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Philosophical aspects of the development of linguistic reflection of the individual

The article discusses the philosophical aspects of the development of linguistic reflection of the individual. The relevance of the article lies in the philosophical study of the current state of reflection, based on the scientific views of philosophers and scientists of different centuries, the transfer of the cultural heritage and traditions of the Kazakh people from generation to generation, the development of linguistic reflection. The novelty of the research is the creation of a model for the development of linguistic reflection by promoting the traditions of the people. In identifying the main ideas modeling methods were used by analogy. The study used methods of induction, deduction, generalization, analogy, modeling. As a result of the research, the author proposed the idea «Make reflection by promoting your traditions», based on the principle of Aristotle «Know yourself with the help of a friend». Taking into account the huge role of Kazakh traditions in the upbringing of the younger generation through spiritual and moral values, a new philosophical module was developed for the development of linguistic reflection of the individual.

Keywords: reflection, linguistic reflection, mind, perception, cognitive processes.

Introduction

Relevance of the article:

The development of human language reflection, its philosophical consideration and study is one of the most important scientific problems today. Therefore, self-knowledge of the individual, the identification of philosophical aspects of self-reflection, consideration of its features, the discovery of its laws have become a topical issue in linguistics.

Object and essence of research:

Every branch of science has emerged as a result of the development of human thinking. According to scientists, the appearance of science has changed and developed over the centuries. That is, it is constantly updated and supplemented with new information. In this sense, linguistic reflection was first considered in philosophy and became the object of study of philosophical science.

All philosophers, thinkers and scientists who have lived in the history of the world have thought in accordance with the realities of their time, studied the reflection of mankind in general, including linguistic reflection, and formed the peculiarities of its philosophical consideration. Accordingly, we see that the study of human reflection on their actions and language, thinking system, speech culture, self-esteem is deeply rooted. This is evidenced by the importance of the issue of self-knowledge of all mankind, regardless of nationality.

Literature review:

In the philosophical study of language reflection, we have taken as a basis the definition of domestic scientists in the philosophical dictionary. There was also a wealth of information from the work of the Western philosopher Pierre Teilhard de Chardin's «The Human Phenomenon». The novelty of our research is that Aristotle's scientific concepts, which formed the basis for the development of a model of language reflection through the promotion of traditions, are discussed in the works of Russian scientists such as R.G. Apresyan and O.P. Zubets. The research of these scientists has made a significant contribution to the comparison and analysis of opinions around the principle of «friend-mirror». In the Encyclopedia of Language and Linguistics compiled by the American researcher Keith Brown, and the Russian scientist N.A. Kalashnikova's work explores the manifestation of language reflection in human consciousness and cognition.

The purpose and objectives of the article:

The purpose of our research is to identify unpublished, new ways and features of philosophical consideration of the problem of language reflection.

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Objective of this study is to invent a new idea based on the scientific concepts of scientists who have a significant place in the science of philosophy, to prove the need for that innovation in society.

Methods and techniques used in the article:

The following methods were used in writing the scientific article: induction, deduction, generalization, analogy, modeling methods.

The philosophical dictionary defines reflection as follows: «Reflection — (lat. reslexio — return) is a term used to describe the study, as well as the act of cognition. The content of reflection is not the same in different philosophical systems. According to Locke, intuition is directly related to external objects, and when control is focused on the internal actions of consciousness, reflection will be the beginning of special knowledge. For Leibniz, reflection is the focus on changes in the human psyche, the reflection of external influences on ideas, according to Hume. For Hegel, reflection is the interaction of two different things: meaning and phenomenon. The term «reflection» describes the introspection of consciousness on its mental state» [1; 359]. The dictionary contains definitions of reflection given by each philosopher. Recalling the different views and opinions of philosophers and thinkers on reflection, we see that their common meaning is the same idea: reflection, self-disclosure, self-image, self-reflection. Reflection is accountability for your words and actions. And what is self-knowledge?

Self-knowledge is the definition of wisdom spoken by the ancient sages Hilon and Thales. This definition, engraved on the sign of the Church of Delphia, was known before the time of Socrates. Greek scientists have studied the problem of self-knowledge and found that ideas about man and philosophy can be understood only through self-knowledge. Xenophon says: «Anyone who knows himself knows what he can and cannot do. As a result, he is able to live a happy life, to satisfy himself, to avoid what he does not know, to avoid misfortune in life without making mistakes. Thanks to this advantage, he can see someone's value and use it for his own needs» [2; 26].

According to the scientist Xenophon, in order to live a happy life, you need to know yourself properly. It is well-known that many of our young people today say, «I'm unhappy», grieve, and say goodbye to this life without realizing how precious it is. The key to happiness in life is to understand yourself, to be critical of one's own nature, to correct the shortcomings of one's character mentally and rationally, to avoid ignorant actions. It all starts with the child's upbringing in the family. We believe that it is the duty of parents to teach a child to speak and act correctly from an early age. Every person wants their child to be an individual. Every failure, every wrong step, every unhappiness in life is the result of our wrong thinking, or rather, our wrong reflection. Therefore, from the time a child is in the cradle, he must learn the lessons and morals that will teach him to be a good person. By «parenting starts from the cradle» we mean that the problem of self-knowledge should be learned not only when reading a school textbook, but also from the cradle. Therefore, living happily, not making mistakes, getting the necessary knowledge, and even loving life, depends on the knowledge of person about himself. Philosophers have long paid attention to this issue, linking it with the problems of cognition, soul and thinking.

Socrates was the first to study the problem of reflection in philosophy. According to him, the meaning of knowledge can only be mastered in the human mind, the function of the soul is directly subordinate to man, that is, the human soul functions together with consciousness; self-knowledge is the most important objective of a person. There is no reason to disagree with Socrates. Conscious knowledge must penetrate the heart and soul of a person. After that, people can consciously respond to his actions. Socrates developed a scientific concept based on the Delphic Apollo principle «Know yourself», which raised the problem to the level of «Reflection». The difference is that self-knowledge means the moral qualities, and reflection — the formation of the best state of mind through the relationship of the human soul and body. Reflection develops a person's ability to remember. By recalling the very beginning of an action, we can control our next action.

The philosopher-scientist Plato did a lot of research on the problem of self-knowledge and gave a convincing definition. According to Plato, self-knowledge is the highest quality of man. According to him, thinking and reflection were originally interpreted as divine attributes. Plato considered reflection as a key part of philosophy. He wanted to explain that all the problems of philosophy can be realized through the study of ideas. Through ideas a person develops the ability to learn. Ideas are not expressed in the mind, but in the «memory» of the human mind. We know the material world, we perceive it through knowledge, and we perceive the world of ideas through memory. In the same way, Plato, like Socrates, connects reflection with recollection. Indeed, the views of Socrates and Plato are very clear and unambiguous. We remember our old ideas before we start a new one. A simple example: it is known that in the first wave of coronavirus, which shocked the world, people did not know what to do, how to treat it, and as a result of this ignorance

many elderly people could not fight the virus. And in the second wave of the virus, people began to learn how to fight the virus by recalling the actions of the first wave of the illness. Security measures have been taken through reminders. That is, we began to reflect on our work. As a result of this reflection, the country's leadership called on the population to be vaccinated against the disease. In this way, we realize that it is very important in human life to reflect, to look back, to control one's own image, to remember the past and try not to repeat mistakes.

The philosopher and scientist Pierre Teilhard de Chardin in his book «The Phenomenon of Man» defines reflection as follows: «Reflection is the ability acquired by consciousness to focus on oneself and to master oneself as an object with its own specific stability and its own specific knowledge, the ability no longer just to cognize, but to cognize oneself, not just to know, but to know that you know» [3; 86].

The bottom line is that reflection is self-knowledge, research, recognition. It's not just about knowing ourselves, it's about knowing what you know. This wise view is further proof that the problems of reflection and self-knowledge are two different things. There is self-knowledge, and there is accountability for what you know. The principle of self-knowledge cultivates the qualities of simplicity and morality. After all, to say «I know» without knowing the level of your knowledge is ignorance. Therefore, first of all, it is necessary to get to know our nature, and then to think about what kind of knowledge we have used to carry out our actions.

Philosopher and scientist Descartes uses the concept of «Cogito» in the study of the concept of reflection. The essence of the concept of «Cogito» is that each person lives on his own «I» on two philosophical ideas. First of all, each individual «I» is manifested when a person is afraid, anxious, dreaming. Second, thinking about images, that is, God, spirit, etc. observed when thinking. The first idea is a world inseparable from the concept of the individual «I», and the second idea can be inherent not only in cognition, but also in things. They are distance, movement, figure, order, duration, size, etc.

The principle of «Cogito» is the self-communication of consciousness, the recognition of independence in any matter. This principle introduced into the philosophical practice of the study of consciousness a methodological concept called reflection. In our opinion, it corresponds to the meaning of the first «me» that Descartes was talking about — self-knowledge. Because when a person is afraid of something, anxious, dreaming, his true nature is revealed. It means that a person can recognize himself only if he can control those feelings. And the second «I» corresponds to the meaning of reflection. That is, when a man thinks about God, the spirit, and other issues, he thinks about his actions. It was through these ideas that Descartes tried to explain the nature of the human soul. In this regard, we can return to the example of the above reminder. When the coronavirus began to appear, no one believed it to be true. Later, when the number of infectious increased sharply, people began to feel fear. That is, as we have seen, the first «I» of a person is clearly visible at this time. The people began to reflect on their actions. In time, the virus killed many people, and people began to pray for God's help. Descartes showed that this process is self-knowledge. We see that in any society, it is not enough for people to know themselves. Definitely affected by the environment, changes and circumstances in society. The virus that is spreading around the world today has changed people's outlook on life. People began to observe and recognize themselves.

J. Locke considered perception and reflection in two separate ways. He called reflection «self-control». According to him, all knowledge has two sides: the objects of the inner world and the actions of the mind. Objects of the inner world are affected by human inner feelings; reflection is carried out as a result of mental activity. J. Locke called reflection as an observer of mental activity. According to him, by feeling we can feel the color, taste and sound. And reflection responds to the feelings of thinking and desire. Kate Brown J., compiler of the American Dictionary of Linguistics. He contradicted Locke's concept. He called Locke's idea «the dog-legged semantic theory». «... Locke divides ideas into simple ideas of sensation and reflection, and complex ideas that are compounded by the mind out of those simple ideas. By reflection Locke means that would now be called «Introspection». Examples of simple ideas of sensation would be our ideas of colors, taste and sounds, while examples of simple ideas of reflection would be our ideas of basic mental activities, such as thinking, desiring, and willing» [4; 560].

Scientists like E. Heidegger, K. Husserl and M. Popper also raised the problem of the reflection.

According to Husserl, reflection is divided into natural and transcendental. We should not consider the feelings of memory, narration, perception together with the phenomenon of reflection. During reflection these feelings can be revealed and reflected. In the natural (existential-hermeneutic) form of reflection people can feel the naturalness of the world, it's like stepping on the ground: everything is clear and true. And in

transcendental reflection the state of natural reflection changes. At the same time, human reflection changes depending on the person's consciousness, perception and level of thinking [5; 9].

Popper's reflection is called «critical reflection». Critical reflection is the main method of science. However, Popper believes that there is no special method of philosophy. According to the results of historical and philosophical analysis, reflection determines the specificity of philosophy in comparison with other sciences. We believe that critical reflection is very important in human life. Only by critically examining each step we can verify its correctness. The purpose of reflection is to be accountable for mistakes, to learn from mistakes. Made up our mind criticism should be taken into account when reporting on your actions. The Kazakh people paid special attention to criticism. Criticism is essential in any field. Efforts are being made to address shortcomings in culture, literature, politics and everyday life by providing a critical approach. There are also critics of a person's private life. Of course, there are downsides to criticism. Gossiping about others is not critical. In Kazakh there is a saying «Qizga qyryq uyden tiyu» which means that Kazakh girl must be educated and intelligent. A lot of people have educatictal rights for a neighboring girl, not only her parents. In the same way, it is better to take into account the positive comments, not to get angry with them, and not to repeat the same mistakes, but to be careful in their actions and words. In addition to criticism, friendships have a positive effect on a person's self-knowledge. Aristotle's thoughts on the problem of self-knowledge are associated with friendship.

Aristotle called reflection the power of self-directed thinking. In «The Great Ethics», Aristotle wrote: «Self-knowledge is the most difficult thing. Just as we look in the mirror to see ourselves, we look at our friend to recognize our character. Because our friend is our second «me». We need friends to know ourselves with great enthusiasm» [6; 125]. Friendships between people is a source of self-knowledge, a way to get rid of selfishness. According to Aristotle, without friendly relations between people a person cannot reflect on himself. That is, the system of reflection of your actions and words is carried out through a «friend — mirror». That is, here someone else's «me» and your own «mine» must come together and come to the right decision.

This idea of the philosopher is similar to the Russian proverb: «Tell me who your friend is, and I will tell you who you are». But what if a friend tells a lie? Many scientists have differing opinions. Aristotle's « friend — mirror» means to look at your friend and recognize yourself through his words and actions, as if you saw yourself. About this philosopher, scientist K. Gill expressed his views. He disagrees with Aristotle. «Only close people, not any» other «person, can help you to recognize yourself» [7; 37]. Of course, we cannot properly reflect on our actions by listening to anyone or asking them for advice. We accept these comments only as criticism. However, as the saying goes, «Criticism cannot be corrected, flaws cannot be corrected», a person can learn a lot from his life through criticism. You can recognize them through the views of other people around you, but also through them you can recognize yourself [8; 44]. According to Aristotle's views on ethics and friendship, it is not enough for everyone to look into their inner world in order to know themselves. People can recognize themselves only by looking at each other critically and expressing friendly opinions. According to philosopher O.P. Zubets, you do not need the opinion of others to reflect on your words and actions. We see our image in the mirror, but can we see the mirror? [9; 45]. According to the scientist, the principle of «friend-mirror» is a one-sided approach. You only see your image in the mirror, and you can't get information about the mirror. We want to say that we agree with the scientist Aristotle. Just as we can see our own image in the mirror, we can see both the mirror and the makers of the mirror if we look closely. What Aristotle calls a «friend» may be someone close to us or your soul mate. As a result of interacting with them we can develop our language reflection. That is, we can say that the critical or sympathetic attitude of loved ones teaches us to be vigilant, to communicate correctly, to reflect on our past actions. In the mentality of the Kazakh people there is a consideration of other people's opinions, special attention to their criticism. Pleasing the guest, giving them special respect and esteem are a characteristic of the Kazakhs. When strangers and guests come to the house, put everything in front of them, treat the guest like a god, if there is a holiday or a wedding, consult with the neighbors, get a blessing from the elders of the village, and then start the actions. To follow the example of educated people, to be ashamed of the countryside, to be accountable for what you think, so that others do not think badly of a man. It is obvious that all these wonderful Kazakh customs, which show faith and decency, as Aristotle said, help to «recognize yourself with your friend», to develop, not to repeat the mistakes you made, to make bright plans for the future, to get motivation from successful people around you.

We can see one of the unique manifestations of the traditions of our people, which can support the formation of linguistic reflection, general reflection, in the novel-epic «The Way of Abai» which was written by

the great Kazakh writer Mukhtar Auezov. Episodes in the novel, such as the child's respect for his father, compassion for his mother, peace in the countryside, high appreciation of art and education, and evaluation of their actions based on the opinions of others, confirm the correctness of Aristotle's principle of «self-knowledge with a friend».

Based on this principle of the scientist, we propose to model the philosophical aspects of the development of linguistic reflection of the individual by the following scheme (Figure 1):
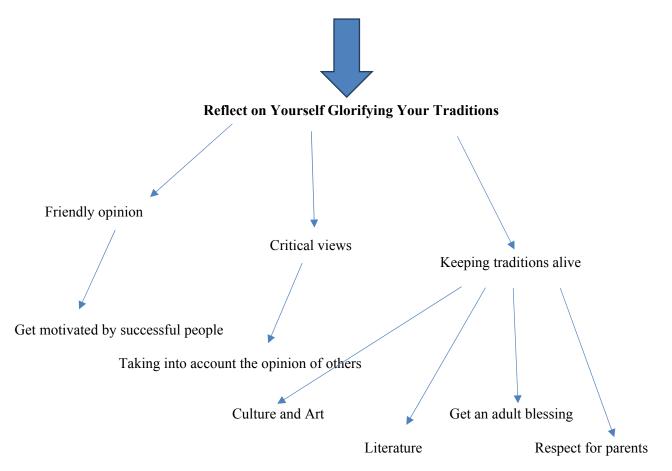

Figure 1. Aristotle's principle of «know yourself with a friend»

The proposed model reflects the concept that the source of the development of language reflection is the tradition that nurtures our country, our spirit, our soul for centuries, and is the basis for our nation to remain a nation. The above values promote self-knowledge and accountability. We present the principle of «Reflect yourself by glorifying your traditions» as a continuation of the principle of the scientist Aristotle, who studied all areas of human development, the founder of the system of philosophy, «Know yourself with a friend». He listens to the opinions of friends and thus recognizes himself. Whom does the scientist refer to in his work as a friend? A friend is a confidant, a comrade. He is a compassionate parent who is always with you. He is the teacher of knowledge. He is a relative, he is a compatriot living in the same country. All of these people help us to know ourselves. The influence of these people can be called the influence of the environment. The environment can be influenced by moral values, daily customs, language, religion, customs. Therefore, the only way to develop the linguistic reflection of the individual is our traditions. Traditions are a spiritual and cultural wealth that is deeply rooted in the life of the country. Our people were able to bring up their descendants with sacred traditions, moral customs, beautiful songs, and to bring up a brave boy and a brave girl without misleading them.

We all know that today the general philosophy of personal development has changed. Due to globalization, digitalization, new technologies we are on the verge of forgetting our national values that we will achieve all this at once. It is not secret that many of our young people have forgotten and trampled on our sacred traditions, religion and language, which we have cherished, preserved and passed down from generation to generation. However, there are many young people who raise the flag of our nation and glorify the

status of the country. The first President of the country N. Nazarbayev instructed to master the latest technologies and keep our national code, adapting to the currents of globalization in his article «Focus on the Future: Spiritual Renewal»: «The main condition for upgrading to a new version is to be able to keep that national code. … Renaissance should not be limited to historical experience and national traditions. On the contrary, it is necessary to be able to turn the best traditions that have stood the test of time into important prerequisites for successful modernization. If the revival does not take root in the national and spiritual roots of the country, it will go astray. At the same time, spiritual revival is important because of its ability to reconcile the various poles of national consciousness. … I want my people to take every step, confident in the future, making the rich history and traditions of the nation a solid foundation for future prosperity» [10; 1]. In fact, what defines a nation is its culture, language, religion, and customs. What is a national code? We know that it is the true nature of the Kazakh people, the originality of our traditions, which defines our country, tells the story of our history. The Preservation of traditions is the promotion of national values, respect for the native language and parents. Traditions do not stand still. It may change with the times. However, its essence, spiritual and moral qualities, devotion to the language, religion and homeland should never change. If we want to know ourselves, we must not forget our traditions. That is, we must strive for spiritual renewal, preserving our national code.

Concluding our research article, in determining the philosophical aspects of the development of linguistic reflection, based on the views of many philosophers, we can conclude the following:

- Reflection is self-knowledge, research, recognition;
- Reflection is an observer of mental activity;
- Reflection is memory, storytelling, perception;
- Descartes' cogito principle: the communication of consciousness with itself, the recognition of independence in any matter;
- Reflection is divided into natural and transcendental, through which we can observe the development or change of human consciousness, mind.
- The system of reflection is based on the principle of «friend — mirror» (from the point of view of Aristotle);
- Reflect on yourself by promoting your traditions.

We believe that the development of verbal reflection is carried out through the objective consciousness of a person. By controlling the mind, a person can reflect on himself. As the scientist Aristotle said, as a result of interaction with people around us, with our friends, we can reflect on our actions, our language level. In this way we learn not to repeat the mistakes we made in the past. Traditions and customs are the spiritual wealth of the people. It is our goal to educate the next generation by glorifying and preserving our sacred traditions, which are passed down from generation to generation, to develop language reflection in the best way of our traditions.

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Жеке тұлғаның тілдік рефлексиясын дамытудың философиялық аспектілері

Мақалада жеке тұлғаның тілдік рефлексиясын дамытудың философиялық аспектілері қарастырылған. Әр ғасырда өмір сүрген философ-ғалымдардың ғылыми көзқарастары негізге алынып, рефлексияның бүгінгі таңдағы келбетінің философиялық тұрғыда зерттелуі, қазақ халқының мәдени мұрасы мен салт-дәстүрін ұрпақтан-ұрпаққа жеткізіп, сақтап, соның нәтижесінде адамдардың тілдік рефлексиясын дамыту жолдарын анықтау — мақаланың өзектілігі болып табылады. Зерттеудің жаңалығы — халықтың салт-дәстүрін дәріптеу арқылы тілдік рефлексияны дамытудың моделін жасау, негізгі идеяларын анықтау. Мақала авторлары отандық және шетелдік ғалымдардың ғылыми тұжырымдамаларына сүйене отырып, өзінің ғылыми пікірін, тың идеяларын білдірген. Зерттеуде индукция, дедукция, жалпылау, аналогия, модельдеу әдістері қолданылды. Зерттеу жұмысының нәтижесінде авторлар Аристотельдің «Досыңмен бірге өзіңді таны» принципін негізге ала отырып, «Салт-дәстүріңді дәріптеу арқылы өзіңе рефлексия жаса» идеясын ұсынған. Қазақтың салт-дәстүрінің рухани-адамгершілік құндылықтары арқылы ұрпақтарға тәрбие берудегі зор рөлі назарға алынып, жеке тұлғаның тілдік рефлексиясын дамытудың жаңа философиялық модулі құрастырылған.

Кілт сөздер: рефлексия, тілдік рефлексия, сана, қабылдау, танымдық процестер, қазақтың салт-дістүрлері.

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Философские аспекты развития языковой рефлексии личности

В статье рассмотрены философские аспекты развития языковой рефлексии личности. Актуальность статьи заключена в исследовании современного состояния рефлексии, основанном на научных взглядах философов и ученых разных веков о передаче культурного наследия и традиций казахского народа из поколения в поколение, развитии лингвистической рефлексии. Новизна исследования состоит в создании модели развития языковой рефлексии на основе актуализации традиций народа, выявления основных идей. В исследовании использованы методы моделирования, индукции, дедукции, обобщения, аналогии. В результате исследования авторами была предложена идея «Познай себя, продвигая свои традиции», основанная на принципе Аристотеля «Познай себя с помощью друга». Принимая во внимание огромную роль казахских традиций, духовно-нравственных ценностей в воспитании подрастающего поколения, был разработан новый философский модуль для развития языковой рефлексии личности.

Ключевые слова: рефлексия, языковая рефлексия, сознание, восприятие, когнитивные процессы, казахские традици.

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