

ISSN 2181-9505
Doi Journal 10.26739/181-9505

Philosophy and Life

FALSAFA VA HAYOT • ФИЛОСОФИЯ И ЖИЗНЬ

2026 №1 (32)



ISSN 2181-9505

Doi Journal 10.26739/2181-9505

Mirzo Ulug'bek nomidagi O'zbekiston Milliy Universiteti

O'zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi

Imom Buxoriy xalqaro ilmiy-tadqiqot markazi

O'zbekiston falsafa jamiyati

Национальный университет Узбекистана имени Мирзо Улугбека

Международный научно-исследовательский центр Имам Бухари

при Кабинете Министров Республики Узбекистан

Философское общество Узбекистана

The National University of Uzbekistan named after Mirzo Ulugbek

Imam Bukhari International Research Center under the Cabinet of Ministers
of the Republic of Uzbekistan

Philosophical Society of Uzbekistan

FALSAFA VA HAYOT

XALQARO JURNAL

ФИЛОСОФИЯ И ЖИЗНЬ
МЕЖДУНАРОДНЫЙ ЖУРНАЛ

PHILOSOPHY AND LIFE
INTERNATIONAL JOURNAL

2026 №1 (32)

Jurnal bir yilda 4 marta nashr qilinadi.

Журнал выходит 4 раза в год.

The journal is published 4 times in a year.



Toshkent

“Falsafa va hayot” xalqaro jurnal
“Философия и жизнь” международный журнал
“Philosophy and Life” international journal

Tahrir kengashi Abdildina, R.J. – Qozog‘iston FA akademigi, falsafa fanlari doktori, professor Mamedzade, I.R. – Azarbayjon FA Falsafa va sotsiologiya instituti direktori, falsafa fanlari doktori, professor Skarantino, L.M. – DSc, professor, (Italiya) Smirnov, A.V. – Rossiya FA akademigi, Rossiya falsafa jamiyati, falsafa fanlari doktori, professor (Rossiya) Seytaxmedova N.L. – Qozog‘iston FA akademigi, falsafa fanlari doktori, professor Tsuy Veyxan – Xitoy ijtimoiy fanlar Akademiyasi vitse-prezidenti, DSc, professor, (Xitoy) Chumakov, A.N. – Rossiya FA Falsafa instituti professori, falsafa fanlari doktori (Rossiya) Muassislar: Mirzo Ulug‘bek nomidagi O‘zbekiston Milliy universiteti O‘zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Imom Buxoriy xalqaro ilmiy - tadqiqot markazi O‘zbekiston falsafa jamiyati Expert lawyers MCHJ Elc.uz Ro‘yxatga olinganligi haqidagi 1175 sonli guvohnoma O‘zbekiston matbuot va axborot agentligi tomonidan 20.02.2018 yilda berilgan.	Bosh muharrir: Shermuhamedova, N.A. – f.f.d., professor (O‘zbekiston) Bosh muharrir o‘rinbosari: Aslanova, R. – f.f.d., professor (Azarbayjon) Mas‘ul muharrir: Muhamedova, Z.M. – f.f.d., professor (O‘zbekiston) Tahrir hay‘ati: Allahyarova, T., – f.f.d., professor (Azarbayjon) Andirjanova, G.A., – s.f.d., professor (Qozog‘iston) Abasov, A.S., –f.f.d., professor (Azarbayjon) Axamer, G – f.f.d., professor (Avstriya) Buzarinejad, Y. – f.f.d., professor (Eron) Bilalov, M.I., – f.f.d., professor (Rossiya) Gabitov, T.X., – f.f.d., professor (Qozog‘iston) Gezalov, A.A., – f.f.n., professor (Rossiya) Kerimov, E. – f.f.d., professor (Azarbayjon) Kurmangalieva, G. K., – f.f.d., professor (Qozog‘iston) Kurbonova, L.A. – f.f.d.DSc, dotsent (O‘zbekiston) Lazarevich, A.A. – f.f.d., professor (Belorus) Olatunji, Feliks – PhD, dotsent (Nigeriya) Paxruddinov, Sh.I. – s.f.d., professor (O‘zbekiston) Pardayev, S. – falsafa doktori (PhD), (O‘zbekiston) Sergeev, M.Y., – professor (AQSh) Sagikizi, A. – f.f.d., professor (Qozog‘iston) Tulenova, G. J – f.f.d., professor (O‘zbekiston) Tesdelen, Vefa, – f.f.d., professor (Turkiya) Tyukmaeva A.M. – falsafa doktori PhD (O‘zbekiston) Hakimov N. H. – f.f.d., professor (O‘zbekiston) Xudoydodzoda, F.B., – f.f.d., professor (Tojikiston) Xudoyberganov, R. – f.f.d.DSc, (O‘zbekiston) Mahmadizoda, N. – f.f.d., professor (Tojikiston) Naushabaeva, A. H – falsafa doktori (PhD), professor (Turkiya) Urmanbetova, J.K., – f.f.d., professor (Qirg‘iziston) Chjan Baychun, – f.f.d., professor (Xitoy) Sharipova E.K. – f.f.d., professor (Qirg‘iziston) Ilmiy kotib: Xidirov, M.T. – falsafa fanlari doktori (DSc), dotsent (O‘zbekiston) Musahhihlar: Qodirov J. – (O‘zbekiston) Po‘latov A. – (O‘zbekiston)
--	---

CONTENTS

PHILOSOPHY OF POLITICS AND SOCIETY

Abdurakhmanov Mukhiddin Shamsievich	HISTORICAL EVOLUTION AND SOCIO- PHILOSOPHICAL AND IDEOLOGICAL ANALYSIS OF UZBEKISTAN'S MEMBERSHIP IN THE ORGANIZATION OF TURKIC STATES	9-19
Andirzhanova Gulnar Abylkhairovna, Ivashov Arslan Amanbaevich	PRESERVING THE IDENTITY OF KAZAKH SOCIETY AS A RESPONSE TO GLOBAL THREATS TO OUR WORLD	20-32
Usmanov Saidikromkhoja Saidalievich	CYBERSECURITY AS A FACTOR IN ENSURING NATIONAL SOVEREIGNTY IN THE ERA OF GLOBALIZATION	33-47

PHILOSOPHY OF EDUCATION AND SCIENCE

Aminjonov Kurban Khabibullaevich	INTERNET COMMUNICATIONS AS A SOCIAL PHENOMENON IN THE FORMATION OF YOUTH'S WORLDVIEW	48-60
Berdikulova Gulsarvinoz Aslamovna	COMMUNICATIVE MECHANISMS OF DISCOURSE AND MEANING TRANSFORMATION IN SOCIAL DEVELOPMENT	61-71
Kodirov Javlonbek Abdusattor oqli	ANALYSIS OF THE RELATIONSHIP BETWEEN CONSCIOUSNESS AND LANGUAGE FROM THE PERSPECTIVE OF HERMENEUTIC AND ANALYTICAL PHILOSOPHY	72-81

HISTORY OF PHILOSOPHY AND PHILOSOPHY OF HISTORY

Pulatov Anvar Akmalovich	INTERPRETATION OF THE CONCEPT OF BEING IN THE PARADIGM OF POSTMODERNISM AND ITS SIGNIFICANCE	82-91
Khaydarova Zebiniso	EVOLUTION OF THE CATEGORY OF TRUTH IN CLASSICAL, MODERN, AND POSTMODERN PHILOSOPHY AND TRENDS OF RELATIVITY IN GLOBAL CONSCIOUSNESS	92-102

WORLD CULTURE AND RELIGIOUS TRADITIONS

Dr. Yetunde Abolaji AKINNAWO, Dr. Amos Ayodele OKEOWO	IK'YHE AS A SYMBOL OF POWER IN CONTEMPORARY CHRISTIANITY	103-115
Shakenov Dias Pavlovich	TRANSFORMATION OF ECOLOGICAL CULTURE AND THE SYSTEM OF ECOLOGICAL VALUES IN A POST- NORMAL SOCIETY	116-126



Kodirov Javlonbek Abdusattor ogli

Lecturer

National University of Uzbekistan named after Mirzo Ulugbek

(Tashkent, Uzbekistan)

j.qodirov@nuu.uz

**ANALYSIS OF THE RELATIONSHIP BETWEEN CONSCIOUSNESS AND
LANGUAGE FROM THE PERSPECTIVE OF HERMENEUTIC AND
ANALYTICAL PHILOSOPHY**

Abstract. In contemporary philosophical research, the relationship between consciousness and language is considered one of the central issues of human cognition, as the formation and expression of thought are carried out through language. The relevance of this topic is determined by the need to reconsider the role of language in meaning-making, understanding, and logical analysis within hermeneutic and analytical philosophy. At the same time, the limitations of language and the multiplicity of meanings create certain difficulties in fully expressing consciousness. This article analyzes the relationship between consciousness and language based on hermeneutic and analytical approaches and reveals their similarities and differences.

Keywords: consciousness, language, hermeneutics, analytical philosophy, meaning, understanding, interpretation, logical analysis, cognitive process, communication.

INTRODUCTION

The relationship between consciousness and language is one of the most complex and multifaceted problems of philosophy, which is of crucial importance in understanding human cognitive activity, meaning-making and communication processes. Although historically this issue has been interpreted differently in different philosophical traditions, in modern times it is being studied in depth, especially within the framework of hermeneutic and analytical philosophy. While hermeneutics sees language as a means of understanding and interpreting meaning, analytical philosophy analyzes it as a logical structure and a mechanism for determining knowledge. In the hermeneutic tradition, language is considered not as an external expression of consciousness, but as its integral part. Here, the process of understanding takes place in connection with a person's cultural, historical and social experience. That is, a person understands the world through language, and any meaning is formed in the process of interpretation. From this point of view,

language appears as a factor that shapes consciousness. Analytical philosophy, on the other hand, tries to explain the relationship between consciousness and language through logical analysis. In this direction, language is considered as a clear and systematic expression of thoughts, and semantics and syntax play an important role in determining meaning. Consciousness is analyzed through the system of thoughts expressed in language, that is, the correspondence between thought and language becomes the main object of research. Thus, although the hermeneutic and analytical approaches interpret the relationship between consciousness and language differently, what unites them is the central place of language in the process of human cognition. This study analyzes the theoretical foundations of these two directions and reveals the complex nature of the relationship between consciousness and language.

MATERIALS AND METHODS

Concepts within the framework of hermeneutics and analytical philosophy of consciousness explain the role of language in the process of human cognition in different, but interconnected ways. First, within the framework of the hermeneutic approach, language is considered not as an external expression of consciousness, but as an environment for its formation. In particular, Hans-Georg Gadamer interprets language as a universal condition for understanding, emphasizing that meaning arises in the process of interpretation [Gadamer, 2004, p. 474]. The essence of this idea is that human consciousness does not accept ready-made meanings, but creates them in a cultural and historical context. The significance of this approach is manifested in revealing the relative and dynamic nature of the processes of communication and meaning creation in modern society. At the same time, Martin Heidegger defines language as the “house of being” and grounds the relationship between consciousness and language on an ontological level [Heidegger, 1993, p. 217]. According to him, man has no means of understanding existence other than language, and therefore the existence of consciousness is manifested through language. This view reflects the main aspect of hermeneutic philosophy, which is the connection of understanding with language and historicity. In contrast, within the framework of analytical philosophy, the relationship between consciousness and language is explained on the basis of logical and semantic analysis. In particular, Ludwig Wittgenstein connects the meaning of language with its use and puts forward the concept of “language games” [Wittgenstein, 1953, §23]. Here, the author’s idea is that meaning does not exist independently outside of language, but is formed in the process of social practice. Although this approach is somewhat close to hermeneutics, analytical philosophy focuses mainly on the logical and functional aspects of language.

Gottlob Frege also distinguished between the concepts of meaning and signification, showing how the content of thought is precisely expressed through language [Frege, 1980, p. 62], and Bertrand Russell emphasizes that it is possible to eliminate uncertainties in consciousness through the logical analysis of language [Russell, 1918, p. 45]. The essence of these ideas is that analytical philosophy

seeks to understand consciousness as a rational and formal system. The modern significance of this approach is clearly manifested in the development of information technologies, artificial intelligence, and formal languages. As a result of the comparative analysis, it is revealed that in hermeneutic philosophy, language is viewed as a medium that shapes consciousness and creates meaning, while in analytical philosophy it is interpreted as a logical expression of thoughts and a means of analysis. While hermeneutics recognizes the subjective and historical nature of understanding, the analytical approach strives for precision and universality. However, in both approaches, language appears as a central element of the activity of consciousness.

In the process of carrying out this analysis, the methods of hermeneutic analysis, comparative analysis, content analysis and systematic approach were used. For example, the method of comparative analysis is important in identifying commonalities and differences between hermeneutic and analytical philosophy. For example, Martin Heidegger interprets language as a form of existence of consciousness [Heidegger, 1993, p. 217], while Ludwig Wittgenstein explains language as a system of “language games” related to social practice [Wittgenstein, 1953, §23]. By comparing these views, different aspects of the relationship between consciousness and language are revealed, that is, one reflects an ontological approach, the other a functional approach. The method of content analysis was used in an in-depth study of the content of philosophical sources. In particular, in the works of Gottlob Frege and Bertrand Russell, the logical and semantic features of language are analyzed and the mechanism of the precise expression of thoughts in consciousness is revealed [Frege, 1980, p. 62; Russell, 1918, p. 45]. The significance of this method is that it made it possible to systematize the main concepts in theoretical sources and identify their content core. Also, the method of the systematic approach serves to consider the relationship between consciousness and language as a holistic system. Within the framework of this method, consciousness, language, meaning and communication are analyzed as interconnected elements, revealing their influence on each other. The advantage of this approach is that it allows for the drawing of complex conclusions, taking into account not separate theoretical views, but their interrelationships.

The combined use of hermeneutic analysis, comparative analysis, content analysis and systematic approach methods made it possible to study the relationship between consciousness and language in a comprehensive, in-depth and scientifically sound manner.

DISCUSSION AND RESULTS

The issue of the relationship between consciousness and language is interpreted as one of the most fundamental problems of understanding human existence within the framework of hermeneutics and analytical philosophy. In these approaches, language is considered not as a simple means of communication, but as an ontological condition for the formation of human consciousness, its

connection with the world and the process of creating meaning. In this sense, language appears as the main structural factor determining the ability of a person to understand existence. In the hermeneutic tradition, the connection between consciousness and language has a particularly deep ontological content. Martin Heidegger, defining language as the “house of being”, justifies the fact that the form of human existence is revealed precisely through language [Heidegger, 1993, p. 217]. The main idea here is that a person does not perceive the world “ready-made”, but opens and understands it through language. Thus, consciousness is not an independent, isolated phenomenon, but an ontological process that is inextricably linked to language. This leads to the understanding of consciousness and language as an inseparable unity.

From this point of view, the hermeneutic approach interprets consciousness not as a biological or individual mental process, but as a cultural, historical and language-dependent form of existence. That is, human consciousness is always formed in the context of meaning, and this meaning becomes reality through language. Therefore, in hermeneutics, the development of consciousness is closely connected with the process of interpretation, and each new understanding forms a new stage of consciousness. Analytical philosophy approaches this problem differently, namely through a logical and semantic approach. In this tradition, consciousness is analyzed as a system of thoughts, ideas and reflections expressed in language. That is, the content of consciousness is determined and verified through the structure of language. In this approach, the main attention is paid to the logical structure of language, the clarity of meaning, and the formal expression of thought.

Thus, the main difference between hermeneutic and analytic philosophy is manifested in the level of understanding of the relationship between consciousness and language: the first sees consciousness as an ontological reality formed through language, while the second analyzes it as a logical structure expressed in language. However, what unites both approaches is that they recognize language as a condition for the existence and functioning of consciousness. This indicates the need for an integrative approach to the study of consciousness and language in modern philosophy.

Within the framework of analytic philosophy, the relationship between consciousness and language is studied through logical precision and semantic structure. In this tradition, language is analyzed as a precise expression of thoughts, and consciousness as a logical system of these thoughts. That is, the content of consciousness is revealed through the structure of language.

Gottlob Frege, dividing meaning into two parts - “meaning” (Sinn) and “sign” (Bedeutung), shows that the same object can be expressed through different meanings [Frege, 1980, p. 62]. For example, although “Morning Star” and “Evening Star” actually refer to the same planet, Venus, their meanings are different. This example shows that the same concept in consciousness is perceived differently through different linguistic expressions.

Bertrand Russell emphasizes that it is possible to eliminate ambiguities in consciousness through a logical analysis of language [Russell, 1918, p. 45]. For example, the statement “the current King of France is bald” is considered meaningless because it refers to an object that does not exist logically. This approach is aimed at understanding consciousness as a system of clear and verifiable thoughts.

Later, Ludwig Wittgenstein reinterpreted language not only as a logical structure, but also as a social practice [Wittgenstein, 1953, §23]. According to his concept of “language games”, meaning is formed depending on the rules and context. For example, the words “game”, “command”, “request” take on different meanings in different situations. This shows the dynamic nature of consciousness and language in analytical philosophy.

Comparative analysis shows that in analytical philosophy, consciousness is viewed as a system of clearly structured thoughts, while in hermeneutics, consciousness is understood as a process of interpreting meaning. While in the former, clarity and logic are paramount, in the latter, the multifaceted nature of meaning and context are important. At the same time, both approaches recognize language as the main factor shaping consciousness.

Within the framework of analytical philosophy, the issue of the relationship between consciousness and language is viewed as the problem of bringing human thinking into a clear, verifiable and logical structure. In this tradition, consciousness is understood not as a “stream of internal experience”, but as a system of thoughts expressed through language. Therefore, the main attention is paid to the analysis of linguistic structures that express the content of consciousness.

At the first stage of analytical philosophy, Gottlob Frege explained the relationship between language and thought on a logical basis, introducing the distinction between meaning (Sinn) and reference (Bedeutung) [Frege, 1980, p. 62]. According to his theory, the same object can be understood in different meanings through different linguistic expressions. For example, the phrases “Venus is the morning star” and “Venus is the evening star” refer to the same object, but create different images in the mind. This shows how the content of consciousness is formed through language. Bertrand Russell argues that the logical analysis of language can eliminate ambiguity and paradoxes in consciousness [Russell, 1918, p. 45]. His famous example, “the present king of France is bald,” is logically meaningless because it refers to a nonexistent object. This approach allows us to achieve clarity by bringing thoughts in the mind into a formal system.

Ludwig Wittgenstein, in a later stage, expanded analytical philosophy and interpreted language not only as a logical structure, but also as a social practice [Wittgenstein, 1953, §23]. According to his concept of “language games,” meaning depends not on the internal structure of a word, but also on the context of its use. For example, in modern digital practices such as “like,” “online communication,” and “chat expression,” words acquire new meanings. This shows that consciousness is being reshaped by language in the digital environment.

A modern example is artificial intelligence systems. For example, language models such as ChatGPT reproduce the thought structures of the human mind through statistical and semantic models. This fact practically confirms the main idea of analytic philosophy - that consciousness can be modeled through the structure of language. Also, translation systems based on neural networks (Google Translate) implement the logical connection between language and meaning at the algorithmic level. Comparative analysis shows that in analytical philosophy, consciousness is interpreted as a specific logical structure, which allows it to be scientifically analyzed and formalized. Unlike hermeneutics, here, not subjective interpretation, but accuracy and verifiability are of primary importance. However, modern developments, in particular digital technologies, further enhance the practical significance of the analytical approach. Analytical philosophy views consciousness as a system of thoughts formalized through language, theoretically substantiating its role in the development of the modern information society and artificial intelligence.

A comparative analysis of the relationship between consciousness and language from the perspective of hermeneutic and analytic philosophy reveals the intersection of two major intellectual traditions in modern philosophical thought. Although these two directions study the same issue of the relationship between consciousness and language, they interpret it on different methodological and ontological grounds. Therefore, their comparative analysis is of great importance in understanding the multifaceted nature of the development of consciousness and the formation of meaning. First, hermeneutic philosophy interprets language as the living environment of consciousness. Hans-Georg Gadamer, emphasizing that the process of understanding occurs through language, argues that meaning is formed not in the human mind, but in the process of interpretation [Gadamer, 2004, p. 474]. For example, the same historical text can be understood differently in different periods - this shows that consciousness is dependent on historicity and context. In hermeneutics, the main attention is paid to the “understanding of meaning” and the “process of understanding”. In contrast, analytical philosophy sees language as a logical structure and a specific means of expressing thought. While Ludwig Wittgenstein initially attempted to bring language into a logical form, in a later stage he reinterpreted it as a social practice of “language games” [Wittgenstein, 1953, §23]. For example, speech acts such as “promise”, “order” or “online communication” acquire different meanings in different contexts. This approach analyzes consciousness as a logical system expressed through language. Martin Heidegger further deepened the hermeneutic approach and saw language as an ontological basis that reveals being [Heidegger, 1993, p. 217]. In his opinion, a person cannot understand being without language, and therefore consciousness and language are an inseparable unit of existence. For example, concepts such as “time”, “existence”, “death” acquire meaning only through language. Bertrand Russell, on the other hand, emphasizes that it is possible to eliminate ambiguities in consciousness through logical analysis of language [Russell, 1918, p. 45]. For example, the problem of “speaking about a non-existent object” is solved through

logical analysis. This shows the analytical approach's striving for precision. Comparative analysis shows that while hermeneutics understands consciousness as a dynamic process that interprets meaning, analytical philosophy analyzes it as a system of logical and structured thoughts. While understanding in hermeneutics is a subjective and historical process, precision and universality are paramount in the analytical approach. However, both traditions recognize language as a central element in the development of consciousness. From this point of view, there is not a contradiction between them, but rather methodological complementarity. While hermeneutics reveals the depth of meaning, analytical philosophy analyzes its logical structure. This creates the basis for the formation of an integrative approach in modern philosophy. The issue of the relationship between consciousness and language is acquiring new content and new functions in the conditions of a modern digital society. Global information flows, artificial intelligence systems, and virtual communication environments are fundamentally changing the process of formation of human consciousness. From this point of view, language is becoming not only a means of communication, but also a digital environment that controls and shapes cognitive processes. From the point of view of the hermeneutic approach, the digital environment leads to an increase in meaning and an expansion of interpretation possibilities. As Hans-Georg Gadamer emphasized, understanding is always context-dependent, and each new piece of information triggers a process of reinterpretation in consciousness [Gadamer, 2004, p. 474]. For example, the same information on social networks is perceived and interpreted differently by different users. This indicates that consciousness in the digital environment is becoming more multifaceted and fragmented. From Martin Heidegger's point of view, language remains the main means of revealing being even in the digital age [Heidegger, 1993, p. 217]. However, here the concept of "being" is also connected with the virtual space. For example, a person's online profile, digital footprints and virtual identity form his new "digital being". Thus, language creates new forms of consciousness in the digital environment.

From the perspective of analytical philosophy, the digital language environment is analyzed as a formalized and algorithmized structure. Based on the ideas of Ludwig Wittgenstein, "language games" on digital platforms operate according to new rules [Wittgenstein, 1953, §23]. For example, signs such as "like", "repost", "hashtag" form a new semantic system. This indicates that consciousness is expressed through digital codes. A modern example is artificial intelligence systems. ChatGPT, neural networks and automatic translation systems are modeling the language processes inherent in consciousness. This is also seen as a practical expression of the logical language theories founded by Gottlob Frege and Bertrand Russell [Frege, 1980, p. 62; Russell, 1918, p. 45]. That is, the thought structures in the human mind are being processed through algorithms. Comparative analysis shows that in a digital society, the hermeneutic approach emphasizes the proliferation of meaning and freedom of interpretation, while analytical philosophy focuses on the formalization and algorithmization of language. However, both approaches recognize the reshaping of consciousness through language. Therefore,

in the modern era, the relationship between consciousness and language is rising to a new level - the formation of digital consciousness, which requires further expansion of philosophical analysis.

CONCLUSION

The problem of the relationship between consciousness and language appears as one of the most fundamental issues in understanding human thinking within the framework of hermeneutic and analytical philosophy. The results of the study show that language is not a simple means of expression of consciousness, but a condition for its formation and development. In this sense, consciousness and language appear as closely interconnected ontological and cognitive systems. The analysis of the hermeneutic approach shows that consciousness always creates meaning through language and develops in the process of interpretation. As Hans-Georg Gadamer emphasized, understanding is always connected with the historical and cultural context, and the human mind does not accept ready-made meanings, but rather recreated meanings [Gadamer, 2004, p. 474]. This shows that consciousness has a dynamic and changing nature. From the point of view of analytical philosophy, consciousness is analyzed through the logical structure of language. Ludwig Wittgenstein interpreted language as a social practice and justified the formation of meaning in context [Wittgenstein, 1953, §23]. At the same time, Gottlob Frege and Bertrand Russell showed the possibility of determining the content of consciousness through the logical analysis of language [Frege, 1980, p. 62; Russell, 1918, p. 45]. This approach serves to understand consciousness as a rational and structured system.

The results of the comparative analysis mean that while hermeneutics reveals the interpretative and historical nature of meaning, analytical philosophy analyzes its logical and semantic foundations. The first illuminates the subjective-historical aspect of consciousness, and the second the objective-structural aspect. Therefore, they are not contradictory, but rather complementary theoretical directions. As a general conclusion, it can be said that in modern philosophical thinking it is necessary to study the relationship between consciousness and language based on an integrative approach. Because in the conditions of a digital society, the functions of language are expanding, and consciousness is taking on new forms. This requires further deepening of philosophical analysis and the development of new methodological approaches.

BIBLIOGRAPHY

1. Hans-Georg Gadamer (2004) *Truth and Method*. – London: Continuum,
2. Martin Heidegger (1993) *Being and Time*. – Oxford: Blackwell,
3. Ludwig Wittgenstein (1953) *Philosophical Investigations*. – Oxford: Blackwell,
4. Gottlob Frege (1980) *On Sense and Reference*. – Oxford: Blackwell,
5. Bertrand Russell (1918) *The Philosophy of Logical Atomism*. – London: Routledge,

6. Turing, A. M. (1950) Computing Machinery and Intelligence. – Mind,
7. Searle, J. R. (1980) Minds, Brains, and Programs. – Behavioral and Brain Sciences,
8. Hans-Georg Gadamer (2004) Truth and Method. – London: Continuum,
9. Rorty, R. (1979) Philosophy and the Mirror of Nature. – Princeton University Press,
10. Бахтин М.М. (1979) Проблемы поэтики Достоевского. Москва: Советский писатель, 1979.
11. Лосев А.Ф. (1990) Язык, стиль, смысл. Москва: Мысль, 1990.
12. Выготский Л.С. (1982) Мышление и речь. Москва: Педагогика, 1982.
13. Ильенков Э.В. (1984) Диалектика абстрактного и конкретного в “Капитале” Маркса. Москва: Политиздат, 1984.
14. Мамардашвили М.К. (1997) Сознание и цивилизация. Москва: Республика, 1997.
15. Лурия А.Р. (1975) Основные проблемы нейролингвистики. Москва: МГУ, 1975.
16. Касавин И.Т. (2001) Язык, знание, коммуникация. Москва: Наука, 2001.
17. Рорти Р. (1996) Философия и зеркало природы (рус. пер.). Москва: Канон+, 1996.

Кодиров Жавлонбек Абдусаттор огли

преподаватель

Национальный университет Узбекистана

имени Мирзо Улугбека

j.qodirov@nuu.uz

(Ташкент, Узбекистан)

АНАЛИЗ СООТНОШЕНИЯ СОЗНАНИЯ И ЯЗЫКА С ТОЧКИ ЗРЕНИЯ ГЕРМЕНЕВТИЧЕСКОЙ И АНАЛИТИЧЕСКОЙ ФИЛОСОФИИ

Аннотация. В современных философских исследованиях соотношение сознания и языка рассматривается как одна из центральных проблем процесса человеческого познания, поскольку формирование и выражение мышления осуществляется через язык. Актуальность данной темы обусловлена необходимостью переосмысления роли языка в создании смысла, понимании и логическом анализе в рамках герменевтической и аналитической философии. Вместе с тем ограниченность языка и многозначность смыслов создают определённые трудности в полном выражении сознания. В данной статье анализируется соотношение сознания и языка на основе герменевтического и аналитического подходов, а также раскрываются их сходства и различия.

Ключевые слова: сознание, язык, герменевтика, аналитическая философия, смысл, понимание, интерпретация, логический анализ, когнитивный процесс, коммуникация.

Qodirov Javlon Abdusattor o'g'li

O'qituvchi

Mirzo Ulugbek nomidagi O'zbekiston milliy universiteti

j.qodirov@nuu.uz

(Toshkent, O'zbekiston)

**ONG VA TIL MUNOSABATINING GERMENEVTIK VA ANALITIK
FALSAFA NUQTAI NAZARIDAN TAHLILI**

Annotatsiya. Zamonaviy falsafiy tadqiqotlarda ong va til o'rtasidagi munosabat inson bilish jarayonining markaziy masalalaridan biri sifatida qaraladi, chunki tafakkurning shakllanishi va ifoda qilinishi til orqali amalga oshadi. Ushbu mavzuning dolzarbligi germenevtik va analitik falsafa doirasida tilning ma'no yaratish, tushunish va mantiqiy tahlildagi rolini qayta ko'rib chiqish zarurati bilan belgilanadi. Shu bilan birga, tilning cheklanganligi va ma'nolarning ko'pqirraliligi ongni to'liq ifoda etishda muayyan muammolarni keltirib chiqaradi. Ushbu maqolada ong va til o'rtasidagi munosabat germenevtik va analitik yondashuvlar asosida tahlil qilinib, ularning o'xshash va farqli jihatlari ochib beriladi.

Kalit so'zlar: ong, til, germenevtika, analitik falsafa, ma'no, tushunish, interpretatsiya, mantiqiy tahlil, kognitiv jarayon, kommunikatsiya.

