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A THOUGHT AND A WORD

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Abstract. *Based on the fact that the thought expressed the connection between the image of the object and its features, the article from the standpoint of cultural and historical psychology considers the evolution of human thinking and the emergence of the word. It is shown that the origins of a human thought and thinking are associated with high sensory differentiation. The primacy of a thought in relation to a word is substantiated, it is stated that the word is generated for the expression of thoughts, it is one with the thought in content, but only in the sense that the bearer of thoughts put in the word. The conditions that promote the appearance of a word are formulated. The possibility of self-generation of words by a child is currently considered here as a reconstruction of the appearance of the word in primitive society. The creative nature of the word generation process is substantiated.*

Key words: *thought, thinking, word, sensory learning, attitude of a thought and a word.*

Introduction. What is a thought? How does the thought of animals differ from the thought of a man? When did, in fact, a human thought and thinking appear? And finally, when and under what conditions did the words appear? To give answers to these questions, we turned to the method of historical reconstruction of psychological reality, the essence of which is that the researcher's reconstructing, reproducing the phenomenon under study, engaged in reconstruction and this method acts as a "psychological-historical reconstruction of the past." [5]. The method involves the interaction of present and past, recognizing their mutual value. To reconstruct the process of the emergence of thought and thinking, we had to turn to the question of animal thinking and its fundamental difference from human thinking. Actually, try to answer the question of what determined human development. To do this, we turned to the data of archeology, paleo-anthropological studies of primitive man [6], the study of language and thinking of a child [2], also based on data from studies of animal behavior [11; 13].

The study of animal behavior seems to us to be very important for understanding the subject of our study - the disclosure of the essence of human objective thought, sensory perception and perception in the reproduction of images of the world. A man is a representative of the class of mammals, and since this is so, we should not be afraid to consider it as such, in particular in the field of emotional [13, p. 14]. But there can be no direct transfer of data obtained on animals to humans. This is especially dangerous in the field of intellectual behavior, primarily because human thinking has been indelibly affected by language. Language so distinguishes men from animals that it is pointless to make any comparisons between them in the field of intellectual" [Ibid., p. 15].

Analysis of recent researches and publication. Given the above, we ask a fairly traditional question: do animals think, at least mammals, and if so, what is the basis of this thinking? On the one hand, we see that important behaviors are due to inherited stereotypes of behavior triggered by effective stimuli implemented by certain neurophysiological mechanisms. But already in animals we

observe the ability to solve non-stereotyped problems associated with biological motivation (finding food, sexual behavior). Animals are capable of sensory learning, the selection of signs, the separation of signs in the external environment, which allows to solve the task before them. The sign of the stimulus, associated with the need and emotions, is a substantive thought. Nevertheless, this thought in the animal is not realized and can not be realized. This is its fundamental difference from human thought. In terms of structure and functional purpose, V. D. Shadrykov calls this new formation a prototype of objective thought – Protodumka [12]. It is noted that in a comparative approach to comparing the psyche of animals and humans, it is important to consider the methodological principle – in determining the ability to learn, it is important to present not just more complex tasks, but tasks of a completely different order. This is especially important in the comparative study of the abilities of animals and humans, as well as the abilities of children and adults.

Under the objective thought of man we understand the relationship of the thing and its signs (properties), established by the subject. A thought is always subjective, because it is always generated by a thinking person. This process of subjectivation goes in three directions: the need of the thinking subject is objectified in a thought; - thought "wraps" in the moral foundations of the subject; there is a sociocultural and situational subjectivation of thought. The structure of thought includes three components: content, needs (motives) and experiences. In the unity of these three components, a thought, in the words of V. D. Shadrikov, acts as living knowledge, as a need-emotional-meaningful substance [Ibid].

The main point in the definition of thought is that it carries the unity of the image of the object and its features. It is the connection of the sign with the image and expresses the essence of objective

thought. Given that thought is generated by a thinking person who has needs and experiences that are reflected in the content of thoughts, the latter can be defined as a need-emotional-meaningful substance in which the connection between the image of the object and its features. It is in the unity of the three selected components that thought appears as living knowledge. In its connection with the needs and experiences of thought differs from the information, which is characterized only by the content [Ibid]. Formed as a substance, a thought will act as a stable knowledge that is in time, and manifests its essence in the relationship of the thinking subject with the outside world and with himself. Thought-substance, occupying its place in the structure of the psyche, will be the content of the mind, the content of the inner world of a man.

How is this content of the psyche actually formed? It is necessary to consider this process begins with feeling and perception. Here we should turn to the image as a result of perception. What is the image from this position? In the categorical apparatus of psychology, the image acts as a result of the perception of a thing. In sensations and perception the image of a thing acts in unity with signs (qualities) of a thing. This is a key point. An image without signs turns into a phantom. The unity of the image and its features is expressed in thoughts. Perception of a thing is at the same time the generation of thoughts, which allows you to distinguish a thing from other things, compare them and give it a certain functional meaning. In the mind the mental image finds its ideality. Therefore. the content of images that arise as a result of perception of objects of the external world, which is based on the interaction of the subject with the object, are the thoughts-properties of these objects.

At the level of psychological analysis, the image of the object acts as a set of thoughts-properties, united into a single whole (objectivity and integrity),

characterized by a certain constancy, generalization and consciousness. But if thought is defined as a necessary-emotional-meaningful substance, then the image will act as a substance of thoughts – an image-substance. This means that the image-substance will act as a stable set of thoughts, which is in time and manifests its essence in the relationship of the thinking subject with the outside world and with himself. Once formed, the image-substance will be the content of the mind, to enter the structure of the psyche, to determine the activity of the subject of behavior and relationships in the inner world of man. As a product of human activity, the image will be part of the individual human consciousness and will always be a subjective formation. Images of the same thing in different people will not be identical.

If we turn to the thinking of a primitive man, we can assume that a lot of the thoughts are not formed verbally. The result of sensory learning are the signs of objects that do not always have a name in order to form an idea in the word, for this it was necessary to go through a significant difficult path of sensory learning. Therefore, the word to denote an opinion appears only when a person needs to convey that opinion to another person, or to consolidate an opinion "for himself." But it may not appear at all. In this case, the person will remain at the level of proto-thinking, solving quite complex household and professional problems.

Results. With signs that are not framed in the word, we meet today in many activities. Here are some examples from sports games. In particular performing throws on the basket in basketball. Proprioceptive sensitivity is developed here, associated with high accuracy, uniformity and rhythm of visual-motor coordination of the athlete's wrist, distance from the shield, the trajectory of the ball, and so on. Almost the entire information base of the exact throw is difficult to verbalize. Therefore, the athlete uses a dynamic changing nonverbal system of

sensory images. In this part of his work, he uses protomes, that is, intercourse using thoughts that are not verbalized.

According to the teachings of I. P. Pavlov on the first and second signal systems, it is known that the first signal system provides the perception of stimuli of the environment and the appropriate response to these signals on the basis of reflexes, unconditional and acquired. The essence of learning in animals is the development of conditioned reflexes. At the present stage of development of biology, the appropriate behavior of animals is described on the basis of a physiological functional system of behavior developed by P. K. Anokhin, his students and followers. There is every reason to say that the primary signal system works in both a primitive and a modern man. Considering the question of the signal system, we note that the signal is a material carrier that captures information for transmission from one source to another. The word acts as such a signal in human communication. From the definition of signal (sound) it follows that to generate a word a person would be able to generate sounds, modulate the sound flow in accordance with their thoughts, which would like to convey. (Once again, we emphasize that a thought precedes a word, thought is generated in the processes of activity, the perception of their relationship with the material world.) It is difficult to trace how the word is born in primitive culture. But some light on this question can shed light on the study of the possibilities in the generation of words by a child.

Today, there is a lot of research on mastering a child's language skills. Nevertheless, the main focus of these studies is on the process of language acquisition, and in most works one of the central questions is ignored: where does the word itself come from? Can the child generate words himself? This is a central issue in the study of the evolution of thought, thought and word. Based on the above, we turn to the study of word

formation in children under 2-3 years. We emphasize that we focus on the child's ability to independently generate a word that has a certain meaning.

To do this, I asked my family (mom, dad, grandpa, grandma) to tell me if they remember the words that were typical for my sister and me at the age of 2 – 3 years, and would be independent word formation. At the same time, I was interested in how quickly our parents understood our "language", ie words. To prevent me from crawling on the floor under the bed, my grandmother put a black glove there and told me that it was a spider, a spider lives there and you can't crawl there. After seeing it, I was even afraid to go to bed alone, I pulled my mother's hand and showed her that there is a "pipa", ie a spider. I was 1.5 years old then

Children 2 to 2.5 years old can form words. For example, the names of objects and objects according to their functional purpose. At the age of one and a half, I called my pacifier "Nyamlya". When I woke up in the morning, I shouted the word "yumlya", rummaged under the pillow with my hand, took out my sucker, which my mother hid from me for the night, taking it from my mouth after falling asleep, and sucked it - "yum-yum". When I was 2 years old, my mother and I bought glue in a stationery store. The store was located on the street. Gogol, near the recreation park. Every time my parents and I went through this place, going to the park, I told them: "It's a glue shop there." Not even "glued", but "chunky", because at that time I was not all right with consonants. When I was about 5 years old, when my father was in this city, he laughed at me and said, "Look, he's a kennel there." The scissors with which my mother cut my nails, I called "legs". At that time, our family was Russian-speaking.

Let me give a couple more examples of such word formation by my younger sister. I was already finishing the first grade, and my sister Olechka was 2 years old. There were cases when the parents were very busy with work and the

sister was taken to her grandmother in Nizhyn for a few days. And so we came to pick her up and visit our relatives at the same time. My grandparents had a private house, a garden. Talking to Oleja, her mother asked what she was doing here, how she helped her grandmother and so on. She replied, in particular, that she fed the chickens. And when asked "What did you give them?", She thought, paused for a moment, and then happily exclaimed - "croopsho". That is millet groats, or millet groats. I asked my parents where she got that word from, they replied that she suddenly came up with it by herself.

When Olya was 3 years old, my family and I went for a walk in the woods in the late fall to pick mushrooms (pick greens). The forest was damp and cool. We all got together on the hill and decided to go home. Suddenly, two loud shots from a hunting rifle (apparently poachers) sounded one after another in the forest. Olechka is frightened: "Oh! Ohishniki". It meant, hunters and predators. As you can see, for children even at this age it is quite possible that such independent word formation. My youngest daughter Emilia called her older sister Yasmin at the age of 1–1.5 years, Yaya, grandfather of DiDi, brother of Nick – gog.

But if a child can generate words, then why a primitive man could not do it, provided that the above requirements are met? In primitive man, with a developed proto-thinking, with a group way of life there was a need to pass vital information to other members of the group. All that remained was to generate a certain sound combination for the expression of thought. We can assume that man was able to imitate sound, especially birds and animals. This was important for successful hunting (and today hunters use appropriate "decoys" that mimic sound combinations uttered by birds and animals). Due to this sound imitation, the human vocal apparatus developed. The combination of a developed protodumka and a developed vocal apparatus was the condition for the appearance of a word.

Confirmation of the spontaneous appearance of sound combinations that form words is the fact that different languages exist in peoples that develop in the same conditions, but isolated from each other. It is believed that when the number of clear words reaches 20–30, a child begins to speak alone [1]. In historical perspective, the time during which a person and the small group in which he was included, accumulated these 20–30 words, could be decades and possibly centuries. But the main thing is that this process of generating words has begun. Obviously, the first words referred to the objects and actions that are the most essential for work, the expression of the needs and emotions of a primitive man. We can also assume that in the initial stages of language formation there were no grammatical structures. The basis for this assumption is the study of cognitive development of a child [19].

Thus, we see that in its historical development, a thought has come a long and meaningful way from behavior based on the perception of signal stimuli triggered by instinctive behavior, to behavior based on protodumka and proto-thinking, and finally to the thought framed in the word, and, in fact, to human linguistic thinking. It should be emphasized that both proto-thinking and linguistic thinking are represented in the behavior of a modern man. The key point on this path is the emergence of the word as an expression of the objective thought of a man. In the history of human and human development, every discovery ends with a word. The word contains the whole intellectual history. All human discoveries are recorded in dictionaries and encyclopedias. Each language ultimately has many words. We can say that the intellectual capabilities of a particular person are also determined by how many words he knows and how he speaks the language. The number of words possessed by the subject characterizes his mind. But at the same time we will remember that behind the

word there is a thought which precedes the word.

As a unit of language, the word serves to name a separate concept [9, p. 650]. The concept is defined as "logically formed general opinion about the subject" [Ibid., p. 497]. Thus, the word is used to name a logically designed common opinion about the subject. It remains to clarify what is the general opinion? In relation to what or whom is it common? General in relation to the subject. But there may be a general opinion in relation to the subjects of perception of reality! It is likely that the opinion, common in relation to the subject, should be attributed to the subjects of perception. That is, they must have a common opinion that characterizes the subject, which has a certain meaning for all. If the individual image had a personal meaning for the subject, then the word denoting the image will have a common meaning for the subjects who use the word. A word that reflects an image is always poorer than the image that gave rise to the word. These considerations show that there is an essential unity between a thought and a word and it is impossible to oppose a thought and a concept, and hence visual and conceptual thinking. The substance of thoughts expressed by the subject in the word can be considered as an individual concept or preconception.

Philosophers and psychologists had the activity of a thought had been always associated with the word. Aristotle combines a thought and a word into a single whole, but does not identify them with each other or with the objects of a thought. The source of Aristotle's thoughts is the sensory perception of things. Thomas Hobbes (1588 – 1679) believed that a thinking thing is something material, he considered the image as a "phantasm" created by the mind, he considered words "labels" for memorizing thoughts. John Locke (1632 – 1704) believed that our mental experience is based on sensations and perceptions. Locke included in

thinking sensations, perceptions, imagination, memory, concepts. He also considered it possible to have thoughts without language. According to G. Leibniz (1646 – 1716), language is necessary for a person to think with himself, language (word) fixes thoughts, the word serves to communicate thoughts to others. W. Humboldt (1769 – 1859) held the view that no thought can exist without language. To think is to speak to yourself. An interesting idea of G. Hegel (1770 – 1831) about the attitude of thinking and feeling: "When we grasp sensory diversity, we do not think yet; only binding it is thinking" [8, p. 96]. That is, Hegel emphasized that thinking is a connection (binding), ie associations. It is also worth noting the views on the thoughts and thinking of Friedrich Max Müller (1823 – 1900). By thought Mueller meant an act of thinking, and by thinking – an imaginary combination of thoughts. In every thought, as he noted, there are feelings, ideas, concepts and names. In his work *The Science of Language*, he noted that the word is based on the quality or qualities that a person distinguishes in language and which are most important to him.

Interesting views on the relationship of a thought and a word are contained in the work of our domestic scientist A. A. Potebnya [11]. Noting the organic unity of a thought and a word, he points to their difference in certain situations. The fact is that elementary thoughts (feelings) are possible without words. Such a manifestation of the relationship of a thought and a word can be observed in the process of joint interaction of a small child with his mother. The child masters the language up to about two years. But the image of her mother is formed in the first months. Seeing her mother, she smiles, reaches out, crawls to her, expresses his attitude to her. She does not know the word "mother", but knows her as a person who meets all her needs. From the child's point of view, the mother expresses (carries in herself) qualities that are vital for her. Thoughts full of deep feelings are

associated with the mother. And only later the child learns that the mother is "called" "mother". She learns a word that is associated with the whole set of thoughts about the mother. The word acts as a sign filled with certain thoughts. A similar connection between a thought and a word can be manifested in other cases of sensory cognition, of course, not in such a vivid form. So, first the substance of thoughts about things, then the name of the thing – a word. Later, when perceiving a familiar word, a person reproduces from memory the symptom complex of thoughts, which in the past was associated with this word.

The sign-symbolic function creates a specific "environment" of human existence, as it ensures the implementation of forms of communication: everyday household, literary, religious, scientific, and others. In the works of E. Cassirer [4] the symbolic function is considered as a condition for the creation of culture, which fixes the result of spiritual activity of a man. It was E. Cassirer who pointed out that the symbolic function is an essential characteristic of human consciousness. With the help of signs and symbols there is a mediation of the inner (ideal) content, that mediation is the granting of meaning, and awareness occurs in search of meaning. The transition of meaning into meaning is an evolution from the individual, the singular to the general. J. Piaget understood the symbolic function as the ability to imagine a missing object or not directly perceiving an event with symbols or signs: an individual mechanism implemented in various systems of representations necessary for the emergence of imaginary interaction between individuals to assimilate collective meanings [7]. Modern studies of the symbolic function are also based on the theoretical premise of I. Kant about the presence of repetitive, stable structures, holistic models that allow to process a constant flow of information transmitted by all senses. These "schemes", the results

of processing sensory information and presenting them in a conditional form, are recorded using signs and symbols.

The meaning of mediation, the functional necessity of symbol and sign for consciousness allowed him to formulate a theory of the collective unconscious. Within the framework of this theory, the primary presence of symbolic formations in consciousness is recognized: "A person tends to create symbols, so he unconsciously transforms them into objects and forms, thereby increasing the psychological charge of the latter" [14, p. 238]. Stable symbols have been present in the symbolic activity of a man for centuries.

A sign is a materialized substitute, a designation of an object, phenomenon or process. Functionally, the sign only indicates, indicates the presence of the object (or subject) of knowledge. The sign represents the object in the identified primary form [10]. The inclusion of a sign in the world of experiences and the definition of its context translates the sign into the rank of a symbol, which is associated with the search for meaning (reflexive level of consciousness).

Discussion. A thought is generated by a thinking person, so it is always subjective and individual. A thought, which finds expression in the connection between the image of the object and its features is the basic unit of human consciousness. This is a stable formation, which currently reveals its essence in the relationship of the thinking subject with the outside world and with himself. Thought-substance determines the content of the inner world of a man. In isolation from the process of emergence and functioning of thoughts. the problem of consciousness cannot be considered either. We emphasize once again that a thought precedes a word, a thought is generated in the processes of activity, the perception of their relationship with the material world. The word is a form of expression of human consciousness as a social individual.

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ДУМКА Й СЛОВО**В. М. Шмаргун, Т. М. Шмаргун**

Анотація. Виходячи з того, що в думці висвітлено зв'язок образу предмета і його ознаки, в статті, з позиції культурно-історичної психології, розглядається еволюція мислення людини і появи слова. Доведено, що витoki людської думки й мислення пов'язані з високою сенсорною диференційованістю. Обґрунтовується первинність думки по відношенню до слова, стверджується, що слово створюється для вираження думок, воно єдине з думкою за змістом, але тільки в тому сенсі, який вклав у слово носій думок. Сформульовано умови, що сприяють появі слова. Можливість самостійного утворення слів дитиною розглядається як реконструкція появи слова в первісному суспільстві. Обґрунтовується творчий характер процесу створення слова.

Ключові слова: думка, мислення, слово, сенсорне навчіння, формування думки і слова.