "Language and Its Role in Cognition," explores the social nature of language, its functions, and the issue of the cognitive problem in philosophy, providing a general and systematic analysis. The cognitive problem is one of the most important and relevant issues in the field of philosophy. Solving cognitive problems is closely related to resolving existential dilemmas (issues of existence) and is often directly linked to them. Language is widely recognized as a complex system of signs that accumulates information and conveys it to future generations. It serves as a universal means of communication within a particular society and remains relatively stable over time. Scholars have identified several key functions of language, including: 1) The function of shaping ideas. Through language units, a person expresses their thoughts, 2) The cognitive function. Language serves as an essential tool for understanding the linguistic landscape of the world and transmitting accumulated knowledge to future generations, 3) The communicative function. Language ensures communication between people.[77].

Cognition involves the following processes of understanding and interpreting the world through language: 1) Language reflects and evaluates reality, helping to comprehend the environment and contribute to its cohesive structure; 2) By providing a conceptual foundation for the universe, language enables the abstraction and generalization of our experiences, helping to form the concepts and categories that influence our worldview; 3) Language classifies and organizes the world, shaping how objects, events, and ideas are grouped. This simplifies the transmission of social experiences through communication, enabling the sharing of ideas and innovations and fostering collaboration in their implementation. As Wilhelm von Humboldt emphasized, "in the process of understanding the world, linguistic worldview (sprachliche Ansicht) evolves. "According to his view, "language helps people to solve problems in cultural and historical contexts"[78]. According to Humboldt, the primary goal of human communication is to provide individuals with the opportunity to freely develop their inner abilities and expand the scope of their existence without limits. In the scholar's words, "communication through language strengthens self-confidence and motivates action."[79] Furthermore, Humboldt emphasizes that continuous communication with others is a powerful means of searching for truth beyond oneself and approaching it. It is understood that Humboldt's concept, which he introduced nearly two hundred years ago, remains relevant today.

The second section of the chapter is titled "The Nature and Structure of Private and Social Consciousness." In philosophy, consciousness encompasses both the personal experience of perceiving the external world and one's own existence, as well

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[77] https://obrazovanie-gid.ru/dokumentaciya/kakova-rol-yazyka-v-processe-poznaniya-kratko.html
[78] Гумбольдт В., фон. Избранные труды по языкознанию. – М., 1984. – 400 с. – С. 12.
[79] Гумбольдт В., фон. Избранные труды по языкознанию. – М., 1984. – 400 с. – С. 318.

as the ability to understand and interpret this experience. Biologically, consciousness is viewed as a function of the brain that enables humans to think about themselves and the environment, including various phenomena.

Various aspects of consciousness, such as cognitive, cumulative, evaluative, objective, communicative, organizational, and creative functions, are interconnected within a unified system. These functions encompass processes such as cognition, acquiring knowledge, evaluating values, setting goals, social interaction, managing behavior, understanding the environment and society, and engaging in creative processes in interactive settings.[80] The religious interpretations of consciousness often regard it as a divine phenomenon, the miraculous creation of God. In many religious traditions, although human consciousness is considered limited, it is portrayed as a reflection of the vast divine intellect and its manifestation. The spirit within the human body is the carrier of our desires and thoughts. With the death of the soul, consciousness also ceases to exist. Although the roots of such beliefs are very ancient, they still have many followers. This view is directly connected to the issue of the creation of humans and the world. Consciousness is interpreted in relation to the materiality of the human body and its functions[81]. Personal consciousness, also referred to as individual consciousness, encompasses the mental processes unique to each person. It is shaped under the influence of a combination of innate traits, personal experiences, upbringing, education, and various other factors. Self-awareness, worldview, values and beliefs, cognitive abilities (perception, memory, thinking, intellect), and emotional aspects (personal experience, mood, feelings) are the key elements that constitute personal consciousness. A person's self-awareness plays a crucial role in maintaining their unity, individuality, and ability to express themselves.

In the "Philosophical Dictionary," social consciousness is defined as a concept that "encompasses the material and spiritual aspects of society, characterized by constant change, communication, and mutual influence."[82] Social consciousness is viewed as a philosophical category that reflects the level of development of a society and its political potential. It includes a set of common ideas, values, and standards within a particular social group, class, or society as a whole. Its main forms include the following:

1. Ethics and moral standards (principles that define what is right and wrong, good and harmful, as well as the corresponding behaviors).

2. Ideology. It is understood as a system of beliefs and values that represent the interests of a particular social group, providing a foundation for understanding the world and defining our role in it.

3. Social psychology studies how people think, feel, and act in a social context, analyzing the influence of others on our thoughts, emotions, and behaviors, as well as the interactions within groups.

4. Public opinion is the collective assessment of important social events and occurrences in the surrounding environment.

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[80] https://wiki.fenix.help/psyhologiya/struktura-soznaniya
[81] Фалсафа. Қомусий луғат. – Тошкент, 2004. – Б. 314. – 495 б.
[82] Фалсафа. Қомусий луғат. – Тошкент, 2004. – 495 б.

5. Spiritual culture encompasses areas such as science, art, and religion, and represents the intellectual and creative expression of society.

In shaping social consciousness, various factors, including socio-economic conditions, political influence, spiritual aspects, national traditions, the education system, and all types of mass media, play a crucial role. These factors serve as a bridge that connects individuals within society.

In the third chapter of the book, titled "The Gnoseological and Ontological Aspects of the Relationship Between Language and Consciousness," the essence of gnoseology and ontology, as well as their role in the relationship between language and consciousness, are described. The evolution and expression of individual consciousness, as understood through contemporary research, emphasizes the continuous development of language and cultural history. Research and developments in the field of information and communication technologies contribute to these investigations. Therefore, the concept of "being" is used by philosophers to establish a foundation for the development of consciousness. Being is a truth that goes beyond the scope of purposeful research and is typically classified within the domain of ontology.

"Ontology" is a Greek term derived from "ontos" meaning "being" and "logos" meaning "word," which together signify "the study of being." This concept was first used in the field of science by Goclenius (1636) and Klauberg (1646). However, the study of ontology traces back to ancient times[83]. The concept of "being" was central to the rationalist approach of Descartes,[84] who sought to unite the ideas of being and knowledge. Through the lens of his theory of knowledge, he identified the pure essence of self-awareness – the "cogito." Descartes believed that through this process, thought transforms from simple reflection on being into an active symbol of it.

A branch of philosophy, epistemology, deals with the study of human cognitive processes and the methods used to manage them. The main goal of epistemology is to investigate the structure, possibilities, and limitations of cognitive activity. This area examines how we acquire knowledge, the nature of truth and belief, and the methods we use to justify our beliefs.

In studying the epistemological aspect of the relationship between language and consciousness, several important ideas should be emphasized, including: 1) The symbolic nature of language. 2) Socialization and collective consciousness. 3) Language and thinking. 4) Linguistic relativity and permanence. 5) The concept of language as a "cognitive lens," often used to express the idea that language influences human worldview. 6) The role of language in constructing social reality. 7) Multilingualism and intercultural communication require studying the mutual influence of language and consciousness. 8) Social ontologies, recognizing language as the primary tool for constructing social reality, and how it contributes to creating and maintaining social institutions, norms, and practices. 9) Language and self-identity. 10) The ontological shift in linguistics.

[83]Козаржевский А.Ч. Учебник древнегреческого языка. – М., 1998. – С. 223; Лосев А.Ф. История античной эстетики. Ранняя классика. – М.; Харьков, 2000. – С. 354-356.
[84]Декарт Р. Сочинения в 2 т.: Пер. с лат. и франц. Т. 1/Сост., ред., вступ. ст. В.В.Соколова. – М.: Мысль, 1989. – 654 с.

The fourth chapter of the book is titled "An Overview of the Main Approaches to Studying the Relationship Between Language and Consciousness." The connection between language and consciousness, as well as their mutual influence in cognitive processes, has intrigued psychologists and philosophers for centuries. Studying this area not only sheds light on the essence of language and consciousness but also allows for a deeper understanding of human development, self-awareness, and the subtle aspects of personal growth.

Language and consciousness are fundamental to human individuality and continuously develop through mutual influence throughout our lives. Linguistic theories reveal the evolutionary relationship between language and consciousness, shaping our understanding of consciousness, particularly in terms of self-awareness. The relationship between language and consciousness has been a subject of interest for scholars in various fields for decades due to its complexity and mysterious nature. There are several main approaches to studying this relationship, each based on specific theoretical foundations and methodologies. Linguistic theory focuses on understanding language as a system governed by rules and structures. Linguists study areas such as phonetics, phonology, morphology, syntax, semantics, and pragmatics. One key aspect of linguistics is Noam Chomsky's[85] generative grammar, which views language as a human-specific ability grounded in universal grammar.

The psycholinguistic approach studies the relationship between language and cognitive processes such as perception, processing, and production. Psycholinguists use experiments to explore the mechanisms of language knowledge in humans and investigate how these abilities develop and change throughout an individual's life.

The neurolinguistic approach focuses on the neurobiological foundations of language, studying how language is represented and processed in the brain. Neurolinguists use techniques like functional magnetic resonance tomography (FMRI) and electroencephalography (EEG) to examine brain activity related to language processing and production[86].

E.Sapir[87] and B. Whorf[88] studied the role of language in different cultural contexts and its influence on cognitive processes. Philosophers and scholars have examined the essential nature of language, its connection with reality and knowledge, and the conceptual issues related to meaning and interpretation, particularly by figures such as L. Wittgenstein[89], D. Austin[90] and D. Searle[91].

From a philosophical perspective, the connection between language and consciousness addresses conceptual and metaphysical issues. Philosophical approaches explore the fundamental nature of language, its relationship with reality and knowledge, as well as the complex problems of meaning and interpretation (as

[85]https://litresp.ru/chitat/ru/%D0%A5/homskij-noam/sintaksicheskie-strukturi

[86]Габриель К. Что такое нейролингвистический подход. // URL.: https://lequartierfrancais.ru/chto-takoe-nejrolingvisticheskij-podhod/

[87]Сепир Э. Избранные труды по языкознанию и культурологии. – М., 1993. – С. 223-247.

[88]Whorf B.L. Language, thought, and reality: selected writings of Benjamin Lee Whorf / Ed. by J.B. Carroll. – Cambridge: The MIT Press, 1956. – P. 246–270.

[89]Витгенштейн Л. Логико-философский трактат. – М., 2022. – 160 с.

[90]Austin J.L. How to do things with words/ Cambrigde, 1962. Русский перевод: Остин Дж. Избранное/ Пер. с англ. В.П.Рудиева. – М., 1999. – С. 15-138.

[91]Серл Дж. Как решить проблему сознание-тело? – М.: Идея-пресс, 2014. – 107 с.

discussed by L. Wittgenstein, D. Austin, and D. Searle). Philosophers reflect on the essence of language, its connection to reality, information theory, semantics, and interpretation. They also examine issues related to consciousness, such as its relationship with human perception, personal knowledge, and the properties of different states of consciousness. Interdisciplinary collaboration and the integration of knowledge from various fields help deepen the understanding of these complex phenomena. Scientific approaches to studying language and consciousness open new horizons for research.

The second chapter of the dissertation is titled "The Epistemological Role of Language in Shaping Individual and Social Consciousness." This chapter examines the role of language as a means of knowing and interpreting reality, its influence on the formation of personal consciousness, its role in the development of social consciousness, and the current trends in understanding the epistemological functions of language.

The first section of this chapter is called "Language as a Means of Knowing and Interpreting Reality." Language is a multifaceted social phenomenon that has developed alongside humanity. Researchers have proposed various perspectives on its nature, including the following: 1) As a means of conveying thoughts. Language allows the formation of thoughts and ideas, facilitating communication and the exchange of information. 2) As a system of signs. Language consists of signs that are linked to specific meanings (such as words, phrases, and gestures). These signs can be combined in various ways to express complex ideas. 3) As a medium for social interaction and the exchange of knowledge. Language serves as a tool for social interaction and the dissemination of knowledge. It enables people to communicate, discuss meanings, and share experiences and perspectives[92]. Linguistics and philosophy intersect in studying topics such as the "nature of language," "language and society," "language and consciousness," "language and culture," and "the relationship between the meanings of words." These interdisciplinary approaches enhance our understanding of language and its complex relationships with human experience and knowledge. Through language, we participate in the cognitive investigation of the universe. The integration of language with moral practice highlights its central role in cognition. Language serves as an essential tool for reflecting reality and shaping our perception and understanding. It contributes to the formation of worldviews and expands knowledge encompassing cultural and historical events. Language not only influences thought processes but also shapes our understanding of reality, serving as an effective means of representation[93]. Language is one of humanity's greatest inventions and is considered a cultural treasure. Without it, the achievements of civilization might be called into question. A.F. Losev[94] attributed profound meaning to words (or names, as signs). He believed that naming something, distinguishing it from the chaotic flow of

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[92]Соссюр Ф. Труды по языкознанию. Пер. с франц. А.А.Холодовича. – М.: Прогресс. – 1977. – 696 с.; Арутюнова Н. Язык и мир человека [Текст] / Н.Д.Арутюнова. – Москва: Языки русской культуры, 1998. – 895 с.

[93] Бармашова Т.И., Юрданова В.Н. Язык как средство интерпретации исторического развития народов // Источник Исторические, философские, политические и юридические науки, культурология и искусствоведение. Вопросы теории и практики. – Тамбов: Грамота, 2011. № 6 (12): в 3-х ч. Ч. I. – С. 20-25.

[94]Лосев А.Ф. Философия имени. – М.: Изд-во МГУ, 1990. – 269 с.

events, is what makes the world meaningful. According to him, names or words embody the deepest essence of sociality and serve as a manifestation of reality. Overall, A.F.Losev's reflections fully reflect the role of language in understanding reality, as well as in shedding light on cultural and historical aspects. Russian psychologist A.R. Luria[95] emphasized that the process of acquiring information from the external world is complex and closely tied not only to sensory information but also to language, which is used to interpret the surrounding world based on human experience. The role of language in understanding reality is intricately linked to its representational function, setting it apart from other semiotic systems. Through language, humans are able to express and encode their experiences, allowing them to transmit information through various mass media and preserve it in both time and space.

In the second section of the chapter, the issue of "The Influence of Language on the Formation of Personal Consciousness" is discussed. Language is a powerful tool that enables individuals to interact with others, share ideas and emotions, and understand the surrounding world. It is also crucial for the growth of human awareness. However, individual consciousness exists within the broader spectrum of social consciousness. Human consciousness interprets reality through meanings and ideas created by language, reflecting the historical development of personality and psyche. Its characteristics evolve in accordance with social conditions and expand alongside the growth of social interactions. Consciousness is understood as a unique form of reflection that serves as the general attribute of all human mental functions. The development and interaction of all cognitive functions play a role in shaping a person's perception of the external world, reflecting their mental model.

Language and consciousness together form an integrated whole that complements each other. Language influences consciousness through cultural norms, which can lead to varying interpretations of the same object. However, the influence of language on thinking is not absolute. The relationship between thinking and language remains partially unexplored, offering numerous intriguing aspects for further study. The concept of "consciousness" is multifaceted and not easily defined. In a broad sense, it refers to the mental reflection of reality, encompassing biological, social, and emotional levels. This, in turn, underscores the connection between consciousness and material existence.

In a narrower and more specialized context, consciousness reflects not only a mental state but also the highest and most distinctive form of reality reflection for humans. In this interpretation, consciousness is a complex structure—a cohesive system composed of various interrelated elements. Within the realm of consciousness, special attention is given to different aspects of understanding objects and experiences, each representing a distinct relationship to the reflected content. Knowledge is shaped by the order in which consciousness exists and the significance attributed to objects within it. It develops through acquiring new information about the external world and through self-awareness. The cognitive process serves as a means of perceiving and understanding the world, encompassing reality from the most basic level of object

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[95]Лурия А.Р. Предисловие редактора русского издания // Брунер Дж. Психология познания. – М.,1977. – 188 с.

comprehension to the most complex level of abstract concepts. Language plays a crucial role in the formation of personal consciousness. For example:

1. Mediates the Perception and Interpretation of Reality: Language provides the conceptual tools that shape how reality is perceived and interpreted. It offers frameworks and categories to organize and understand events and experiences.

2. Influences Thought, Values, Beliefs, and Self-Awareness: Language is a powerful tool that impacts thinking, values, beliefs, and self-perception. It aids in managing social norms and traditions. Its structure, grammar, and vocabulary influence perspectives on the world. For instance, different languages have unique ways of expressing time, which can lead to varying perceptions and uses of it.

3. Shapes Values and Beliefs: The words we use to describe things affect how we think about them. Language can also shape individual reactions. Positive words evoke positive emotions, while negative words often elicit negative responses.

4. Promotes Self-Awareness Development: Language contributes to the development of self-awareness, enabling individuals to reflect on their identity and place in the world.

5. Facilitates Understanding of Social Norms and Traditions: Language helps comprehend societal norms and customs. The way we use language influences our interactions with others and impacts our relationships.

In the third section, titled "The Role of Language in the Development of Forms of Social Consciousness," the significance and function of language in shaping social consciousness are analyzed. Language is intrinsically linked to culture, customs, and the perception of reality. Language and culture are deeply interconnected. Social consciousness, which reflects a society's beliefs, values, and attitudes, is a product of interaction among individuals. It evolves in line with historical and social changes. The defining characteristics of social consciousness include:

1. Collectivism: Social consciousness arises and develops through mutual interaction and influence among the majority. The interplay between individual and social consciousness helps shape shared perspectives and values.

2. Historicity: Social consciousness is dynamic, evolving alongside the progression of society. It reflects historical conditions, social and cultural transformations, and broader social influences.

3. Social Nature: Social consciousness is based on complex processes that form its content and structure. It mirrors class distinctions, political and economic interests, as well as the dominant ideologies within a society.

4. Dynamism: Social consciousness is continuously changing and developing under the influence of external and internal factors. It responds to environmental changes, scientific discoveries, technological advancements, and other transformations occurring in society.

5. Ideological Nature: Social consciousness is shaped by collective beliefs, values, and attitudes. It can serve as a guide for behavior and help shape social relationships. It encompasses worldview, religious and moral beliefs, and other components.

The fourth section of the chapter is dedicated to exploring *"The Issue of Future Trends in the Study of Language and Consciousness"*. Advances in methodology have

opened a new era of theoretical discoveries in linguistics. Consequently, linguistics, particularly due to its epistemological role, has become a critical component of the system of knowledge while abandoning previous perspectives on its subject matter. Language, as an inseparable aspect of human cognition, plays a key role in shaping perceptions of the world. It serves as a means of transmitting knowledge and forming cognitive processes. In recent years, significant progress has been made in understanding this function, which has led to the emergence of new research directions in linguistics. These include the following:

1. Constructivist Approach (Creative Orientation): Constructivism emphasizes that knowledge is not a passive reflection of reality but an active construction through interaction with the external world. Language provides the concepts and tools necessary to interpret and manage experiences. It shapes the perception and understanding of the surrounding world, enabling the classification, analysis, and expression of thoughts and ideas.

2. Discursive Approach: This approach highlights the importance of language in social interaction and the formation of meaning. Knowledge emerges in the process of communication, as people exchange ideas and achieve mutual understanding. From this perspective, language serves as a means for exchanging and contextualizing knowledge in a social framework, playing a role in both the creation and transformation of knowledge.

3. Cognitive Approach: This approach views language as a fundamental aspect of human cognition. It examines the interaction between language and other cognitive processes, including perception, memory, and thinking. It demonstrates the role of language in organizing and structuring thoughts and ideas about the world.

4. Pragmatic Approach: This approach focuses on the practical aspects of language and its use in real-life situations. It considers language as a tool for communication and action aimed at achieving specific goals. From this perspective, the epistemological function of language is recognized, encompassing not only the transmission of factual information but also the expression of intentions, beliefs, and emotions.

5. Integral Approach: The integral approach to understanding the epistemological function of language seeks to combine elements of various approaches. It acknowledges the multifaceted nature of language and its role in both individual cognition and social interaction. This viewpoint emphasizes the importance of considering diverse aspects of language to comprehensively understand its functions and epistemological role.

6. Impact of New Technologies: The advancement of technology, particularly artificial intelligence and social networks, has significantly altered the understanding of language's role in creating and disseminating knowledge. These innovations have transformed the ways we communicate, access information, and generate knowledge. They provide new opportunities for communication and knowledge exchange, prompting a reevaluation of traditional views on language and cognitive abilities.

The third chapter of the dissertation, titled "The Ontological Foundations of the Connection Between Language and Individual and Social Consciousness," analyzes language as an element of being and objective reality. It examines the ontological roots

of individual consciousness and its linguistic expression, the ontological origins of language and social consciousness, as well as contemporary approaches to analyzing the ontological foundations of language and consciousness. The first section, titled "Language as an Element of Being and Objective Reality," discusses ontology, a primary branch of philosophy that studies existence and engages in fundamental philosophical inquiries. The genesis of philosophy can be observed through the study of the problem of being. Initially, ancient Indian, Chinese, and Greek philosophies focused on ontology, striving to uncover the essence of existence. The ancient Greek philosopher Parmenides was one of the first to introduce being as a distinct category representing "existing reality"[96] into philosophy (approximately 540-470 BCE). Parmenides emphasized that "being is constant, unchanging, or entirely motionless, and there is nothing outside of being." Through his philosophical works, Plato gave significant attention to the problem of being, making a substantial contribution to its development. According to Plato, "being is the realm of true, unchanging, and eternal ideas"[97]. He referred to things and events that can be perceived through human senses. He considered objects perceived by sensory cognition to be mere shadows reflecting ideal forms or perfect shapes—ideas. According to the scholar, "the basis of everything is composed of primary matter, but it does not allow for precise classification because it is inherently indefinite"[98]. In philosophy, the concept of the "continuity of existence" can be viewed from various philosophical approaches or schools of thought, depending on the perspective we are examining. Below are some interpretations of this concept:

1. Ontological Aspect**:** In ontological terms, the continuity of existence is linked to questions about the essence of reality and its change over time. Philosophers consider the continuity of existence as an evolutionary process or a sequence of changes in the states or forms of being.

2. Temporal Aspect**:** In the context of time, the continuity of existence reflects the idea that all things must change and evolve with the passage of time. Philosophers explore questions about the sequence of events or states and how these changes occur in the process of time.

3. Ethical Aspect**:** From an ethical perspective, the continuity of existence relates to questions about the purpose and values that guide our lives and actions. Philosophers are interested in understanding how certain choices and actions lead to specific outcomes and how these outcomes are connected to our understanding of the meaning of life[99].

The second chapter of the book is titled "Ontological Roots of Private Consciousness and Its Linguistic Expression." Consciousness is a priceless gift granted to humans, and it is deeply connected with language, representing the highest level of reflecting the world. It serves as a generalized and purposeful mental representation of reality, helping with the knowledge and planning of actions in advance, as well as organizing and controlling human behavior. The concept of "consciousness" is

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[96]Парменид // Антология мировой философии: в 4-х т. / ред.-сост., авт. вступ. ст. В.В.Соколов. – М.: Мысль, 1969. Т. 1. Ч. 1. Философия древности и средневековья. – С. 293-296.

[97]Аристотель. Сочинения в 4 т. Т.1. – М: Мысль, 1983. 830 с. – С. 42-43.

[98]Аристотель. Сочинения в 4 т. Т.1. – М: Мысль, 1983. – 830 с. – С. 78.

[99] Менглиев Б. ва б. 80/20 Тил. адабиёт. Таълим. Жамоавий монография. – Тошкент, 2024. – 161 б. – Б. 10-11.

knowledge-based and refers to an individual's internal mechanism. The term "consciousness" emerged in medieval philosophy as an inner psychological experience, and was initially examined through the lens of religion. In modern times, the concept shifted from "soul" to "consciousness". This transition marked the beginning of understanding the human ability to acquire knowledge and its individual specificity, recognized as "self" or "I." Consciousness was viewed as a product of internal development (as in Descartes' philosophy) and external influences (such as feelings, according to Locke and Hobbes)[100].

In the 19th century, new perspectives on the concept of "consciousness" emerged. Irrationalists such as A. Schopenhauer[101] and F. Nietzsche[102] emphasized that consciousness is linked to unconscious processes. Later, this idea was further explored by Sigmund Freud in his work *The Psychology of the Unconscious*[103].

Social consciousness is characteristic of an entire society or specific social groups and differs from personal consciousness, which is a collective accumulation of individual consciousness. Ultimately, social consciousness can only be expressed through the consciousness of its individual members. The interconnection between personal and social consciousness helps their expansion. Personal consciousness plays a significant role in the development of both individual and social consciousness. The complexity of consciousness is reflected in its various psychological reactions to the external world, the interconnection of its elements, and their mutual influence. Russian psychologist A.F. Lazursky[104] emphasizes some specific aspects of personal consciousness, aside from its various structural components. By understanding the functions and characteristics of three areas of the psyche, one can grasp why these differences exist within personal consciousness:

1. Exopsychica refers to the external layer of mental activity that regulates interactions with the external environment. It encompasses the formation of sensations, perception, cognitive representations, and speech.

2. Endopsychica is the core of mental processes associated with the interaction between subject and object, primarily fulfilling the function of self-preservation. It is where emotions and desires arise. Mezopsychica serves as a bridge between endopsychica and exopsychica, integrating the body's capabilities with environmental demands.

3. Mezopsychica combines the external "image" formed by exopsychica with the internal emotional background shaped by endopsychica. Its primary function is integration[105]. The peak of endopsychica is self-awareness, which includes understanding one's self and existence. This concept is grounded in the anatomical and physiological characteristics of the human body, particularly its regulatory systems.

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[100]Декарт Р. Сочинения в 2 т.: Пер. с лат. и фр. Т. 2/Сост., ред. и примеч. В.В.Соколова. – М.: Мысль, 1994. – 663 с.

[101] Шопенгауэр Артур. Полное собрание сочинений. – М., 1910. – Т. II. – С. 132-144.

[102] Ницше Ф. Собрание сочинений. Т 3 – М.: Изд-во "Пальмира", 2017. – 226 с.

[103]Фрейд З. Психология бессознательного. – Санкт-Петербург. Изд-во "Питер", 2002. – 390 с.

[104]Лазурский А.Ф. Психология общая и экспериментальная / А.Ф.Лазурский. – Москва: Издательство Юрайт, 2019. – 244 с.

[105] Лазурский А.Ф. Психология общая и экспериментальная / А.Ф.Лазурский. – Москва: Издательство Юрайт, 2019. – 244 с.

Self-awareness allows individuals to distinguish themselves from the surrounding world, creating a sense of self and independent existence.

The essence and characteristics of the ontological nature of individual consciousness, its distinction from objective reality, and methods of interaction with the external world raise important questions. Philosophical movements such as phenomenology, psychoanalysis, and cognitive science offer various approaches to understanding the ontological nature of personal consciousness. These include: 1) The linguistic expression of personal consciousness. 2) The interaction between ontology and linguistic expression. 3) Guidelines for future research: Continuing studies on the ontological nature of personal consciousness and its linguistic forms open interesting opportunities for various fields such as philosophy, psychology, and linguistics.

In the third section of the chapter of the book, titled "The Ontological Origins of Language and Social Consciousness," the ontological foundations of language and consciousness are analyzed. Despite notable achievements in the study of language and consciousness, many ontological problems remain unresolved. However, ongoing research and debates in this field continue to deepen our understanding of these complex phenomena. The study of language and consciousness is closely linked to intricate ontological issues related to the nature of language, thinking, and self-awareness. Ontology, as a philosophical field, addresses questions about existence and the organization of that existence. The study of language and consciousness is one of the main directions in philosophy and cognitive science. However, this area encounters several significant ontological challenges that complicate understanding the essence of language, thinking, and consciousness. Among them are:

1. The Problem of the Relationship Between Language and Reality. One of the central challenges is understanding how language relates to objective reality. Various philosophical positions address this issue, including realism, nominalism, and constructivism, each offering distinct arguments and conclusions for understanding the essence of language. Realism assumes that language possesses a defined structure. Nominalism emphasizes the conventionality of linguistic categories. Constructivism underscores the importance of language in shaping worldviews.

2. The Problem of Linguistic Relativity. The issue of linguistic relativity, formulated in the Sapir-Whorf hypothesis, is closely tied to the first problem. This hypothesis suggests that the structure of language influences thinking and perception of reality. Fundamental philosophical inquiries into language and consciousness play a pivotal role in cognitive science, linguistics, and the philosophy of mind. Addressing these issues requires interdisciplinary approaches combining philosophical reasoning, empirical research, and formal modeling. Furthermore, these studies aim to explore how language affects our understanding and perception of reality. Many researchers believe that language influences cognitive processes, asserting that we perceive the world through the lens of the language we use to describe it. However, some argue that our perception and interpretation of reality may transcend linguistic boundaries.

Over the years, ideas from ancient civilizations have evolved into new concepts within the framework of modern Eurasian linguistic traditions. Wilhelm von Humboldt, a foundational figure in theoretical linguistics, was among the first to ontologically understand language and recognize it as a fundamental characteristic of

humanity[106]. Humboldt believed that "the power of human language transcends the physical realm and encompasses the entire universe"[107]. This perspective represented not only an expansion of boundaries but also a profound shift for future developments.

The fourth chapter of the book, titled "Modern Approaches to Analyzing the Ontological Foundations of Language and Consciousness" delves into contemporary methods for studying linguistic ontology. A historical overview of linguistic ontology suggests the necessity of modern approaches, including semiotic, synergetic, cognitive, and cultural analyses. These approaches include:

1. Historical Studies of Linguistic Theories: In-depth historical research on the development of linguistic theories is essential, particularly from the perspective of linguistic ontology. While numerous studies exist on the history of linguistics, comprehensive research on the historical aspects of linguistic ontology is still lacking. Addressing this gap requires extensive interdisciplinary collaboration and the expertise of specialists across various fields.

2. Philosophical Attention to Linguistics by the Late 19th Century: By the end of the 19th century, philosophers began paying closer attention to linguistics, recognizing language as both a critical tool and a significant obstacle for accurately describing reality, objects, events, and even language itself along with its speakers. Consequently, semiotics and semiology emerged as disciplines aimed at exploring the ontological aspects of human language.

Language, taking into account its unique characteristics and its relationship with ontology (the study of existence and reality) and semiotics (the study of signs and symbols), can be conceptualized as follows: 1. A Complex System: Language demonstrates complex behaviors that emerge from the interactions of its constituent parts. These interactions give rise to a dynamic and multifaceted structure that evolves and adapts over time. 2. A Self-Organizing System: Due to its internal dynamics and interactions with the environment, language possesses remarkable adaptability and the capacity for evolution. Over time, it can respond to external influences, thereby shaping itself in response to surrounding realities. This perspective aligns with the understanding of language as a dynamic and adaptive system formed under the influence of external stimuli and environmental factors. It emphasizes language's intrinsic capability to organize, evolve, and reflect the complexity of the world it interacts with.

This implies that language possesses the ability to self-optimize and adapt; however, it raises the question of how much disorder is inherent in its structure. Examining language from a synergetic perspective, which considers its dynamic development, represents a relatively new approach that still requires further exploration. The term "synergetics" was introduced into science by Hermann Haken. The synergetics of language is based on principles established by prominent figures in the field, such as H. Haken, I. Prigogine, I. Stengers, and S. P. Kapitsa, integrating theories of complex systems, thermodynamic nonequilibrium, and self-organization.

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[106]Бондаренко А.В. Онтологическая проблематика в современном языкознании. Вестник РУДН, серия Лингвистика, 2009, № 1. – С. 5-11.
[107]Гумбольдт В. фон. Избранные труды по языкознанию: Пер. с нем. / Общ. ред. Г.В. Рамишвили; Послесл. А.В. Гулыги и В.А. Звегинцева. – М.: Прогресс, 2000. – 396 с. – С. 15.

However, as researcher A. A. Koblyakov noted, "linguistics has not yet fully comprehended the exact (linear) and multivalued (nonlinear) aspects of language and cognition that form a dual relationship." This indicates that a comprehensive understanding of the interplay between structured and unstructured dynamics in language and thought remains an unresolved challenge in the field[108]. This synergetic approach to language is reflected in the scientific research of scholars such as V. I. Arshinov [109], E. N. Knyazeva, S. P. Kurdyumov [110], Y.I.Svirskiy[111] and others. Modern approaches demonstrate that the ontological foundations of language and social consciousness encompass various aspects of human existence. Language emerges through the complex interplay of several factors, including biological evolution and neurobiological development, discursive practices (ways of using language), social and material networks (interactions between humans and the material world), and traditional interpretative methods.

The exploration of the origins of language and consciousness finds a promising approach in the theory of enactivism (active cognition). Based on the research of Francisco Varela, Evan Thompson, Eleanor Rosch, and others, this perspective fundamentally redefines our understanding of cognition, language, and their interdisciplinary connections[112]. According to the enactivist framework, cognition is not merely a reflection of external reality existing in the mind but a generative process intricately linked to the ways living organisms interact with their environments. This dynamic interplay underscores the active role of organisms in shaping their perception and understanding of the world around them.

One of the pioneering methods for studying linguistic consciousness is the associative experiment. This approach involves projecting linguistic consciousness and serves as one of the earliest techniques for its investigation. The associative experiment allows for the study of linguistic consciousness through its manifestations, offering a way to visualize and analyze it indirectly, as direct examination of consciousness is inherently unattainable.

The fourth chapter of the dissertation, titled "Prospects for Developing the Gnoseological and Ontological Understanding of the Relationship Between Language and Consciousness," discusses new horizons in the epistemological analysis of language and consciousness, ontological issues in the study of language and consciousness, the synthesis of epistemological and ontological approaches, and future trends in the study of language and consciousness. In the section titled "New Horizons in the Epistemological Analysis of Language and Consciousness" the modern approaches to the epistemological study of language and consciousness are examined. The transition from considering epistemological issues to studying linguistic behavior is described within the framework of logical positivism. Linguistic research in this area

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[108]Кобляков А. А. Синергетика, язык, творчество // Синергетическая парадигма, вып. 2. – М., 2002. – 327 с.
[109]Аршинов В.И. Когнитивные стратегии синергетики // Онтология и эпистемология синергетики. – М., 1997. – С. 12-25.
[110]Князева Е.Н., Курдюмов С.Р. Основания синергетики. Режимы с обострением, самоорганизация, темпомиры. – СПб.: Алетейя, 2002. – 414 с.
[111]Свирский Я.И. Самоорганизация смысла: опыт синергетической онтологии. – М.: ИФ РАН, 2001. – 181 с.
[112]Дружинин А.С. Язык и реальность: до или после, вместе или вместо? Вестник Томского государственного университета. Филология. 2021. № 69. – С. 68 -93.

is focused on resolving pure epistemological problems. However, this trajectory has a narrow definition, as it does not take into account real-life practices. Within the scope of logical positivism, the primary focus is on language as something existing independently of practice.

The German philosopher E. Gussel provides a more reliable depiction of this approach in his scientific works. Specifically, in his article *"Начало геометрии"* ("The Beginning of Geometry")[113] he examines linguistic practice through the prism of recognizing the traditional nature of fundamental scientific meanings. The scholar's understanding of the science formed in his mind (the manifestation of something abstract in clear terms) becomes clear to others through linguistic expression. Linguistic practice becomes the main method of scientific existence and generates an act of awareness with significant meaning. However, the discussion is not primarily about language itself, but rather its application, especially in relation to linguistic practice. Despite this, these practices did not become the subject of analysis for Gussel, as the philosopher's focus, in his view, was directed at the actions of consciousness[114].

The development of artificial intelligence and computer science has opened new horizons for the epistemological analysis of language and consciousness. Questions about the possibility of creating artificial consciousness and its differences from human consciousness are becoming increasingly relevant. Research in the field of natural language processing offers a new perspective on the nature of language abilities and their relationship with intellect. The new horizons in epistemological analysis of language and consciousness include several main directions:

1. Artificial intelligence and computer science studies: 1) Researching the possibilities of creating artificial consciousness; 2) New approaches to understanding language abilities through NLP; 3) Philosophical debates about the nature of understanding and consciousness in the field of information technology.

2. Quantum theories of consciousness: 1) Theories that relate quantum effects to the workings of consciousness; 2) Applying quantum theory to the analysis of language and thinking.

3. Neurotechnology and expanding cognitive capabilities: 1) Studying brain-computer interfaces; 2) Research in the fields of neuroprosthetics and cognitive enhancement.

4. Synthetic biology and alternative forms of consciousness: 1) Studying the relationship between biological structures and cognitive processes; 2) Exploring the possibilities of alternative forms of language and consciousness.

5. Studying consciousness through interdisciplinary approaches: 1) Complex projects on the study of the brain and consciousness; 2) Developing new research methods that combine various approaches.

6. Philosophy of information and digital epistemology: 1) Studying the epistemological aspects of big data and algorithmic decision-making; 2) Researching how digital technologies impact the development of knowledge. These directions open new prospects for understanding the essence of language, consciousness, and

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[113]Гуссерль Э. Начало геометрии // Гуссерль/Деррида. Начало геометрии. – М., 1996. – С. 210-245.
[114]Гутнер Г.Б. Эпистемология и анализ языковых практик. Эпистемология & философия науки. Т. XXII, № 4, 2009. – С. 30-47.

cognition, and raise new philosophical questions about the nature of reality, knowledge, and human experience.

In the second section of the chapter titled "Ontological Issues in the Study of Language and Consciousness," the main approaches to solving ontological problems in the study of language and consciousness are discussed, along with an analysis of current trends and prospects in this field.

1. Naturalistic approach. This approach aims to explain language and consciousness phenomena within the scientific worldview without resorting to non-natural or metaphysical entities. For instance, D. Dennett [115] proposes a heterophenomenological approach, considering consciousness as an abstraction emerging from complex information processes in the brain. The essence of this approach lies in anthropological methods, as well as the use of various available evidence to report on the subject's own condition and to determine their mental state. Patricia Churchland[116] by developing neurophilosophy, aims to combine philosophical theories of consciousness with neurological data.

2. Functionalist approach. Functionalism views mental states from the perspective of their functional role rather than their internal structure or physical manifestation. X. Patnem[117] proposed an influential version of functionalism, which considers mental states as functional states of the whole organism. J. Fodor[118] introduced the concept of the "language of thought," suggesting that thinking occurs through a process similar to the activity of natural languages.

3. Phenomenological approach. Phenomenology focuses on studying the structure of conscious experience from the first-person perspective. Maurice Merleau-Ponty[119] emphasized the role of the body in perception and cognition, which influenced contemporary theories of knowledge. D. Zahavi[120] developed a phenomenological approach to self-awareness and social cognition.

4. Information-theoretical approach. This approach analyzes consciousness and language from the perspective of information processes and structures. David Chalmers[121] considered information as a fundamental property of reality and developed a theoretical approach to the problem of consciousness.

5. Quantum theories of consciousness. Some researchers emphasize that quantum effects may play a crucial role in explaining consciousness. R. Penrose and S. Hameroff[122] proposed the "orchestrated objective reduction" model, linking consciousness to quantum processes in neurons. Although these theories remain

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[115] Dennett D.C. Consciousness Explained. – Boston: Little, Brown and Company, 1991. – 511 p.

[116] Churchland P.S. Neurophilosophy: Toward a Unified Science of the Mind-Brain. – Cambridge, MA: MIT Press, 1986. – 13 p.

[117] Putnam H. Psychological Predicates. In W. H. Capitan & D. D. Merrill (Eds.), Art, Mind, and Religion. – Pittsburgh: University of Pittsburgh Press, 1967. – 37-38 p.

[118] Fodor J.A. The Language of Thought. – Cambridge, MA: Harvard University Press, 1975. – 214 p.

[119] Merleau-Ponty, M. Phénoménologie de la perception. – Paris: Gallimard, 1975. – 531 p.

[120] Zahavi D. Self and Other: Exploring Subjectivity, Empathy, and Shame. – Oxford: Oxford University Press, 2014. – 53 p.

[121] Chalmers D.J. The Conscious Mind: In Search of a Fundamental Theory. – Oxford: Oxford University Press, 1996. – 433 p.

[122] Hameroff, S., Penrose, R. Consciousness in the universe: A review of the 'Orch OR' theory. Physics of Life Reviews, 2014, 11(1). – 39-78.

controversial, they opened up new prospects for understanding the nature of consciousness.

6. Enactivism. The proactive approach emphasizes the active role of the organism in creating experience, viewing movement as a form of action. F. Varela, E. Thompson, and E. Rosch[123] developed an interactive approach to cognitive science, highlighting the interconnection between the body and environment. C. Hameroff[124] and his colleagues expanded this approach by applying it to language and social cognition problems.

The study of language and consciousness is intricately connected with complex ontological problems related to the nature of language, thinking, and self-awareness. Ontology, as a philosophical field, examines questions about existence and how this existence is organized. The study of language and consciousness is one of the main directions in philosophy and cognitive science. However, this field faces several serious ontological challenges that complicate the understanding of the nature of language, thinking, and consciousness. These include:

1. The relationship between language and reality: One of the fundamental problems is the question of how language relates to objective reality. There are various philosophical positions on this issue, including realism, nominalism, and constructivism. Each of these positions has its own arguments and conclusions regarding the nature of language. Realism suggests that language has a definite structure. Nominalism highlights the conventionality of language categories. Constructivism emphasizes the role of language in shaping worldviews.

2. The problem of linguistic relativity: The Sapir-Whorf hypothesis, which forms the basis of the linguistic relativity problem, is closely tied to the previous issue. This hypothesis suggests that the structure of language affects thinking and perception of reality. Fundamental philosophical inquiries into language and consciousness are of great importance in cognitive science, linguistics, and the philosophy of mind. Solving these problems requires an interdisciplinary approach that combines philosophical, empirical research, and formal modeling methods.

In the third chapter titled "The Synthesis of Epistemological and Ontological Approaches," the importance of interdisciplinary connections is highlighted. Epistemology, which deals with the nature of knowledge and its foundations, and ontology, which studies the fundamental categories of existence, are interconnected fields. The relationship between epistemology and ontology serves to complement each other in understanding the essence of knowledge and reality. Their synthesis provides the opportunity for a deeper and more comprehensive understanding of the world. Although epistemology and ontology have developed independently as two main branches of philosophy, there is a tendency in modern philosophy for their convergence and synthesis. This approach opens new perspectives for better understanding the processes of reality and knowledge. The main aspects of this synthesis include:

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[123]Varela F.J., Thompson E., Rosch E. The Embodied Mind: Cognitive Science and Human Experience. – Cambridge, MA: MIT Press, 1991. – 380 pp.
[124]Hameroff, S., Penrose, R. Consciousness in the universe: A review of the 'Orch OR' theory. Physics of Life Reviews, 2014. 11(1). – 39-78.

1. The interconnection between ontology and epistemology. Ontological ideas about the world influence how we come to know it, and conversely, a person's ability and methods of knowledge determine the ontological view of the world they construct.

2. Relational ontology. Rather than viewing existence as isolated objects, this approach focuses on the relationships between them. This aligns with modern scientific theories such as quantum mechanics.

3. Constructivism in epistemology. In the formation of knowledge, the active role of the knowing subject is acknowledged, but the existence of objective reality is not denied.

4. Integrated approach. Truth and the process of knowledge should be seen as an integrated system, where understanding the parts separately is not possible.

5. Integration of different forms of knowledge. To achieve a more complete understanding of truth, it is necessary to recognize not only scientific knowledge but also other forms of knowledge (philosophical, artistic, intuitive).

6. Integration of epistemology and ontology. This provides a more unified and structural view of the complex relationships between philosophy, natural sciences, and social sciences. The synthesis manifests in the following ways:

1. Quantum theory of knowledge. This refers to the interpretation of quantum mechanics viewed as a single system being observed. The quantum nature of consciousness is based on the hypothesis that consciousness cannot be explained at the classical mechanics level and can only be understood through the postulates, phenomena, and complexity of quantum mechanics. Quantum mechanics is a fundamental physical theory that describes nature at the atomic and subatomic level. It underpins all of quantum physics, including quantum chemistry, quantum field theory, quantum technologies, and quantum computing.

2. Enactivism. Enactivism in cognitive science is the view that perception is an active process involving dynamic interactions between an organism and its environment. It emphasizes the role of the body, perception, and action in shaping cognitive abilities.

3. Ken Wilber's[125] Philosophy of Integration. This approach attempts to create a comprehensive map of reality by integrating different fields of knowledge. The synthesis of epistemological and ontological approaches is one of the most promising directions in modern sciences. This combination opens new horizons for understanding the complex relationships between knowledge and reality, encouraging a broader perspective on issues related to the nature of reality and knowledge. This approach is significant not only for theoretical research but also for practical fields such as education, artificial intelligence, medicine, and ecology. It emphasizes the importance of interdisciplinary influence and the significance of different forms of knowledge in solving contemporary global problems. In summary, the epistemological approach is focused on questions about how we know the world, what we can learn, and how knowledge can be used for various purposes. It explores the essence of truth, foundation, and rationality, as well as various sources of knowledge such as perception, reason, and senses. The ontological approach, on the other hand, focuses on the

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[125]Ken Wilber. An integral theory of consciousness. Journal of Consciousness Studies, 4, No. 1, 1997. – P. 71-92.

fundamental categories of existence, essence, matter, and consciousness. It studies the structure and properties of reality, as well as the relationships between various entities. The synthesis of epistemological and ontological approaches allows for overcoming the limitations of each individually. The epistemological approach provides insight into how we know the world, while the ontological approach creates the ontological foundation for our knowledge.

The fourth section of the chapter is dedicated to the issue of "Future Tendencies in the Study of Language and Consciousness." Innovative linguistic tendencies focus on analyzing empirical data, particularly concerning the interrelationship between language, thinking, and consciousness. This emphasis on cognitive activity has transformed the linguistic paradigm, leading to a dynamic expansion of research boundaries.[126] Achievements in linguistics, philosophy, and logic require a comprehensive understanding of linguistic phenomena from all perspectives. Natural language develops cognition and concepts, reflecting a universal worldview and collective philosophy that influence all speakers of the language[127]. Language serves as a medium for transmitting knowledge about the world and reflects concepts about existence, validated by social and historical practice. Language learning should encompass the analysis of the reciprocal influence between language, thought, mentality, and culture. Linguistics, as a science that studies thinking, is closely related to philosophy. These relationships emphasize the crucial connections between language and knowledge. Every linguist approaches linguistic analysis from a philosophical perspective, which reflects their understanding of existence and cognition. Language education should include historical and philosophical elements to clarify the functions of the human mind.

In the coming decades, collaborative research and new technological developments are expected to yield significant results in understanding the relationship between language and consciousness. Let's look at some promising areas:

1. Neurolinguistics and brain mapping: The development of neuroimaging techniques such as Functional Magnetic Resonance Imaging (fMRI) and Magnetoencephalography (MEG) is expected to provide detailed insights into brain activity during language processing. These advancements will help better understand various aspects of language activity, from speech comprehension to complex grammatical structures, by improving our understanding of the neural networks involved[128]. Tilning neyron asoslarini yaxshiroq tushunish afaziya va boshqa til kasalliklari bilan ogʻrigan bemorlar uchun yanada samarali reabilitatsiya usullarini ishlab chiqishga olib kelishi mumkin. Masalan, F.Pulvermyuller[129] tadqiqotlari

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[126]Петрова Е.А. Взаимодействие языка, мышления и сознания // Вестник Башкирского университета. 2011. Т. 16. № 3. – С. 739-742.

[127] Апресян Ю.Д., Апресян В.Ю., Бабаева Е.Э., Богуславская О.Ю., Крылова Т.В., Левонтина И.Б., Санников А.В., Урысон Е.В. Языковая картина мира и системная лексикография // М.: Школа «Языки славянских культур», 2006. – 910 с. – С. 235.

[128]Fedorenko E., Thompson-Schill S.L. Reworking the language network. Trends in Cognitive Sciences, 2014. №18 (3), 120-126.

[129]Pulvermüller F. Neural reuse of action perception circuits for language, concepts and communication.2018. – Progress in Neurobiology, 160, 1-44.

neyroplastiklik va miya til davrlarining takroriy faolligiga asoslangan terapiyaga yangi yondashuvlarni taklif qiladi.

2. Artificial intelligence and language process modeling: Advancements in artificial intelligence and machine learning systems have opened new horizons for modeling language processes. The creation of complex neural networks enables the study of various aspects of human language, helping uncover the principles of how the brain processes language. The development of natural language processing models based on deep learning will lead to more advanced machine translation systems, voice assistants, and chatbots. For example, the "GPT-3 model" demonstrates the ability to generate human-like text and perform complex language tasks[130]. This opens new horizons in the fields of automatic translation, content creation, and the development of more natural human-computer interfaces. However, there are serious concerns about the potential use of such systems for creating disinformation or manipulating public opinion. Additionally, there are questions regarding the authorship rights of content created by artificial intelligence.

3. Studying the origin and evolution of language involves analyzing animal communication, examining archaeological findings, and modeling evolutionary processes on computers. This helps us better understand how human language emerged and how it is connected to the development of consciousness and cognitive abilities.

4. The psycholinguistics of development involves a deep study of the processes through which children acquire language, using modern neuroimaging methods to understand the connection between the development of speech and the formation of thinking. Understanding the mechanisms of language acquisition in children can lead to more effective methods for early education and correcting speech disorders. For example, R.K. Kul's[131] research on "critical periods" in language acquisition is used to create early intervention programs for children at risk of delayed speech development.

5. Studies on bilingualism and multilingualism provide valuable insights into how the brain's plasticity and cognitive processes are influenced by the use of multiple languages. Research shows that bilingualism and learning new languages can improve cognitive functions and may slow down cognitive decline with age. These findings highlight the potential for language-learning-based educational programs and cognitive training to help maintain cognitive health in older adults[132].

6. There is an increasing connection between linguistics and the philosophy of mind, which could lead to new theoretical foundations that explain how language influences the development and activity of the mind.

7. Language enhancement. The development of neurointerfaces and neuroprosthetics may open new opportunities for studying the relationship between language and the mind, as well as expand human language capabilities.

8. Quantum linguistics. Some researchers suggest that quantum effects might play a role in the brain's processing of language. Although this area remains speculative, future research could offer new insights into the nature of language and consciousness.

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[130]Linzen T., Baroni M. Syntactic structure from deep learning. Annual Review of Linguistics. – 2021. № 7, 195-212.
[131]Kuhl P.K. Brain mechanisms in early language acquisition.2010. – Neuron, 67(5), 713-727.
[132]Bialystok E., Craik F.I., Luk G. Bilingualism: consequences for mind and brain. – 2012. Trends in Cognitive Sciences, 16(4), 240-250.

Quantum linguistics, while speculative, proposes new approaches for modeling the semantics and pragmatics of language. For example, quantum models may help better explain contextual effects in language and assist in developing more precise systems for data retrieval and text analysis[133].

9. Studying altered states of consciousness. Research on language skills during altered states of consciousness (such as during meditation or under the influence of psychoactive substances) may provide new insights into the relationships between different states of language and consciousness.

10. Computational linguistics and natural language processing. The development of natural language processing algorithms and machine translation systems is leading to the creation of more complex models of language functions, which, in turn, improves our understanding of the principles behind language processing in the human brain.

11. Semantic mapping of the brain. Advances in the brain's semantic mapping techniques are enabling the creation of complex "meaning maps" in various areas of the brain's cortex. This helps us better understand how concepts and meanings are represented in neural networks and their relationship with linguistic structures.

12. Research on linguistic universals. Studying linguistic universals — characteristics shared by all or most languages of the world — can deepen our understanding of the structure of language, cognitive processes, and the relationship between language and consciousness.

13. Neurolinguistic programming. Despite criticism of traditional neurolinguistic programming (NLP) for its lack of scientific support, innovative methodologies based on neuroscience and cognitive psychology may lead to the development of more effective methods for influencing consciousness through language.

14. Linguistic biomarkers of cognitive disorders. Advances in speech and writing analysis techniques could lead to the development of reliable linguistic biomarkers that help detect various cognitive disorders, such as dementia and neurodegenerative diseases, at an early stage.

15. Integration of cognitive theory. The continuous development in cognitive theory may offer new insights into how linguistic units and concepts evolve in the mind and their influence on the development of consciousness.

16. Studying linguistic relativism. Using modern cognitive methods to explore how a person's native language affects perception and thought (according to the Sapir-Whorf hypothesis) can provide a fresh perspective on the interaction between language and consciousness.

17. Studying neuropoetics and neuroaesthetics focuses on how the understanding and creation of artistic texts can illuminate the relationship between language and the emotional-aesthetic aspects of consciousness. Understanding the foundations of poetry and literary comprehension may lead to the development of new methods in art therapy and educational approaches. For example, A. Zeman[134] and other scholars have shown

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[133]Aerts D., Gabora L. A theory of concepts and their combinations II: A Hilbert space representation. 2005. – Kybernetes, 34(1/2), 192-221.
[134]Zeman A., Milton F., Smith A., Rylance R. By heart: An fMRI study of brain activation by poetry and prose. – 2013. Journal of Consciousness Studies, 20(9-10), 132-158.

how poetry activates brain cells associated with autobiographical memories and emotions, which could be useful in treating patients with depression or post-traumatic stress disorder.

18. Studying sign language and non-verbal communication through meticulous analysis can help identify the functional relationships between speech and consciousness.

19. Modeling the evolution of language on computers. Creating complex computer models of language evolution can help test various hypotheses about the origin of language and its role in the development of human consciousness.

20. Studying linguistic consciousness in comatose and minimally conscious states. Investigating the preservation of language functions in patients in a coma or minimally conscious state may provide new insights into the basic correlations of language consciousness. These research areas could develop in parallel and interact, offering a synergistic impact on understanding the complex relationships between language and consciousness.

CONCLUSION

1. In the course of the study, the main aspects of the interdependence of language with private and public consciousness in the context of modern epistemological and ontological trends were considered. The analysis of extensive theoretical and empirical materials allowed us to formulate a number of important conclusions. In particular, it was revealed that language plays a key role in the formation of both individual and social consciousness. It serves not only as a means of communication, but also as a means of knowing and constructing reality. Modern research in the field of cognitive linguistics and neuroscience supports the idea that language units shape certain elements of thinking and understanding the world. This shows that language plays a decisive role in influencing human thought and perception.

2. In the era of globalization and the development of information technologies, there are significant shifts in both individual and social consciousness. On the one hand, there is a tendency to unify linguistic and cultural practices, while on the other hand, the desire to preserve national and personal identity is growing.

3. Traditional epistemological and ontological views on language and consciousness are being re-evaluated through the prism of contemporary philosophical ideas. Concepts such as social constructivism, poststructuralism, and enactivism are gaining increasing importance. These ideas emphasize the role of language in creating social reality and shaping subjective experience.

4. The research shows that the development of digital technologies and artificial intelligence raises new questions about the nature of language and consciousness. The emergence of virtual communication spaces, the spread of machine translation and natural language processing systems is leading to a blurring of the boundaries between human and machine intelligence, which requires a reconsideration of traditional ideas about the essence of linguistic activity.

5. The study of the relationship between language and consciousness has been shown to have not only theoretical, but also practical significance. Understanding the impact of language on human thought and behavior can lead to innovative teaching methods, as well as improved approaches to solving mental health problems and interacting with people from different cultures. Thus, the research conducted makes a significant contribution to the development of modern philosophy of language and consciousness. It not only systematizes and critically understands existing approaches to the problem, but also identifies promising directions for further research.

6. The results of scientific research pave the way for broad interdisciplinary research that unites linguistics, philosophy, psychology, and cognitive sciences. This includes, in particular, deepening the neurocognitive foundations of language use, analyzing how digital technologies are changing language practice, and developing models that integrate knowledge from different scientific disciplines to create a holistic understanding of the relationships between languages. In addition, they can serve as a basis for developing practical recommendations in the fields of education, intercultural communication and information technologies.

7. Another key aspect is the impact of modern technologies on language practice and the formation of new structures of consciousness. In the era of digitalization, we are witnessing the emergence of the phenomenon of "digital consciousness," characterized by specific rules for perceiving, processing, and transmitting information. This phenomenon requires deep philosophical reflection, as it raises fundamental questions about the nature of human cognition and the limits of subjectivity.

8. Furthermore, in the context of globalization, the issue of linguistic diversity and its role in preserving the cultural heritage of humanity is particularly relevant. We are currently in a situation where there is a trend towards the unification of linguistic practices, and there is a growing understanding of the importance of linguistic diversity as a valuable source of cognitive and cultural wealth. This means that we are witnessing a shift towards the use of multiple languages in the same environment and a deeper understanding of the inherent value of each language. This can be seen in the growing popularity of bilingual education, as well as the increasing number of people learning multiple languages. This paradox requires careful philosophical analysis, and language policy can also become a starting point for developing new approaches to education.

9. It should also be emphasized that the study of the relationship between language and consciousness has profound ethical implications. In particular, it raises questions about the limits of the manipulation of consciousness through language, the responsibility for the use of linguistic constructs in public discourse, the rights of linguistic minorities, and the ethical aspects of the development of natural language processing technologies.

10. Language and consciousness are two important aspects of human experience that influence each other. A growing field of research called "the ecology of language and consciousness" sheds light on how language influences worldviews and consciousness.

11. Such an approach could combine the achievements of linguistics, philosophy of mind, environmental psychology, and complex systems theory. And finally, it is

impossible not to mention the possibilities of applying the obtained results in the practical sphere. Understanding the interdependence of language and consciousness can lead to many practical manuals, for example: 1) the development of new educational technologies; 2) the development of improved strategies for intercultural communication; 3) introduction of new therapeutic methods, in particular, in psychology and psychiatry, etc.

12. In conclusion, this study not only deepens the understanding of the fundamental aspects of human existence, but also paves the way for interdisciplinary cooperation and the practical application of philosophical ideas in various areas of society.

РАЗОВЫЙ СОВЕТ ПО ПРИСУЖДЕНИЮ УЧЕНОЙ СТЕПЕНИ ДОКТОРА НАУК (DSc) НА ОСНОВЕ УЧЕНОГО СОВЕТА PhD.03/29.12.2022.Fil.156.01 ПО ПРИСУЖДЕНИЮ УЧЕНОЙ СТЕПЕНИ ПРИ АНДИЖАНСКОМ ГОСУДАРСТВЕННОМ ИНСТИТУТЕ ИНОСТРАННЫХ ЯЗЫКОВ

АНДИЖАНСКИЙ ГОСУДАРСТВЕННЫЙ ИНСТИТУТ ИНОСТРАННЫХ ЯЗЫКОВ

АТАБОЕВ АХАДЖОН ДЖУМАКУЗИЕВИЧ

СВЯЗЬ ЯЗЫКА К ЧАСТНОМУ И ОБЩЕСТВЕННОМУ СОЗНАНИЮ: ГНОСЕОЛОГИЯ И ОНТОЛОГИЯ (СОВРЕМЕННЫЕ ТЕНДЕНЦИИ)

10.00.11 – Теория языка. Прикладная и компьютерная лингвистика

АВТОРЕФЕРАТ
диссертации доктора (Dsc) ФИЛОЛОГИЧЕСКИХ НАУК

Андижан – 2025

Тема диссертации доктора наук (DSc) зараегистрирован в Высшей аттестационной комиссии при Министрстве Высшего образования, науки и инноваций Республики Узбекистан за номером B2024.2.DSc/Fil843.

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Ведущая организация:	**Наманганский государственный институт иностранных языков**

Защита диссертации состоится 16 апреля 2025 года в _____ часов на заседании Научного совета PhD.03/29.12.2022.Fil.156.01 при Андижанском государственном институте иностранных языков (Адрес: 170100, город Андижан, проспект Бабура, дом №5. Тел: 0(374) 223-42-76; факс: 0(374) 223-42-76; e-mail: asifl@edu.uz).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Андижанского государственного института иностранных языков (зарегистрирован за №____). (Адрес: 170100, город Андижан, проспект Бобура, дом №5. Тел: 0(374) 223-42-76).

Автореферат диссертации разослан «____» _____ 2025 года. (реестр протокола рассылки № _____ от «____» _____ 2025 года).

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ВВЕДЕНИЕ (аннотация диссертации доктора наук (DSc))

Цель диссертации – представить различные точки зрения на взаимосвязь языка, индивидуального и общественного сознания, раскрыть эпистемологические и онтологические аспекты проблемы.

Задачи исследования:

критическая оценка, подходящая различными способами к инновационным теоретическим вопросам, связанным с отношениями между языком и познанием;

исследование наличия когнитивных процессов, функционирующих независимо от языка, и особенностей нелингвистического мышления;

изучение влияния языка на структуру и динамику общественного сознания;

анализ гносеологических аспектов взаимоотношений языка и сознания;

интерпретация онтологических основ связи языка и сознания;

выявление современных тенденций в изучении языка и сознания.

Научная новизна исследования заключается в следующем:

в современных гуманитарных науках роль и функции языка рассматриваются через различные призмы, в том числе психолингвистическую, лингвокультурологическую, семиотическую, с точки зрения того, что язык является посредником в процессах познания и понимания; совокупность символов, представляющих культурные идеи; совокупность символов, отражающих верования и традиции определенной группы; совокупность культурных значений.;

новые горизонты эпистемологического анализа языка и сознания охватывают несколько ключевых областей, включая искусственный интеллект и компьютерные исследования (изучение возможностей создания искусственного сознания; новые подходы к пониманию языковых способностей с помощью НЛП; философские дебаты о понимании и природе сознания в мире информационных технологий); квантовые теории сознания (теории, связывающие квантовые эффекты с функционированием сознания; квантовые анализ языка и мышления); нейротехнологии и расширение когнитивных возможностей (изучение интерфейсов мозг-компьютер; исследования в области нейропротекции и когнитивного совершенствования); синтетическая биология и альтернативные формы сознания (изучение взаимосвязей между биологическими структурами и когнитивными процессами; рассмотрение возможностей альтернативных форм языка и сознания); междисциплинарное исследование сознания (комплексные проекты по изучению мозга и разума; разработка новых методов исследования, сочетающих различные подходы); философия информации и цифровые технологии (исследования в области эпистемология (изучение эпистемологических аспектов широкого спектра данных и алгоритмического принятия решений; изучение того, как цифровые технологии влияют на развитие знаний);

рассмотрены такие основные подходы к решению онтологических проблем в изучении языка и сознания, как натуралистический, функционалистский, феноменологический, информационно-теоретический, квантовые теории

сознания, квантовые эффекты, энактивизм, проанализированы существующие тенденции и перспективы в этой области;

актуальность онтологических проблем в изучении языка и сознания заключается в нескольких ключевых аспектах, таких как фундаментальное понимание реальности; онтологические рассуждения о нейробиологии и когнитивной науке; межкультурное понимание; образование и когнитивная эволюция; феноменология и субъективный опыт; медитация и измененные состояния сознания; философия науки; квантовая физика и сознание; Психиатрия и психология; доказаны проявления искусственного сознания;

посредством совместным исследованиям и новым технологическим разработкам ожидаются эффективные результаты в понимании взаимосвязи между языком и сознанием, включая нейролингвистику и картирование мозга; моделирование языковых процессов; квантовая Лингвистика; компьютерная лингвистика и обработка естественного языка; семантическое картирование мозга; нейролингвистическое программирование; лингвистические биомаркеры когнитивных нарушений; интеграция когнитивной теории; изучение лингвистического релятивизма; нейропоэтика и изучение нейроэстетики; выявлено развитие таких перспективных направлений, как компьютерное моделирование эволюции языка.

Внедрение результатов исследования. На основе теоретического и практического заключения, рекомендаций и разработок, разработанных в исследовании:

наука о том, как проблемы языка и разума связаны с развитием цифровых технологий и искусственного интеллекта

выводы были использованы в рамках международного проекта Наманганского инженерно-технологического института "EMI (English as a Medium of Instruction) на 2019-2021 годы" (справочник Наманганского инженерно-технологического института № 2201-024 от 11 сентября 2024 года). В результате проект обогатился научными данными, в частности, предоставив возможность для новых теоретических идей, объединяющих гносеологические и онтологические элементы, которые определяют концептуальное взаимодействие между языком и сознанием в рамках лингвистики;

целостная модель понимания последних достижений нейролингвистической и когнитивной психологии, включая взаимосвязь между языком и сознанием, взаимодействие языка с личным и социальным сознанием, объединяющая идеи лингвистики, когнитивной науки, нейробиологии и философии языка, научные взгляды на новую методологию изучения эпистемологических аспектов языка в сочетании с эмпирическими данными и философскими соображениями были использованы в грантовом проекте Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои на 2020-2023 годы под названием AM-FZ-201908172-"Создание образовательного корпуса узбекского языка" (Ташкентский государственный университет узбекского языка и литературы справочник № 04/1-2771 от 9 октября 2024 года). В результате выявлены влияние языка на познание и понимание природы и структуры личного и общественного сознания,

гносеологические и онтологические аспекты взаимоотношений языка и сознания, а также различные методологии в этой области, признание языка важнейшим средством познания и интерпретации действительности, его влияние на формирование сознания личности, послужили в рамках проекта научно-теоретической основой для создания учебных словарей, обогатили новыми теоретическими взглядами на методологию исследования текстов;

информация о взаимодействии языка с личным и социальным сознанием в условиях современных гносеологических и онтологических подходов была использована в передачах "Образование и прогресс", "Литературный процесс", "Мировая литература", "Дети и мы", подготовленных редакцией «Культурно-просветительское и художественное вещание» ГУК телерадиоканала «Узбекистан» Национальной телерадиокомпании Узбекистана, (справка № O`z/k04361001 телерадиоканала "Узбекистан" от 9 сентября 2024 г.). В результате выявлены влияния языка на познание и понимание природы и структуры личного и общественного сознания, изучение гносеологических и онтологических аспектов взаимоотношений языка и сознания, а также различных методологий в этой области, признание языка важнейшим средством познания и интерпретации действительности, доказательство влияния языка на формирование сознания личности;

философия науки, квантовая физика и сознание, психиатрия и психология, а также научные выводы о проявлении сознания в нескольких ключевых областях, таких как искусственный интеллект, а также актуальность онтологических проблем в изучении языка и сознания, фундаментальное понимание реальности, онтологические соображения в неврологии и когнитивной науке, а также понимание культур; обучение и когнитивная эволюция, феноменология и субъективный опыт; Научные выводы и анализы проявления медитации и измененных состояний сознания в нескольких ключевых аспектах были использованы при реализации фундаментального проекта Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои на 2022-2023 годы под названием ИЛ-52-21091433, в частности, «Создание платформы для базы статей по узбекским реалиям (на основе критериев электронной энциклопедии Википедия)» (Справка № 04/1-4212 Ташкентского государственного университета узбекского языка и литературы от 20 декабря 2024 года). В результате платформа базы статей по реалиям была обогащена содержательно, полностью отражены национальная идентичность и культурные коды, а также усовершенствован процесс гармонизации с критериями электронной энциклопедии Википедия.

Публикация результатов исследования. По теме диссертации опубликовано 17 научных работ, в том числе 1 монография, 12 научных статей в научных изданиях, рекомендованных для публикации основных научных результатов докторских диссертаций Высшей аттестационной комиссией Республики Узбекистан, 2 из которых опубликованы в зарубежных журналах.

Структура и объем диссертации: Диссертация состоит из введения, четырех глав, заключения, списка использованной литературы и приложения. Объем 213 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
LIST OF PUBLISHED WORKS
СПИСОК ОПУБЛИКОВАННЫХ РАБОТ

I bo'lim (part I; часть I)

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2. Ataboyev A. Dj. The influence of language on the formation of personal consciousness // International Journal of Education, Social Science & Humanities. – Finland, 2024. –P.1505–1511. (*ResearchBib*, OAK nashrlari ro'yxati, 2019. 3-bet, №14)

3. Ataboyev A. Dj. Онтологические корни частного сознания и его лингвистическое выражение // International Multidisciplinary Research in Academic Science (IMRAS). – Indonesia, 2024. –P.663–666. (*ResearchBib*, OAK nashrlari ro'yxati, 2019. 3-bet, №14)

4. Ataboyev A. Dj. Tilning lingvistik voqelanishida idrokning o'rni // "Xorijiy lingvistika va lingvodidaktika" Samarqand davlat chet tillar instituti jurnali (Issue 2, №4). – Samarqand, 2024. –B.107–114. (10.00.00; OAK Rayosatining 2023-yil 3-iyundagi 338/5-son qarori bilan kiritilgan)

5. Ataboyev A. Dj. Linguistic ontology and epistemology: modern approaches // "Xorijiy lingvistika va lingvodidaktika" Samarqand davlat chet tillar instituti jurnali (Issue 2, №4). – Samarqand, 2024. –B.1–8. (10.00.00; OAK Rayosatining 2023-yil 3-iyundagi 338/5-son qarori bilan kiritilgan)

6. Ataboyev A. Dj. Ijtimoiy ongning tuzilishi va rivojlanishi xususida // O'zbekiston milliy universiteti xabarlari (№1/8). –Toshkent, 2024. –B. 244-246. (10.00.00; № 15)

7. Ataboyev A. Dj. Xususiy va ijtimoiy ongning mohiyati hamda tuzilishi // O'zbekiston milliy universiteti xabarlari (№1/9). –Toshkent, 2024. –B. 244-246. (10.00.00; № 15)

8. Ataboyev A. Dj. Til voqelikni bilish va talqin qilish vositasi sifatida // Namangan davlat universiteti ilmiy axborotnomasi (№7). – Namangan, 2024. –B. 361 – 363. (10.00.00. №26).

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10. Ataboyev A. Dj. Til va ong o'rtasidagi munosabatlarning ontologik jihatlari // Xorazm Ma'mun akademiyasi axborotnomasi (№9/4). –Xiva, 2024. – B. 12-16. (10.00.00; № 21)

11. Ataboyev A. Dj. Til va ongning o'zaro munosabati va bir-biriga bog'liqligi xususida // Xorazm Ma'mun akademiyasi axborotnomasi (№9/4). –Xiva, 2024. – B. 16-19. (10.00.00; № 21)

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akademiyasi axborotnomasi (№10/4). –Xiva, 2024. – B. 49-52. (10.00.00; № 21)

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14. Ataboyev A. Dj. Gnosiological and ontological views about language // Scientific approach to the modern education system: a collection of scientific works of the International scientific online conference (Part 27). – France, 2024. –P.57–59.

15. Ataboyev A. Dj. Theoretical views on private and social consciousness // International scientific-online conference: Intellectual education Technological Solutions and Innovative Digital Tools. – Netherlands, 2024. –P.57–59.

16. Ataboyev A. Dj. Language as a means of knowing and interpreting reality // "Zamonaviy ta'lim tizimini rivojlantirish va unga qaratilgan kreativ g'oyalar, takliflar va yechimlar" mavzusidagi 69-sonli Respublika ilmiy-amaliy on-line konferensiyasi materiallari to'plami. – Farg'ona, 2024. –B.13–15.

17. Ataboyev A. Dj. The influence of language on the formation of personal consciousness // "Zamonaviy ta'lim tizimini rivojlantirish va unga qaratilgan kreativ g'oyalar, takliflar va yechimlar" mavzusidagi 69-sonli Respublika ilmiy-amaliy on-line konferensiyasi materiallari to'plami. – Farg'ona, 2024. –B.37–39.

II bo'lim (part II; часть II)

18. Ataboyev A. Dj. Til va ijtimoiy ongning ontologik kelib chiqishi // "Turizm sohasida sotsial media, mahalliy madaniyatlar va gid hamrohlik munosabatlari" Respublika ilmiy-amaliy anjumani mavzusidagi respublika ilmiy-amaliy anjuman materiallari. – Andijon, 2024. –B.38–42.

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