

SILENCE AS AN OBJECT OF PHILOSOPHY

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Annotation

Since silence is a complex phenomenon, it has long been studied in a unique way in such areas as philosophy, theology, cultural studies, spiritual studies, psychology, semiotics, linguistics, and now linguistic philosophy, linguoethnography, linguopsychology on the basis of mutual integration.

Key words: linguistics, phenomenon of silence, problem of silence

Became the object of research in linguoculturology, linguo-spiritual research and applied linguistics. Today, the number of philosophical studies devoted to the problem of silence in the world is relatively small, so it is difficult to say that the phenomenon of silence has been studied sufficiently philosophically. Proof of our point of view is the fact that silence and units of silence are not included even in dictionaries and philosophical encyclopedias. It is known that the phenomenon of silence was given some attention by such philosophers as M.M. Bakhtin [2], M.K. Mamardashvili [5], K.A. Bogdanov [4], M. Heidegger [7], M.M. Buber [3].

After all, the Greek philosopher Aristotle (384-322) was one of the first to divide the phenomenon of silence into two types: silence that expresses content and silence that does not express content [1]. Ambient silence, silence in nature, the silence of people outside the speech process (communication) refers to a type of silence that does not express content, and only the silence of people in the process of speech communication (if it pursues any goal or is aimed at expressing a certain idea) is content. admits that it constitutes a default. Silence is a natural phenomenon, devoid of materiality. Silence does not have a semiotic sign; it is not capable of conveying



any content as a natural phenomenon. When silence penetrates the human psyche, it becomes a means of revealing different meanings.

It would not be an exaggeration to say that this thesis of Aristotle served as a methodology for the study of silence in the fields of philosophy, linguistics and psychology. This philosopher's sharp aphorisms about silence have not lost their essence. For example,

“A person learns to speak for two years, and then learns to remain silent for the rest of his life.” In fact, for many people, silence (listening) is harder work than speaking.

Narration: Listening is a skill that requires patience, endurance, and manners. One day, a very smart young man came to the ancient Greek philosopher Aristotle and asked him to teach him the art of public speaking. After uttering pompous words, he asked Aristotle how much he would pay for his education.

“You will be charged twice as much as others,” the philosopher answered, frowning. -For what? - the guy was surprised.

- Because I have to work doubly with you: before I teach you to speak, I have to teach you to be silent...

M. M. Bakhtin enriches Aristotle's thoughts on silence and its types: he distinguishes between silence, silence and stop (pause). According to the scientist, silence means a natural phenomenon, the absence of sound in a certain place and time; and silence, in contrast, is a phenomenon associated with the human psyche, indicating the absence of words and sentences, but the presence of the content they express. A stop is a device used to separate syntactic units of text, which is very different from the default one. These thoughts of M. M. Bakhtin are also taken into account in the philosophy of linguistics, which has not yet lost its essence.

The thoughts of the Georgian philosopher M.K. Mamardashvili (1930-1990) about the phenomenon of silence and the existence of two boundaries between speech and writing are worthy of attention. According to the philosopher, in the process of verbal communication, when the listener knows and feels that the speaker's opinion is inappropriate or the said opinion is false, incorrect, thinking requires the transition of the speech process from speech (speech) form to speech form. non-verbal state, and default value is retained.



“Silence is maintained” in writing instead of words and sentences that are prohibited from being spoken. (Of course, many outlets do this.)

M.K. Mamardashvili points out the equality of silence and speech - silence is equal to speech when expressing an opinion, therefore it is necessary to study the features of silence. Although M.K. Mamardashvili’s thoughts on the use of silence in speech communication are repeated, his remarks on the equality of silence and speech were new to science.

The Russian philosopher K. A. Bogdanov (1963) in the monograph “Essays on the Anthropology of Silence” gives thoughts consistent with the comments of M. K. Mamardashvili: “Silence is an element of speech culture, it is an aspect related not only to speech culture, but also to universal human culture.” , and it is productive from this. and the proper use must be known and considered by everyone. What is not always taken into account is the fact that silence and its use do not choose time, place, nation or status.

There are members of society who do not speak, and there are those who are never silent. In a certain sense, silence is used instead of words, so it can reveal a logic that can be expressed in words. This is clear proof: silence is no less paradoxical than words.

In his monograph, K. A. Bogdanov was one of the first to analyze the phenomenon of silence from a philosophical, religious, ethnographic, psychological and sociological point of view and creates his own concept of silence. The scientist proves that silence for society is a phenomenon functionally equal to other forms of communication.

K. A. Bogdanov does not support Bakhtin’s remarks about the distinction between silence and silence; he believes that both silence in nature and the environment, and the silence maintained in the process of verbal communication, are natural for humans. The scientist tries to substantiate his ideas on the basis that the concepts of silence and silence or silence and silence do not differ in English (silence), French (silenzio) and Spanish (silencio).

German philosopher Martin Heidegger (1889-1976) states: “If the process of verbal communication between people increases alienation, avoidance of this conversation or loss of self-awareness or traditions important to a person, then it is clear that this



dialogue cannot be continued if it begins to find beliefs and concepts. Naturally, this increases the feeling of loneliness. In this situation, it is important not to continue the conversation through verbal means, but to respond to any appeal, question, suggestion or remark with silence”[7].

Heidegger says that the most important thing is to remain silent in situations where a verbal response is unnecessary or a certain thought cannot be expressed verbally, and silence is temporary (instantaneous) in nature, it does not reveal a specific purpose for a specific speech situation, that is, it indicates that that it can be abstract. According to Heidegger, the truth is that silence is better than all words.

Martin Heidegger elaborates on the phenomenon of silence in the section “Language” (“Language”) of his monograph “The Path to Language” (“The Path to Language”) and emphasizes that “silence is true communication.” “It is true that silence cannot be pronounced using a system of sounds or written using letters. But in the process of verbal communication, the “unborn” communicator has to use silence with “effort,” which ultimately “leads to language”... And language is the house of being.” According to the German thinker, the essence of silence is manifested, on the one hand, in the absence of material speech, and on the other, in the presence of immaterial speech.

Heidegger says that in situations of speech communication, when a thought, goal or answer is expressed in silence, the silent interlocutor can determine his position as a subject. Sometimes the response given by silence can be so strong that it cannot be achieved with the same effect if expressed in words.

In our opinion, according to Martin Heidegger: “When the time comes, the influence of silence is higher than words,” the famous Danish philosopher, theologian and writer, pioneered the world of philosophy, “dialectics of the stages of human existence,” based on an aesthetic, moral and religious approach. It is noteworthy that he was inspired by the views of Chopin Kierkegaard (1813-1855), who created.

In his 1843 work Yoki-yoki (Either/Or), Söpen Köpkegaard commented on the mental state of man and wrote: “A person can only truly speak and achieve action by remaining silent.” In general, both Kierkegaard and Heidegger put forward the idea that “silence has different functions and is secondary to verbal speech.”



German philosopher Martin Buber (1878-1965) connects the phenomenon of silence with the philosophical category of freedom. According to Buber, during the speech process, the speaker determines his position in the speech process to a certain extent by expressing his thoughts in words. In the case of silence, the speaker (or listener) is freed from the moral obligations imposed on him by choosing his position. With his views, Martin Buber excludes the phenomenon of silence as a philosophical concept from the process of verbal communication, that is, he approaches the phenomenon of silence as a structural unit of the category of freedom.

In the philosophy of language, the phenomenon of silence is considered in connection with the dichotomy of language and thinking. Austrian philosopher and logician Ludwig Wittgenstein (1889-1951) developed the “silence thesis” in 1994. According to the metaphysics of Ludwig Wittgenstein, one should always remain silent about the inexplicable. This opinion was supported by a number of philosophers, theologians and representatives of other directions.

It is noteworthy that Ludwig Wittgenstein drew on Heidegger's ideas to create the “silence thesis.”

Showing the dialectical relationship between silence and speech, William Schmitz writes that silence is a component of language. “Linguistic signs point to something, replace what is missing, but the signs themselves can also be replaced. In such a situation, silence becomes a sign of the absence of characters. Silence does not destroy the speech process, if we take into account that in speech it is impossible to say (or write) everything; silence, as it were, improves speech.

Note that the close connection between silence and inner speech cannot be denied by most philosophers in their aphorisms.

Russian philosopher Alexander Kugel (1864-1928) emphasized that words should be spoken instead, and silence is the best answer when words are not worth it: “If what must happen is when everything is clear, when the struggle is futile, when life moves gradually towards the final auction, most words spoken under these circumstances will become mere platitudes. The most valuable property of the word is lost - the ability to become an effective tool, to influence life, to infect, to direct it towards a goal. At a time like this, silence is undoubtedly the best.”



French physicist and philosopher Blaise Pascal (1623-1662): “Silence in love is more valuable than words. Even when betrayal ties our tongues, it is best to remain silent. Silence has a special eloquence that reaches the heart better than any words. It reveals not only the emotions of the lover, but also his intellect,” he writes, pointing out that silence is a measure that determines the soul and intellectual level of a person.

Naturally, the appropriate and productive use of silence in the process of verbal communication is considered a characteristic of virtuous people who value their words and themselves and refrain from insulting their interlocutor. But silence during verbal communication is not always a virtue; it can be a vice. The English philosopher Francis Bacon (1561-1626) focuses on this aspect of silence and writes: “Silence is the virtue of fools,” sometimes this essence cannot be denied. At the same time, this indicates the nature of the default phenomenon.

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