LINGUISTIC ACTIVITY IN THE LINGUOPHILOSOPHICAL ASPECT

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ANOTACIJA | ABSTRACT:
The following article deals with theoretical foundations of linguophilosophical aspect of linguistic activity. It identifies the way of transition from positive knowledge to deep comprehension of language in a broad theoretical and methodological context. Analysis of research and publications helps to manage with understanding language more widely - as spiritual energy and cognitive activity of a person. It was reviewed that many problems and topics previously considered as «extralinguistic», in modern linguistics have come to be interpreted as «intralinguistic» («internal»). The purpose of the article was in handling the contrast between language and philosophy, clarifying relation between them, finding out what is the «starting point» of any knowledge: language as the formation material of the world or philosophy as the initial form of human mind. In the main material author tries to examine this problem by analyzing different periods of philosophic thought and their main differences in the attitude to the problem of language, for each generation of thinkers gives its own answer to the question. Still by processing a row of philosophical views on the nature of linguistic reality we come to the next conclusions and suggestions: the modern philosophy, developed by linguophilosophical thought of the last three centuries, starts to defining the language not only as «the individual language», «system», «structure», «type», «character» but as «space of thought» and «the house of the being of the spirit». According to obtained results, the problem of the relationship between language vs philosophy remains one of the most complex problems of humanitarian thought. In spite of its comprehensive investigation by many linguists and philosophers throughout the centuries, this study will be considered unsolved, for it will be never solved entirely, because the language itself is alive substance and the process of its researching is infinite.

Наступна стаття стосується теоретичних основ лінгвофілософського аспекту мовної діяльності. Вона визначає шляхи переходу від позитивного знання до глобального розуміння мови в широкому теоретичному та методологічному контексті. Аналіз досліджень та публікацій допомагає краще зрозуміти мову - як духовну енергію та когнітивну діяльність людини. Було з'ясовано, що базово проблем та тем, які раніше вважалися «екстралінгвістичними», в сучасній лінгвістці трактуються як «інтерлінгвістичними» («внутрішніми»). Метою статті було провести порівняльний аналіз мови та філософії, чітко визначити відношення між ними, з’ясувати, що є «відправною точкою» будь-яких знань: мова як матеріал формування світу або філософія як початкова форма людського пізнання. У викладі основного матеріалу автор намагається дослідити цю проблему, аналізуючи різні періоди філософської думки та їх основні відмінності у ставленні до проблеми мови, бо кожне покоління мислителів дає власну відповідь на це питання. Проте, дослідивши відношення філософських поглядів на природу мовної реальності, ми дійшли наступних висновків та рекомендацій. Відповідно до отриманих результатів, проблема взаємозв’язку між мовою та філософією залишається однією з найскладніших проблем гуманітарної думки. Незважаючи на всебічні дослідження багатьох лінгвістів та філософів протягом століть, ця проблема не зможе бути остаточно завершеною, оскільки сама мова є живою матерією і процес її дослідження є несекретним.

КЛЮЧОВІ СЛОВА | KEYWORDS:
language; philosophy; philosophy of language; linguophilosophy; thinking; spiritual energy; cognitive activity of a person.

PROBLEM STATEMENT.
The transition from positive knowledge to deep comprehension of language in a broad theoretical and methodological context is characteristic of the modern stage of the development of the science of language. At the same time, language began to be understood more widely - as spiritual energy and cognitive activity of a person. This finds its expression in the fact that many problems and top-

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problems and topics previously considered as "extralinguistic", related to the so-called "external linguistics", in modern linguistics have come to be interpreted as "intralinguistic" ("internal"). That is, those which are directly related to the subject of the study of the science of language.

ANALYSIS OF RESEARCH AND PUBLICATIONS.
The sphere of language philosophy, which is excluded from the field of study of immanent orientation linguistics, initially was characterized in it by contrasting it to theory of language - on the basis of transcendence / immanence. According to The prolegomen to the theory of language by L. Elmslev: "Learning a language with diverse, in fact transcendental goals had many adherents; the theory of language itself with its purely immanent goals – only few. In this regard, the theory of language should not be coupled with the philosophy of language," or linked to it by contrasting it directly to “the immanent reality of language” as an object of linguistics. In particular, E. Benvenist did this, arguing that since Saussure the object of linguistics has become not the philosophy of language, but primarily the "immanent reality of language." There were also some other views on the relationship of language and philosophy: the idea of representing the world as a name imitating the Name of God was realized in onomatodoxia (name-worship) by A. F. Losev; the idea of creation of a logically perfect language that “directly reaches reality” belonged to B. Russell (neopositivism).

THE PURPOSE OF THE ARTICLE.
In his days, the German philosopher I. G. Gaman wrote that our whole philosophy is more composed of language than of mind. But mind, he believed, is language, logos. Each generation of thinkers gives its own answer to the eternal question, how to relate to those facts, 1) that the "starting point" of any knowledge is the world formed by the language, 2) that, in particular, everyone – the naturalist, the historian, and even the philosopher “see” objects initially in a way which their language “presents them” (E. Cassirer) [1]. Now, when there has been a departure from the purely nominalistic interpretation of language as a system of signs, which characterised the structuralist period, among new intralinguistic problems of modern language science is the question of the relationship between language and philosophy.

THE MAIN MATERIAL.
The most important issue regarding the relationship between language and philosophy is the question of the so-called "language of philosophy" and its relationship, on the one hand, with language and, on the other, with philosophy, in particular, with the philosophy of language itself. In modern humanitarian thought the philosophy of language is defined in its most general form as an approach to language, in which the philosophical provisions are used to explain the most general laws of language. Moreover, the language data, in turn, are used to solve some philosophical problems put forward by a specific time." From this definition, the difference of the epistemological status of the language during studies on the philosophy of language of two types of areas (linguistic and philosophical) becomes apparent. Although in both areas we can talk about three spheres - language, being and thinking, - for these two areas of philosophy of language, these three spheres are not equivalent. The main focus of attention of the first type of research (linguistic) is directed to the language, its essence, purpose, conditions, forms and patterns of existence. In the linguo-philosophical research of the second type this orientation is not required. As for the other two spheres - being and thinking, they are considered in linguo-philosophical studies of the first type not by themselves, but mainly in the aspect of their relationship with language - in the role of conjugate categories that form the context of discussion of the language essence and existence. In studies of the second type, being and partly thinking act as independent objects of consideration, for understanding of which, in fact, we resort to language. The appeal of linguists in the study of the principles and laws of language to philosophy is due to the fact that the essence of language, to the extent that it can be comprehended at all, "opens", in their understanding, not to an "instrumental", but to a "philosophical" view (Yu. S. Stepanov).

One of the perspectives of the theme of the relationship between language and philosophy concerns the question of the relationship between the mother tongue and national philosophy, as well as the idio-ethnic and universal principles in language and philosophy. According to A. F. Losev, "a man who understands the Greek language, thereby fundamentally understands the Greek philosophy". In the works of Plotinus and Proclus, philosophy gives a complete dialectical awareness of "all the internally-intimate roots of the Greek spirit, that is, language." "What kind of philosophy could a people create for which "wisdom" itself is, in the root of the word, mastery, the ability to create a thing, an understanding of its structure?" And "... what is the Greek "idea", if not a “vision, seeing, viewing”, if the etymology itself indicates this?" Being based on the principle of the identity of language and philosophy, the native language and the language as such, Bibikhin argues that
"it is time for our language to be a language not of Russian philosophy, not philosophy in Russia, but philosophy in general." When localizing the philosophy of language in the epistemological space of humanitarian thought, the following orientations are observed, the boundaries between which in practice are not always clearly defined.

The idea of the interconnection of language and philosophy as two forms of human understanding of the world was deeply developed in Russian religious philosophy. So, as realized by of P. A. Florensky, the fact of the existence of language is thereby the fact of the existence of philosophy, since language is dialectical in its base: "The word as such has beats of the rhythmic pulse of questions and answers ... exits from oneself and returns to oneself, communication of thought and deepening into oneself", and in the language as such, "the explanation of being is laid." For P. A. Florensky, philosophy, being one of the modes of language, one of the peculiar cases of its use, is "in its essence ... language itself." A similar position of the identity of language and philosophy is developed by A. F. Losev, for him, philosophy is "no more than the disclosure of the deepest intuitions and thoughts embedded in the language ... the disclosure of the internal content of words and names that were revealed to this nation and created by it", and philosophical theory is "nothing more than a conscious and analyzed language." Philosophy is born, according to Losev, from the "intuitive depths of the language element." The language itself is interpreted by him as a great element, which is "a transitional link between the uniformed intuitions of the initial worldview and completed philosophical theories." In the system of relations — language, philosophy, language of philosophy — language occupies a central position: nourishing philosophy with its intuitions, it turns out to be "an organ of awareness of these intuitions". This last moment serves as the basis for the identification in separate linguophilosophical concepts of all three spheres of a person's spiritual activity - language, philosophy and the language of philosophy. In a laconic form, this position is expressed in the following maxims of the philosopher and linguist V. V. Bibikhin: "The language of philosophy is just a language in its essence"; "Philosophy ... in its openness to the world is equal to language"; "it carries language in itself"; "Philosophy is language itself" and, finally, "... man, philosophy and language are a unit." The philosophy of language includes a wide area of researches aimed at studying the relationship between language, being (existence) and thinking. As well as the theoretical and methodological knowledge itself, expressing and interpreting these relationships. These spheres - language, being and thinking - can be interpreted differently according to different linguophilosophical concepts: 1) as independent, 2) as partially identical, or 3) as not different from each other at all. So, being can be considered as an independent component in the philosophy of language. Language and thinking can be interpreted as moments of consciousness, which includes them and is opposed to being. The task of the philosophy of language is based in this case on the establishment of relations between being and consciousness in its linguistic manifestation. Being and consciousness can be declared in concepts according to the philosophy of language as initially independent from each other ("dualism") or as originally identical ("monism"). All of them can be considered in separate linguophilosophical concepts as the "initial" being and "primary elements" of reality. In linguistic studies that desisted from the principle of immanentism, in practice a strict division into the philosophy ("metaphysics") and the theory of language is not always preserved due to the greater philosophical nature of the theory of language itself. In the course of "linguistic criticism" of metaphysics, neo-positivists developed a special conceptual analysis of natural language, which founded one of the central directions in modern linguistic thought. Studies of the linguophilosophical orientation can be included in the individual disciplines - philosophy, religious philosophy, semiotics, logic, linguistics. The expression "philosophy of language" can be interpreted in this case as a synonym for the term "paradigm", which refers to a "dominant" view of a language associated with a particular philosophical position. In the philosophy of language, three main paradigms of language representation are distinguished. They emphasize the semantic, syntactic or pragmatic plans of the language: 1) the philosophy of the name ("semantic paradigm"), proceeding from the name and its attitude to the world, 2) the predicate philosophy ("syntactic paradigm"), based on the predicate as on the core of judgment and studying the syntactic relationships between linguistic expression and a view of the world of the average person who is deprived of personality traits of a language, and, finally, 3) "philosophy of egocentric properties" ("pragmatic paradigm"), proceeding from the moment of connection between the language and the speaking subject.

The first paradigm was developed in the philosophy of language from the time of antiquity until the beginning of the 20th century. The second is in the philosophy of language of neopositivism. The third is in
the philosophy of language of late logical neopositivism (B. Russell) and in formal pragmatics (R. Montague, K. I. Lewis, J. Hintikka and others) [1]. In modern European philosophical thought, the problem of language arises in connection with an attempt to overcome the tendency to deontologization in philosophy, as well as in line with the traditional philosophical search for the basic foundations of human knowledge and culture that language becomes itself. The most intensively linguophilosophical problems were studied in the 20th century within philosophical hermeneutics. There were two variants of hermeneutics - the first was “ontological hermeneutics” (M. Heidegger), here attention was focused on the correlation of language and being. This hermeneutics represented the comprehension of being as the disclosure of its manifestation in language. The second variant was “linguistic hermeneutics, or text hermeneutics (H.-G. Gadamer, P. Ricoeur) [2], which focused on the relationship of language and thinking in their relation to being. The position of philosophical hermeneutics as a whole is characterized by an expression of distrust of direct evidence of a life of consciousness. first of all, there was a distrust of the principle of the direct authenticity of self-consciousness (Cogito ergo sum, proclaimed by R. Descartes) There was also an appeal to indirect evidence, which, according to philosophical hermeneutics, was traced not so much in logical structures but in language. Language was seen as the embodiment of the life concreteness of pre-reflective experience. Philosophical reflection, according to the French philosopher P. Ricoeur, should not be based on the theses “I think” or “I am”, but on the thesis “I say”. This thesis reflected a deeper layer of human existence, since the essential structures of being are imprinted and displayed not in thinking or consciousness, but in a creatively moving, non-objective and elusive for conceptual thinking language. According to P. Ricoeur "Above every word is a" whisk of the unspeakable." At any moment of the dialogue, "in a balanced state" is what is directly expressed, and all the infinity of the unspoken. Language, according to the German philosopher M. Heidegger, for the first time gives a name to existence and through such a naming “for the first time turns existence into a word and a phenomenon.” The language contains “formalized conceptualism” the path to the true meaning of being lies through reflection on the language. Heidegger suggests, "to listen" to forgotten and everyday used words, when making some philosophical thoughts, "listening" to what those words say "on their own," outside of historical contexts. He often resorts to this himself when comprehending philosophical terms. Thus, in interpreting the concept of “metaphysics”, he relies on a linguistic analysis of the word “subject” (Gegenstand from gegen "against" and stehen “stand”), outplaying the idea of confrontation that underlies the meaning of this word. He believes that metaphysics from the very beginning refers to existing as something opposing to a person, as to something external and alien. This opinion of Heidegger is based on the oldest philosophical method of reflection on language, proceeding from the notion that the language contains its own “petrified philosophy” (M. Muller) and that, therefore, there is no better way to “explore the truth philosophically, than to investigate the roots of words” (F. G. Jacobi). V. von Humboldt also spoke about the “philosophical” nature of language itself as a world view of man. He linked comparative linguistics with the "philosophical history of mankind." In European philosophical thought, there are two positions on the issue of assessing the significance for human culture of such a "petrified philosophy" in language or, in other words, linguistic "philosophical mythology", which expressed the first vision of man, his spontaneous, unreflected worldview. A worldview that has not always had a conscious impact on the entire human world outlook and culture. With one approach, language, along with myth, art and cognition as a whole, is considered as the most important form of self-understanding of the spirit. It was a genuine “source of light”, “a condition of vision”, “cradle” and “great landmark” of the spiritual process, in which “reality is constituted” for us in its unity and diversity. The task of philosophy was the disclosure of how the process of synthesis of the world is carried out in these areas (E. Cassirer). With a different, directly opposite view, language is regarded as a source of delusion ("prison") for a person. The task of philosophy was seen in liberation from the mythology, which was in the language and blocked the freedom of thought. According to the position of the German epistemologist F. Mautner, "we are not aware of both the superhuman philosophical language and pure mind, and therefore the criticism of the mind should become a criticism of the language, and any critical philosophy is a criticism of the language." F. Mautner [2]. In the most pointed form, this idea was developed by F. Nietzsche. He believed that the language in its innermost form has its own “philosophical mythology”, which is constantly told no matter how people try to be careful. Words and concepts with the help of which people not only denote things, but also try to grasp the original essence of things by means of using them, “constantly
seduce us," Nietzsche believed and argued that "we will not get rid of idols while we'll believe in grammar". Nowadays, the ideas of "linguistic criticism" of metaphysics were developed by the Austrian philosopher, logician and mathematician L. Wittgenstein. He believed that "most of the proposals and questions of the philosopher are rooted in our misunderstanding of the logic of language." Philosophy for L. Wittgenstein is "criticism of the language", the struggle against the "enchantment" of the mind with the means of our language, against the false concepts created by the "grammatical illusion".

CONCLUSIONS AND SUGGESTIONS.
A change of philosophical views on the nature of linguistic reality leads (directly or indirectly) to the emergence of new "images" of language. These images are correlated with the corresponding philosophical ideas. Thus, in modern philosophy the rejection of the positivist attitude of deontologization ("lack of conversion" to being) and the increase of attention to the problems of man and spiritual reality finds its expression in linguistics through the formation of an entire gallery of images. The gallery, developed by linguosophical thought of the last three centuries, starting from understanding the language as "the individual language", "system", "structure", "type", "character" and "space of thought" to defining it as "the house of the being of the spirit". The house of the being of the spirit, in which two visions of language are combined - the image of the language as a "house of being" (M. Heidegger) and the understanding of language as the energy of the spirit (V. von Humboldt). Although, the times of the German philosopher, I. G. Haman who worked on the problem of the relationship of language and philosophy in the 18th century remained in the past, his phrase that: "The darkness over this abyss does not dissipate; I am still waiting for the apocalyptic angel with the key to this abyss" remains relevant till nowadays. The problem of the relationship between language vs philosophy remains one of the most complex problems of humanitarian thought.

References:

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