

# CULTURAL-PHILOSOPHICAL DISCOURSE ON LINGUISTIC COMMUNICATION PROBLEMS

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## ABSTRACT

The article considers philosophical theories and methodological approaches to linguistic communication problems. An appeal to special scientific and theoretical developments and philosophical generalizations in the comprehension of fundamental problems of human communication is a necessary basic for formation of human communication pattern in the modern world. For a human, belonging to global era, it is the path of free and open dialogue, including a clash of views and beliefs, that has become the postulate of managing the vital problems of a democratic society. The philosophy of existentialism and personalism, which initially explored communication problems from an individual perspective, now go beyond the personal, exploring communication as a global object of humanity as a whole. In this connection, the study of linguistic problems of communication through the conduct of philosophical discourse seems to be the most interesting and reasonable for the modeling of information and communication practices and, in particular for the correct understanding of communicative nature.

**Key words:** Communication, Pragmatism, Solipsism, Language, Discourse, Intertextuality, Cognition.

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## Коммуникацияның лингвистикалық проблемалары туралы мәдени-философиялық дискурс

**Аңдатпа.** Мақалада коммуникацияның лингвистикалық проблемаларын зерттеудің философиялық теориялары мен әдіснамалық тәсілдері қарастырылады. Адами коммуникацияның іргелі проблемаларын пайымдауда арнайы ғылыми-теориялық әзірлемелерге және философиялық қорытуларға жүгіну қазіргі заманғы әлемде адами қарым-қатынас үлгісін қалыптастырудың негізгі қажеттілігі болып табылады. Жаһандық дәуір адамы үшін көру және сенім нүктелерінің қақтығысын қамтитын еркін және ашық диалог жүргізу жолы демократиялық қоғамның өмірлік маңызды проблемаларын реттеудің тұғырына айналды. Бастапқыда коммуникация проблемаларын жеке аспектіде зерттеген экзистенциализм мен персонализм философиясы бүгінгі күні тұтастай адамзаттың жаһандық объектісі ретінде коммуникацияны зерттей отырып, жеке тұлғаның шегінен шығады. Осыған байланысты коммуникацияның лингвистикалық проблемаларын философиялық дискурс жүргізу арқылы зерделеу ақпараттық-коммуникациялық практикаларды модельдеу үшін, әсіресе коммуникативтік табиғатты дұрыс түсіну үшін неғұрлым қызықты және негізделген болып көрінеді.

**Түйін сөздер:** коммуникация, прагматизм, солипсизм, тіл, дискурс, интертекстуалдық, таным.

## Культурно-философский дискурс о лингвистических проблемах коммуникации

**Аннотация.** В статье рассматриваются философские теории и методологические подходы к исследованию лингвистических проблем коммуникации. Обращение к специальным научно-теоретическим разработкам и философским обобщениям в осмыслении фундаментальных проблем человеческого общения в современном мире. Для человека глобальной эпохи именно путь ведения свободного и открытого диалога, включающего в себя столкновение точек зрения и убеждений, стало постулатом регулирования жизненно важных проблем демократического общества. Философия экзистенциализма и персонализма, изначально исследовавшая проблемы коммуникации в индивидуальном аспекте, на сегодняшний день выходит за пределы личностного, исследуя коммуникацию в качестве глобального объекта человечества в целом. В этой связи изучение лингвистических проблем коммуникации с помощью ведения философского дискурса представляется наиболее интересным и

обоснованным для моделирования информационно-коммуникационных практик, и в особенности, для правильного понимания коммуникативной природы.

**Ключевые слова:** коммуникация, прагматизм, солипсизм, язык, дискурс, интертекстуальность, познание.

### **Introduction**

For the emerging democratic societies, such as Kazakhstan, the development of new communicative practices is especially relevant, which can be conventionally called "new thinking". The rational conduct of any type of dialogue, including the dialogue of world-views, forces to search for and introduce into the norm new logical criteria of argumentation and communication, as well as the use of concepts in semantically multidimensional socio-cultural contexts. The changes are creating new demands for communication in mentality associated with cultural multilingualism. At the same time, the logical norms of rational dialogue in the context of cultural multilingualism should be considered as ethical: rational norms of thought behavior (management of thought) are designed to guide joint thinking towards mutual understanding and joint problem-solving.

Various independent participants format the modern information and communication space of Kazakhstan. The experience of the communication nature in the socio-philosophical way became an important factor in the modern civilization development, it can help to adequately comprehend its essence. Consequently, the study of various communication semiotic models through philosophical analysis is significant in modern times.

### **Methodology**

As a methodological basis, the article uses the conceptual apparatus of socio-philosophical theories, which focus on the problems of constructing social reality communication processes, as well as the conceptual arsenal, developed within the framework of structural and the semiotic theories. The methodology of philosophical analysis is important for this study. Approaches to the analysis of linguistic communication problem are also used as the-oretical base.

A large part of the article is hold from the perspective of social and philosophical understanding of linguistic communication problems by K.-O. Apel, J. Habermas, K. Jaspers and M. Scheler. Also, the author considered semantic triangle of Ch.K. Ogden and I.A. Richards using dialectical and analytical methods through the linguistical interpretation of L. Hjelmslev. The intertextuality aspect is ex-

amined through the philosophical ideas of J. Kristeva and literary works of U. Eco.

### **Main part**

#### **Language pragmatism by Karl Otto Apel**

K.-O. Apel outlined the main points of his ideal communicative community theory in the fundamental research "Towards a Transformation of Philosophy" [1]. Edmund Husserl solved the problem of truth on the basis of "evidences" or execution of noematic acts [2]; yet there is no explanation, but assumption that these "evidences" (for example, in the case of language meanings) will be common for different cultures representatives. K.-O. Apel thought that E. Husserl couldn't overcome the premises of methodological solipsism despite his referring to the question about "the Other Me". These premises lie in the fact that the subject learns the world within the framework of the subjective-objective relationship. It is thereby implied that cognition is done by everyone equally and comes from the perspective of some "absolute transcendental consciousness" (E. Husserl) [3]. This perspective ignores the social and cultural context of cognition (in particular, the possibility of fundamental misunderstanding between cultures) and does not allow the Other to enter the process of cognition and an equal participant in the dialogue, in general. It does not provide a satisfactory explanation for the process of transferring and sharing knowledge. It does not consider that the disclosure of an object is made in the dialogue about it, in the object's intersubjective interpretation [1, p. 53-74].

According to K.-O. Apel solipsism can be overcome, if language as the most important mediator in the subjective and interpretation will be included in the prospect of knowledge, and the cognition formula is expanded: instead of subject-object interaction a different relation: subject-sign-object is taken. In this case, the subject could initially be considered as a participant in the interpretation process alongside other subjects of interpretation. The concept of language is central to the transcendental pragmatics of K.-O. Apel. Language in the philosophy of him is both a real-historical relationship from which its participants cannot leave, and an ideal relationship of understanding in an ideal communicative community. In this sense language plays the

role of a medium in enabling experiential and transcendental intersubjectivity. It acts as an organ of knowledge, a means of articulating the results of knowledge and communicating them to communication partners. It is the basis of all life practices, forms, institutions.

Thus, solipsism of consciousness philosophy is overcome through language: cognition itself is interpreted as an intersubjective communicative process, gaining its unity through universal linguistic meanings. K.-O. Apel proposes a way of transforming transcendental philosophy in keeping with language philosophy, the main result of which should be the analysis of thinking from the point of language use view, and therefore, from the point of transcendental pragmatics view. The subject of linguistic pragmatism is the analysis of language use and everyday communication between people.

In everyday life by pragmatism people understand the usefulness, practicality, efficiency of an idea, concept, policy, method, etc. as a criterion of their merits. Approaches to achieving a particular result in business, politics or public relations are often called pragmatic. In philosophy and psychology this term was used in the meaning related to experience and activity. After the study of American philosophers Ch. Peirce and Ch. Morris, pragmatism began to be identified as the user's attitude to the applied signs and the corresponding section of semiotics.

The boundaries of pragmatism, as one of the three parts of semiotics, were initially defined by its proximity within this science to semantics on the one hand and syntactics on the other. Pragmatism has become very broad. In everyday speech - the speaker's attitude to what and how he says: truth, objectivity, supposition of speech, its sincerity or insincerity, its adaptability to the social environment and to the social status of the listener etc.; interpretation of speech by the listener - as true, objective, sincere or, on the contrary, false, dubious, misleading; in artistic speech - the writer's attitude to reality and to what and how he depicts: his acceptance and rejection, admiration, irony, disgust; the reader's attitude towards the text and, ultimately, to the work as a whole - its interpretation as objective, sincere or, on the contrary, as mystifying, ironic, parodic and so on. Using the method of transcendental pragmatism K.-O. Apel poses the task of creating a modern philosophy which, having formed the conditions for the possibility of communication, would be able to provide an adequate response to the challenges of the time.

The involvement of language pragmatism as a methodological basis of philosophy al-

lows, in the opinion of K.-O. Apel, for solving many modern philosophy problems. First, as the author has already noted above, it allows to overcome the traditional solipsism of consciousness in transcendental philosophy and to find adequate justification for the principle of intersubjectivity. By reflection of communication possibility conditions K.-O. Apel comes to the substantiation of ideal communicative community concept, which by its nature has an intersubjective character. The rules and conditions of communication that are important within the communicative community form a normative and heuristic structure, the study of which is the main subject of philosophical pragmatism. K.-O. Apel sees his merit especially in the discovery of this dimension of reflection. The consistent study of the pragmatic dimension allows, in his view, to shed new light on many philosophical problems, such as the problem of justification, social action, ethics. Pragmatism becomes a heuristic nucleus, allowing philosophical analysis of all specific spheres of human communication, and, above all, social and ethical relations.

In accordance with K.-O. Apel's opinion, thinking always deals with language and therefore with a priori language. The subject's philosophy does not grasp, and even distorts, this a priori, because it comes from the individual consciousness. K.-O. Apel emphasizes the unconditional value of Ludwig Wittgenstein's discovery of a "private language" impossibility: "only one and only once cannot follow the rule" [1, p. 233]. Language is a system that exists solely within the framework of intersubjective use. Thus, only an intersubjective philosophy, namely a philosophy, which explores the use of language in transcendental pragmatism, can give a correct interpretation of a priori, with which thinking deals.

Since thinking in a language - at least in the form of Platonic "conversation of the soul with itself" - takes the logical form of argumentation, it is argumentation and argumentative discourse that represent a situation in which a priori of thinking act in the most explicit form. Firstly, the argumentator always presupposes that during the discourse it is possible to achieve true results, i.e. that there is truth. Secondly, he assumes that his speaking partner is in principle able to understand the truth, i.e. that he has communicative competence. Thus, he implicitly recognizes both the sanctity of reasoning rules and the partner as an equal person.

Such a situation is a prerequisite and a priori of any argumentation: it cannot be challenged without calling into question own reasoned competence. K.-O. Apel wrote: "It cannot be said that logic logically implicates ethics, and

yet it can be argued that logic, and with it all science and technology, presupposes ethics as a condition its own possibility. This can be proved by the following reasoning. The logical significance of arguments cannot be proven unless, in principle, a thinker community capable of intersubjective understanding and consensus-building is assumed. Even a lone thinker can explain and prove his argument only to the extent that he can in a critical conversation with "the soul with itself" (Plato) interiorize the dialogue of the potential argumentation community. It is clear here that the significance of thinking alone fundamentally depends on the justification of linguistic statements in the current argumentation community" [1, p. 300].

Neither evil nor good is formulated by K.-O. Apel as substantial entities, but both have a "pragmatic" equivalent. Each argumentation participant, by presenting true claims and accepting the rules of argumentation, at the same time appeals to the unlimited communicative community as an ideal goal. The idea of "unlimited communicative community" is only explicated in the most complete form as a "totality" of all communication norms. But viewed from a substantive perspective as a preconceived world of intellectuals united by common knowledge and will, this idea appears to be some existential substrate and teleological analogue of the metaphysical "good", which in Kantian philosophy corresponds to the "kingdom of ends" concept. It's a kind of intellectual fullness in which there can be no impairment.

The aspiration to integration with the ideal communicative community is inherent in the intention of any "good" act, and "distance" from it is inherent in the intension of "evil". This should not be confused with the distinction between the "ideal communicative community" by K.-O. Apel and the "real communicative community". The ideal norms suggested in the argument are not materially realized in morality or law and can never be fully implemented in real society. The real communicative community is a kind of similarity to the unlimited communicative community and at the same time the "public" substrate, i.e. the real social context in which communication is carried out. At the same time, the real communicative community reflects all the imperfections of communication happening here and now.

### **Jürgen Habermas and others about existential language**

The essential question of transcendental pragmatism is the relationship between its two internal elements: the concepts of discourse and communicative action. Language

expressions are always associated with extra-linguistic actions or gestures.

J. Habermas expounded the multidimensionality of the speech expression claims to significance as follows: "While a grammatically correct sentence fulfils the claim of comprehensibility, a successful expression must satisfy three more claims of significance: it must be considered as true by participants if it represents something in the world, it must be considered true, if it expresses the intention of the speaker, and it must be considered correct, as long as it corresponds to public expectations... Three universal, pragmatic functions (by means of some suggestion to display something, to express the intention of the speaker and to produce an interpersonal relationship between the speaker and listener) are at the heart of all those functions that can be expressed in private contexts" [4, p. 111].

The threat of life disintegration and the possibility of overcoming it offer an ethical perspective for modernization. The evolution of the social system itself, in the opinion of J. Habermas, does not yet pose this threat [5]. On the contrary, systemic integration up to a certain point is a necessary addition to the life-world evolution towards postconventional morality. The communication channels of the system create conditions for the development of intersubjective communication. Insufficient systemic differentiation results only in the construction of institutional boundaries for free communication. Thus, the archaic world stands out among others due to the full harmony of life and the social system. But due to the insufficient differentiation of the latter there is no impulse for the development of the former (incl., law and morality).

The whole European classical philosophical tradition was based on the reality of the "thinking Self" (*cogito*). With *cogito sum*, Descartes makes a bid to put philosophy on reliable grounds. But Descartes and after him all philosophy, leave in uncertainty the way of being a "thinking thing" [6, p. 24]. This tradition misses the main question: I am as thinking. The challenge of figuring out how *cogito* exists is an existential philosophy. It turns out that the whole categorical system of philosophical thought cannot grasp the ontology of "I am".

The fact is that a human being is not at all grasped categorically since the categories in their sense serve to fit the being of one thing into the more general order of another. Therefore, existential philosophy proposes instead the phenomenon of human presence in the existential. For example, conscience as a principle of ethics is not a category of a human being, it is simple evidence of the "ability of man

to be himself". The voice of conscience sounds only "from within" Being and, as such, it is impossible to fit into a more general category or formally relate to another. Conscience is an "existential phenomenon constituting human presence (being) as open" [6, p. 270].

Thus, conscience belongs to the existential-ontological basis of human being, which M. Scheler and after him all anthropological direction characterizes as "human openness to the world" [7]. The greatest merit of the fundamental ontology of M. Heidegger lies in the fact that the phenomenon of human existence is considered in it in infinite autonomy, but in the end this phenomenon has no basis, for Being and the structure of existence are wholly completed by "Nothingness". The attempt to bring existential analysis closer to real life experience should include that version of this analysis, which is carried out by K. Jaspers, who combines the development of a person with personal experience of existential communication. The world of communication is at the same time so close to the ethical, that it allows to translate the entire ethical discourse into existential language.

This outcome contains an immediate opportunity to move to a new ethical discourse, laying in the basis of morality the immediate understanding of people in the process of communication, that is, to dialogue personalism and transcendental pragmatism. The pragmatic dimension acts as a transcendental-hermeneutic dimension of intersubjective understanding, which comes from the language "agreement of meaning in an ideal or unlimited communicative community" (K.-O. Apel, J. Habermas).

Rules and norms (morals, reasoning, communication) are a transcendental fact, not in the former metaphysical sense, but purely pragmatic, that is, although they go beyond human experience, but as an infinite perspective of the experience itself. Therefore, these rules are "rooted in the structures of argumentation itself and do not need to be introduced as additional normative content" [8, p. 201].

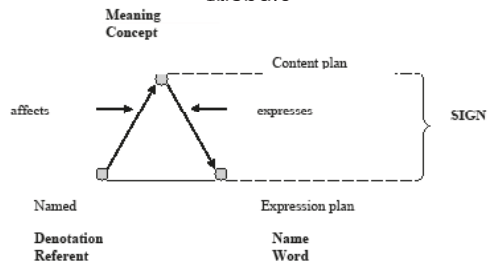
The task of transcendental pragmatism is ultimately to reflexively reconstruct the conditions of the ideal communicative community and its possibility of interpreters and simultaneously approve it during an argumentative discourse. The ideas of K.-O. Apel, J. Habermas, K. Jaspers and M. Scheler had a revolutionary effect on the theoretical understanding of the communication concept. In their studies, for the first time, communication, rather than institutions, structures, or systems, was presented and analyzed as the foundation of social theory.

### Semantic triangle of Ch.K. Ogden and I.A. Richards

Based on the analysis above, the meaning of language during the construction of ideal communicative community and initial communication process is considered as one of the most important by both K.-O. Apel and J. Habermas.

The problem the correlation between of words and things words and meanings, language sign and meanings has given rise to a lot of disputes and discussions. Here, as a successful model representing the above-mentioned problem is a "semantic triangle" (Figure 1), proposed by the american semioticians Ch.K. Ogden and I.A. Richards and widely used in modern semiotics, linguistics and communication theory [9].

Figure 1 - The representation of semantic triangle



By denotation or referent means given in sensations object of reality or a phenomenon of the psychic world. By meaning, or concept, is understood the mental image (psychological representation) of the given object. The name or word refers to the object name, raised in human society. This triangle also makes a distinction between the material and ideal side of the sign (expression plan and content plan).

This distinction was first proposed by the Danish linguist Louis Hjelmslev [9, p. 43]. L. Hjelmslev proposed to distinguish the following aspects in terms of communication content:

1. the substance of content plan - an amorphous, uncovered design, mental image of the future text;

2. the content form is the result imposed on the amorphous structure design and expressive capabilities of language.

L. Hjelmslev distinguished the following aspects in the expression plan:

1. the substance of the expression plan - sounds, images, mime and other material carriers of messages;

2. the form of the expression plan - phonetic composition of spoken language, alphabet of writing, expressive means of painting, music, dance, etc.

Thus, there are four levels of the semiotic continuum, the fourth level of which is the codes, and the third is their material carriers. The second level is the text's superficial meaning, which is the sum of the characters meanings, forming the text; the first level is the deep meaning, the author's original design, which determines the choice of characters and coding methods.

The relationship between deep (moral) and superficial meanings (storytelling) is distinctly delimited in fables, parables, riddles, sayings. Any artistic and literary work has an idea-aesthetic design, which is not limited by the sum of the used signs. Literary critique is about identifying the underlying, not the superficial, meanings.

The source of meanings, as well as all meanings, is the psychic world of a living man, therefore every significance is the same "psychic product" as the personal sense. The semantic Ogden-Richards triangle is literally the "semantic" triangle, not the value triangle. Communication itself within the semantic-semiotic approach is defined as the movement of the senses and meanings in social space and time. The study of the senses movement involves the selection of three types of inter-related processes: their generation (production) and meaning, functioning (the existence of their iconic form in space-time dynamics) and understanding (interpretation).

Generation processes mostly were considered within the framework of Gestalt psychology, psychoanalysis and psychological anthropology, structuralism, as well as in the works of individual representatives of neo-positivistic linguistic philosophy like the linguistic theories by L. Wittgenstein. The understanding processes received special illumination, primarily in hermeneutics, as well as in directions that developed communicative layers of culture - symbolic interaction, phenomenological sociology and ethnomethodology.

### **Intertextuality meaning**

The author of the text interacts with other texts, their authors, and other people through the text he creates. J. Kristeva wrote: "We will call intertextuality this textual interaction that takes place within a single text. For the cognitive subject, intertextuality is a concept that will be a sign of the way in which the text reads history and fits into it" [10, p. 30]. These definitions are continued by I.P. Ilyin: "Under the influence of structuralism and poststructuralism theorists (like J. Derrida, etc.), defending the panlinguistic character of thinking, the person's consciousness was identified with the written text as the supposedly only more

or less reliable means of recording it. In the end, as the text began to consider everything: literature, culture, society, history, human being. The position that history and society are what can be "read" as a text, has led to the perception of human culture as a single "intertext", which serves as a pretext of any newly appearing text. An important consequence of assimilating the consciousness to text was the "intertextual" dissolution of human sovereign subjectivity in the texts-consciousness, constituting the "great intertext" of the cultural tradition" [11, p. 226].

The problem of intertextuality in modern semiotic literature is considered in two aspects: as a principled artistic technique and as a method of reading any text. As an artistic technique "intertextuality" today becomes very fashionable since principled eclecticism and citation are the dominant features of the modern cultural situation. The effect of intertextuality as an artistic technique can be seen in the novels of Umberto Eco, a famous Italian semiotician and cultural scholar, a historian of medieval literature, a writer and critic who had a significant influence on the development of modern aesthetics. In his novels ("The Name Of The Rose", "Foucault's Pendulum") U. Eco pays particular attention to the possibility of reviving the story under the guise of quoting other plots, their ironic reinterpretation, a combination of problem-making and excitement. The philosophical works of U. Eco are devoted to the problems of the creative recombination of collective aesthetic consciousness's stereotypes, allowing not only to create a self-worth fantastic world of postmodernism, but also to comprehend the ways of the preceding development of culture, creating the ground for its renewal [12]. U. Eco's philosophy explores postmodernist artifacts - generators of interpretations, incentives for intertextual reading of the past culture. The dialogue between the new work and other previously created works, as well as between the author and the ideal audience, testifies to the open structure of U. Eco's postmodern aesthetics [13].

In the second aspect, intertextuality as a method of reading any text is related to the perception problem. If a work built on the entire cultural experience of mankind is devoid of individuality, then this individuality will always be new because it can be brought by any reader, viewer, etc. In this case intertextuality becomes the initial setting of the perceiver. Based on the principle of such a reading, it can be argued that the artistic text never coincides with the written text, but is a broader area, touching each new cultural field. For poststructuralists, non-structured elements of the text, bringing

it closer to other texts are not important (although comparative analysis remains), but the unique, unsystematic, and marginal elements that are realized in the text as unconscious and intuitive, that are substantial and crucial.

### **Discussions**

In today's globalized world, the study of communication problems cannot be conducted, focusing only on certain theories of it. It is necessary to synthesize theories and approaches. The principles of the study of linguistic communication problems in a philosophical way, expressed in language pragmatism and theory of ideal communicative community by K.-O. Apel, existential language research by J. Habermas, K. Jaspers and M. Scheler, outside in intertextuality concept by J. Kristeva and semantic triangle by Ch.K. Ogden and I.A. Richards represent the same synthesis of theories that promote the understanding of communication nature.

Analysis of various philosophical approaches to the linguistic problems of communication shows that communication is fruitful only if it considers the deep-psychological, spiritual aspects of the human being. Consequently, the primary task in communication is not to teach "mechanics", "techniques" of communication, but to nurture true human feelings and relationships. With this approach, even errors in the concrete practice of communication will not be perceived too hard and will not become an obstacle to further communication. In doing so, disinterested interest in other person will serve to solve the linguistic problems of communication.

### **Conclusion**

There are forms of communication that have a purpose not in themselves, but out themselves in society. They are a way of organizing and optimizing a particular type of substantive activity, such as scientific activity. All participants in a common action need communication as a necessary means of ensuring its effectiveness. Based on the conducted research and the ideas of regarded philosophers, there is the one general point among them. Linguistical problems of communication are only a semantic expression of the tension that takes place in the structure of communication, and are not at all characteristics of existence by itself.

From ancient times in ethics the so-called virtues of communication were described as rules, including friendship, comradeship, humanity, love and mercy. All these virtues be-

long to the sphere of interpersonal contacts and characterize the circle of human relations, which can be called independent, self-contained communication, since the goal of these relations is the process of spiritual rapprochement of people. People come together not only for work, but also to satisfy the need for communication, relieving the mental strain caused by a state of loneliness and separation.

In the globalization era, the problems of communication distortion and the destructive effects of these distortions are becoming threatening. Destruction due to communicative overload can be subjected not only to a person, but also to a community and nation, its spiritual culture. The author concludes that the reviewed research topic must be considered as a foundation for more in-depth study of communicative practices in the philosophical and cultural space.

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