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COMMUNICATION AND LANGUAGE PROBLEMS

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Communication and language issues are one of the core areas of difficulty for individuals. Considering the extent of the social deficits they face, this is not surprising. After all, communication, whether verbal and nonverbal, is social. If you tend not to look at faces, if you tend not to pay attention to the human voice, and if you tend not to tune in to verbal and nonverbal feedback from other people, it will be hard for you to acquire speech and to use it naturally. It will also be hard for you to somehow acquire body language, facial expressions, and other nonverbal forms of communication that are the rule for your culture.

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For clearing up the essence of human consciousness, it is necessary to find out, what is common and what differences between the psychics of the animals and the human consciousness, the role of reflection as the factor of defining features of language communication. Eventually one of the most important aspects in interaction between living organisms and environment is their abstraction of vital information about that environment. The capacity for obtaining and purposive use of such information is so important for the behavioral acts of living organisms that it may be included among the fundamental properties of all that lives. A living organism develops a special kind of adaptive behavior, which is qualitatively higher level of interaction between the organism as a whole and the environment – namely, psyche-regulated behavior. This ability enables the organism to grasp and correlate the biologically significant reference points, to anticipate and mediate its behavior – attain some things and avoid others. Some species of birds, for instance, built their nests this year close to water and the next year far from it, as if foreseeing the possibility of floods and inundation of the banks. The rudiments of psyche may have emerged in animals that did not even have a nervous system. There is no doubt, however, that later the psyche became a function of the brain. Animal behavior is realized through the organs, created by the evolution, which provide information about the surrounding things and processes (the sense organs), and also through control and direction of behavior in accordance with the information received. The psyche receives double information in the form of sensations and perceptions: first, information about the properties and relations of external things, and second, information about their relevance to the organism's life.

The development of psyche is inseparable from the emergence of new forms of behavior, connected with the concepts of instinct, skill, imitation and learning. An instinct is goal-directed and expedient adaptive behavior based on immediate reflection of reality, conditioned by innate mechanisms (and information) and realized to satisfy biological needs. There is one essential thing about instinct-determined behavior: an animal performs objectively purposive actions in relation to stereotype situations biologically relevant to the life of the genus without subjectively realizing them in a conscious manner. From the evolutionary standpoint, instinct as an innate feature of a

mode of action carries informational experiences, useful to the individual, of the previous generations of the given species of animals concerning the modes of satisfaction of biological needs, experiences recorded in definite morphological-physiological structures of the organism and in the structure of psyche.

Since time immemorial, our common sense, fairy tales and myths have represented animals as our lesser brethren in intelligence. They have been credited with all the human traits: cunning, mother wit, consciousness, conscience, a sense of beauty. A great many cases have been described of especially intelligent dogs saving human beings and serving them devotedly, or horses carrying their wounded masters from battle fields, finding their way in snowstorms, etc. Even more interesting from this point of view is the case of dolphins rescuing drowning people who are complete strangers to them. For many years scientists have been studying the behavior and psyche of animals, especially the higher animals – dolphins and apes, which have amazing capacity for imitation and observation. Experiments and observation have shown that the higher animals are capable, in their own way, of thinking, i.e. of solving relatively simple tasks whose terms do not go beyond the limits of a concrete situation. Thus they can find roundabout ways towards a goal, design some biologically significant structure, track down a quarry, approve the stick to gain food and crack a nut with a stone. In a word, the higher animals have elementary intelligence. As for consciousness, this concept has a social meaning characteristic only of man; if there is consciousness in animals, it is only in the form of biological rudiments or prerequisites.

In other words, as well as people, animal possess ability to sensual (ability to sensation, perception and representation), and partly to rational knowledge (ability to make certain notions, judgments and conclusions). However, the animal is not capable to build on one notion above others. Try, for example, to teach your dog to distinguish student from any senior pupil or to train a dog in understanding of such notions as conscience, theorem, love... To build on one notion above other, it is necessary to comprehend it. The ability of comprehension is called *reflection*. The reflection represents an ability to analyze own ideas and other mental conditions. In other words, the consciousness is a comprehension of knowledge. And thinking is a straight result of the directed reflection, when from one notion, judgments or conclusions human deduces another one through reasoning or associations, without addressing to an external world.

The feature of the nature of human mentality is also the area of unconscious – which the person doesn't realize. The colorful fabric of psychical processes and their manifestation in the form of human actions and relations is woven out of various threads ranging from the highest degrees of the clarity of consciousness to the depths of the unconscious, which figures so prominently in man's mental life. For instance, we do not realize all the consequences of our actions – very far from it. Not all the external impressions reach the focus of consciousness. Many actions are automatic or habitual. But, despite the great significance and place of the unconscious forms of psyche, man is above all a conscious being.

Consciousness forms a complex relationship with various kinds of unconscious and irrational mental phenomena. They have a structure of their own, whose elements are connected both with one another and with consciousness and

actions which influence them and in their turn experience their influence on themselves. We sense everything that acts on us, but it is by no means all sensations that reach our consciousness. A great many of them remain on the periphery of consciousness or even beyond its limits. Two types of unconscious actions should be distinguished. The first comprises actions that were never realized, the second, those that were previously realized. Thus many of our actions controlled by consciousness in the process of formation, become automatic and then performed unconsciously. Man's conscious activity itself is only possible on condition that a maximal number of the elements of that activity are performed automatically.

As the child develops, many functions gradually become automatic, and the mind is freed from any concern about them. But when the unconscious or already automatic element violently invades our consciousness, the latter fights against this stream of unbidden guests and proves unable to cope with them. This is manifested in various mental disorders – obsessive or maniacal ideas, anxiety states, overpowering unmotivated fear. Habit as something mechanical encompasses all kinds of activity, including thinking, where we often say: I didn't mean to think of it, it just occurred to me. The paradox lies in the fact that consciousness is present in the unconscious forms of spiritual activity, too, observing the overall picture, so to speak, without close attention to all the details of what occurs in the depth of the mind. In most cases, consciousness can control familiar actions and speed them up, slow them down, or even stop them altogether.

However, not all the unconscious elements, as we have already said, were previously conscious and then became automatic: a certain portion of the unconscious never reaches the illumined area of consciousness. It is these psychical phenomena, uncontrolled by consciousness, that expand the whole field of the psyche beyond consciousness as such. For disclosing the sense of this notion it is necessary to examine, how unconscious is understood in the conception of Freud psychoanalysis, and also in the conception of G. Jung.

The neuropathology and psychiatrist Sigmund Freud, who worked on the problems of unconscious, has created the concept of psychoanalysis [1]. Freud considered that unconscious primarily in relation to conscious and has biological, sexual nature. Unlike Freud, Swiss psychologist Charles Gustavo Jung supposed, that unconscious has not biological, but symbolical nature. In structure of unconscious Jung marks out the personal unconscious – person's mental experiences, which is thought over, experienced and then are superseded in sphere of unconscious, and also collective unconscious which is set by *archetypes* or universal schemes of human mentality. They are displayed in images, not dependent on time and cultural traditions – heroes of myths, stereotypes of people's behavior in different cultures.

The human consciousness is in direct connection with language. Language, being a sign system, at the same time has a number of differences from other sign systems. Consciousness and language form a unity; in their existence, they are inseparably connected as an inherently and logically formed ideal content which presupposes an external material form. Language is the immediate reality of thought and consciousness in general. It takes part in mental activity as its sensuous basis or instrument. Consciousness is not only manifested in but also shaped by language. The

ties between consciousness and language are not mechanical but organic. They cannot be separated without both of them being destroyed.

Language is an instrument in the transition from perceptions and representations to concepts, and in operating with concepts. In speech, man records his thoughts and emotions, and can thus subject them to analysis as an ideal object lying outside him. In expressing his thoughts and emotions, man understands them clearer himself. He understands himself only by testing the comprehensibility of his words in communication with others. Language and consciousness form a unity. It is accepted to consider, that the determinant side in this unity is consciousness: being a reflection of reality, it moulds the forms and dictates the laws of its linguistic being. Through consciousness the structure of language reflects, in the final analysis, the structure of being, albeit in modified form. But unity is not identity. Language and consciousness form a contradictory unity. Language influences consciousness: its historically evolved norms, distinctly different in each nation, stress different features in identical objects. For instance, the style of thought in German philosophical literature is different from that of French literature – a fact largely determined by the features of the national languages of these peoples. Language also influences consciousness in the sense that it exercises a kind of coercion, «tyranny» over thought, directing its movement along the channels of linguistic forms, driving, as it were, the variable, individually unique and emotionally colored thoughts into the common framework of these forms.

Supporters of the conception of the linguistic relativity, and also such philosopher as Martin Heidegger considered that language inevitably leaves traces on all processes of the perception of the world. Today, many linguists say that although the Sapir Whorf hypothesis is thought provoking and probably holds much truth, it cannot be totally accepted in its extreme form [3]. Yes, language influences thought, but it doesn't determine what concepts we're able to think of. It influences how we perceive the world, but if we don't have a particular word in our language, it just takes more time and more words for us to describe that concept. It is a problem of translation; not of our ability to be able to imagine the concept. I might not have a word for this kind of snow: But I can communicate the idea to you. It looks to me like shiny glimmering tree crystals melting delicately upon the branch. If a language doesn't have a particular word, it doesn't mean a person who speaks that language can't imagine the concept it's just a little trickier to do the translation.

However, till now the question of whether we understand the world how it allows the language we used, or whether structures of language only display the valid contents and structures of the world, remains opened.

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КОМУНІКАЦІЯ ТА МОВНІ ПРОБЛЕМИ

Мовно-комунікативна компетентність індивідуума є вагомою і невід'ємною умовою культурного прогресу суспільства в цілому. Компетентність, у сенсі сучасної теорії психології інтелекту, розуміємо як особливий тип організації предметно-специфічних знань, який дозволяє приймати ефективні рішення у відповідній галузі знань. В умовах інтенсивної інформатизації суспільства, визначальної ролі мови в розвитку самодостатньої, інтелектуальної, творчої особистості, спроможної доцільно, оптимально та вправно користуватися мовними ресурсами за різноманітних ситуацій спілкування і в різних форматах, зростає комунікативне амплуа людини і в професії, і в соціумі в цілому.

Ключові слова: психофізична проблема, рефлексія, несвідоме, лінгвістична відносність

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