Philosophy of Communications: Classification of Western Thinkers' Views Based On Language and Communication

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Abstract

Relevance. Language is one of the most important topics in modern philosophy. From the point of view of analytical philosophy, it is the only subject of study that deserves attention. Language as a physiological, psychological, sociological phenomenon is the subject of many disciplines.

Materials and methods. The article used methods of comparison, review of literature and theories, study of sources.

Results. The problems of language, the theory of the origin of language and communications, and special directions of studying this problem are analyzed.

Conclusion. Theories of the origin of language and communications are grouped, special areas of language learning are systematized.

Keywords: language, communication, theory of origin, special directions,

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INTRODUCTION

The philosophy of language and communication is one of the research areas of philosophy. It not only analyzes the relationship between thinking and language, but reveals the constitutive role of language, word and speech in various forms of discourse, in cognition and in the structures of consciousness and knowledge.

The very term "philosophy of language" was proposed by P.I. Zhitetsky (1900), A. Marty (A. Marty, 1910), K. Fosler (K. Vossler, 1925), O. Funke (O. Funke, 1928), MM Bakhtin and V.N. Voloshinov (1929).

As the basis of the philosophy of communication and language, language is one of the most important topics of modern philosophy. From the point of view of analytical philosophy, it is the only subject of study that deserves attention. Language as a physiological, psychological, sociological phenomenon is the subject of many disciplines. Dozens of areas of knowledge, such as linguistics, semantics, semiotics, grammar, morphology, phonetics, analyze the form and content of the language, its functions and evolution. Philosophical science is the essence of language, its origin, the connection of language with thought, the nature of its real creation, the dominance of language, the possibility of creating a perfect language, the "complexity" of everyday language, linguistic and philosophical problems, problems of communication and history, studies. From this point of view, the philosophy of language is a practical part of philosophy, studied as a separate direction, a special area of science. This is because philosophy of language is an approach to language in which philosophical laws serve to explain the most general laws of language, and language serves to solve philosophical problems of a particular period. A new scientific theory based on the philosophy of language and the development of the national language is reflected in the life of society as a spiritual and cultural imperative.

MAIN PART

Classical philosophy thematizes the problem of language from two points of view:

1) explanations of the genesis of language, where two alternative concepts were put forward - the emergence of language by nature (concepts that developed from the Sophists and Stoics to the Enlightenment) and by convention (from Greek atomists to T. Hobbes and J.J. Rousseau)

2) the relationship between language and thinking, with all the variety of concepts that discussed this steep of problems, they were united by the fact that language was considered as a plastic material for expressing thought, which was interpreted as an impersonal, objectively ideal structure of unambiguous meanings. Language for classical philosophy is a mirror of reason (D. Locke, G.G. Leibniz).

As an indirect way, the specific structure of the language also set the prospect of categorical dismemberment, since categories were identified (by Aristotle, Kant, Trendelenburg, etc.) as types of connectives in judgments, identified with sentences, and the types of connectives of subject and predicate are very different in different languages. So, in Hebrew there is no direct analogue of the word "is", therefore "the whole structure of Jewish thought is associated with realities that are different from the concepts of being, essence, object, predication, proof, etc." (Dvorkin, 1990), and a thing turns out to be a meeting of two wills, a crossing of action and relationship. But nevertheless, transcendentalism strove to free thinking from conjugation with language and oriented philosophy towards comprehending the structures of pure thinking outside of linguistic reality. Herder, Hamann and W. Humboldt, criticizing transcendental philosophy, understood language as the organon of the mind, as a way of existence and functioning of the mind. V. Humboldt set a fundamentally new

perspective for the study of language, which was understood by him as an "independent beginning" (Humboldt, 1984), not as a dead product, but as a creative process (Humboldt, 1984), not as a product of activity (Ergon), but as an activity (Energeia). The status of language after Humboldt changed radically - from a plastic material for expressing the spirit, it became a constantly renewing work of the spirit. Language also forms the world that lies between the world of external phenomena and the inner world of man. And this linguistic world is not just malleable material for expressing thoughts, it is itself an energetic activity, setting certain dispositions for perception and thinking, forming attitudes and perspectives for the efforts of thought. Despite all the originality of Humboldt's linguistic concept, it is still up to the 20th century. did not have any significant impact on either philosophy or linguistics. Philosophy continued to strive to cleanse the structures of knowledge and thinking from conjugation with language, to turn in its critical reflection from thinking immersed in unjustified identifications, into metaphors, into polysemism inherent in natural language, to pure thinking in concepts that have an objective, transpersonal and unambiguous value. Classical philosophy itself was most likely interested in the world of ideal meanings, and language appeared either as a malleable material for expressing this meaning, or as an inadequate form of expressing this ideal meaning, which is inherent in natural language, which should be critically analyzed.

Theories of the origin of language: logical, ancient, modern

The question of the origin of language still remains in linguistics the area of general assumptions and hypotheses (since it is impossible to observe and model the formation of a language). Any living or dead language can be understood in the real facts of its existence, but the proto-language ("primitive language") does not lend itself to direct study, because there are no real remnants of it. These languages (language) are not fixed in writing.

The theory of the origin of language is a hypothesis about the nature of the origin of language as the main means of communication.

Theories of the origin of language relate to two areas of knowledge - philosophy and philology. In philosophy, the theory of the origin of language based on data from various sciences (natural history, anthropology, semiotics, technology, sociology and philology) show the formation of man, society and social thought. They are aimed at explaining the role of language in the life of a person and society and are designed to reveal the essence of language. Philological theories of the origin of language are usually built as hypotheses about the formation of linguistic facts and seek to genetically explain the structure of the language system, primarily the origin of linguistic forms and meanings of words and sentences.

The logical theory

The logical theory (hereinafter - LT) of the origin of the language arose in the early stages of the development of civilization and exists in several varieties: biblical, Vedic, Confucian.

In the view of the peoples of Dr. India and Western Asia (earlier 10th century BC), the language was created by the divine, spiritual principle, according to the beliefs of the ancients, which are "god", "word", "logos", "Tao", etc. (Danilova, 2013).

The most ancient literary monuments are the Indian Vedas, according to which the installer of names is God, who created not all names, but only the gods subordinate to him.

In the biblical tradition, the bearer of the "word" is a single god. The first chapter of Genesis, which opens the Bible, tells of the creation of the world in seven days. Every day, creation was accomplished not by the hands of God, but by his word. The word (tool and energy) created the world out of primary chaos. Evangelist John in the 1st century this is how LT defined the basics: "In the beginning was the Word, and the Word was with God, and the

Word was God. It was in the beginning with God. Everything through Him began to be, and without Him nothing began to be that began to be." Thus, LT (ideological) is a theory according to which the origin of language is due to its divine essence.

Ancient hypotheses of the origin of language

The theory of "Fuzei" (Greek "physei" literally - "by nature") is the ancient theory of the origin of language, according to which language arose naturally, or "by nature."

The representative of the TF was the ancient thinker Heraclitus.

Theory "Thesei" (Greek "thesei" literally - "by position") is the ancient theory of the origin of language, according to which the language was created "by establishment", by reasonable agreement between people. The representatives of this theory were Democritus, Aristotle (Danilova, 2013).

Theories of modern times

The onomatopoeic theory of the origin of language comes from the Stoics and received support in the 19th and even in the 20th centuries. The onomatopoeic theory is one of the hypotheses according to which language arose as a consequence of the fact that primitive man imitated natural sounds (birdsong, animal cries, water murmur, etc.), gradually giving them a schematic and conventional look. in any language there are a number of onomatopoeic words such as "ku-ku", "woof-woof", "oink-oink", "quack-quack", etc. and words derived from them such as "kukovat", "cuckoo", "bark", "grunt", "piggy", "mallard", etc. This theory was developed by a German. philosopher G. Leibniz.

However, this theory is untenable because:

1) there are very few words of this kind;

2) "onomatopoeia" can only be "sounding", but in the world around there are also many "mutes" objects and phenomena (for example, a house, stones, square, sky, colors, etc.) (Danilova, 2013).

The interjection theory (hereinafter referred to as IT) of the origin of language (J.-J. Rousseau, C. Bross, E. Condillac) appeared in ancient times: it comes from the Epicureans, opponents of the Stoics. IT is a theory according to which language emerged from involuntary cries accompanying emotional states: ooh - ooh, ooh - ooh, etc. That is, according to IT, the stimulus for the appearance of words was the inner world of a person, his emotional state (Danilova, 2013).

This point of view was supported in the XVIII century. J.J. Russo. This theory, like the previous one, is untenable:

1) there are fewer such words in the language even than onomatopoeic ones;

2) in this theory, the leading place was assigned to the expressive function of language, however, there is a lot in the language that is not related to expression.

Spontaneous jump hypothesis (Humboldt). The idea was actually formulated by W. Humboldt in his work "On the difference in the structure of human languages and its influence on the spiritual development of mankind," which gives a general scheme of the theory of the origin of language. Humboldt proposed its main thesis: language is a self-generated and self-propelled whole - energy. In this self-movement, such components as "the spirit of the people" - a common ideal whole in the inner side of the language, the spiritual heritage of a certain people; the external form of a language is its sounds that form utterances, and the internal form of a language is a way of correlating specific complexes of sounds with meanings characteristic of a given language. The cohesion of all three components leads to the formation of language, is the source of self-movement of the language, its energy (Danilova, 2013).

Biological theory (Charles Darwin, Aug. Schleicher). The principle of combining labor, thinking, social organization and speech is the law of the ratio of growth, which was discovered in biology by Charles Darwin. A.Schleicher understood language as an organism: as it is born, lives, culminates and dies.

Sign theory (L.Geiger, W.Wund - in the 19th century, J.Van-Ginneken, N.Ya. Marr - in the 20th century) is a theory that appeared in ancient times, according to which language arose as a result of non-verbal (non-linguistic) communication, i.e. communication using sign language.

The theory of labor cries is a theory of the origin of language (which arose in the 19th century in the works of vulgar materialists: L.Nuare, K.Bucher), according to which language was born from the cries accompanying collective work. It was developed in the last third of the 19th century.

It is called labor, but it is more correct to call it a social theory of the origin of language.

The formation of social labor coincides with the emergence of the need for language and social thought, since the material of thought is determined by socially useful labor and the organization of social relations in the interests of the production of material goods, the reproduction of social relations. In this context, language should give the material of thought a certain linguistic form and consolidate thought as a category of social consciousness, so that, on the basis of language, the management of labor and social organization, the preservation of culture can be carried out. This purpose of the language, determined by the needs of society, is realized in the formation of forms of speech, where sounds become meaningful and therefore articulate.

The theory of social contract is one of the theories that arose in ancient times and is associated with the names of Democritus, Plato and renewed in the 18th century. in the works of A. Smith; in the XX century. was developed in the works of F. Engels, K. Marx, V. Lenin and others.

The social contract doctrine was adopted in Europe and America in the 17th and 18th centuries. to interpret the nature of social relations.

The Dutch scientist Grotius (1583-1645) is considered to be the ancestor of the doctrine of the social contract, who believed that the state and law arise from the social nature of man. The social nature of man is manifested in natural and human law.

According to the TSC, the language was created by a reasonable agreement between people.

The understanding of language adopted in the doctrine of the social contract is characteristic of all European philology of the 17th - 18th centuries. and in many ways for modern linguistics. The doctrine of the social contract combines different etymological theories: onomatopoeic theory, interjection theory and the theory of labor commands and labor cries. These points of view on the origin of language, in fact, complement each other in the doctrine of the social contract (Danilova, 2013).

20th Century Concepts

Until the 1950s, N.Ya.Marr, who developed his concept on the basis of the teachings of Marxism, paid great attention to the origin of language. According to him, "it is impossible to study linguistics without being interested in the origin of the language. Any linguistic doctrine must promote a certain concept of the origin of language. Then it will be more effective to study this or that language in depth". That is why he put forward the theory of "yof" and four elements (sal, ber, yon, rosh), which were supposed to be the basis of the origin of languages.

Another Marxist scientist, E.D.Polivanov, who argued with the Marxists, said: "It is unthinkable to think about the origin of languages without having concrete linguistic

material and not relying on concrete facts." However, it is difficult to find exact facts in the history of the origin of languages. Almost all theories about language are based on human hypotheses.

The idea of a sophisticated reflexive "game" with language was developed in medieval Europe, where the main emphasis was placed on the study of language in accordance with the theory of universals.

Philosophers such as R. Descartes, W. Leibniz and J. Locke emphasized the need to rely on the informational nature of language in the study of sophistic relativism and abstraction of scholasticism. It should be noted that language is not only a sociocultural system, but also an event based on information and communication attributes.

Representatives of analytical philosophy L. Wittgenstein, R. Carnap, J.; Austin, B. Russell, Vice President On the other hand, the Rudnevs focus on the scientific boundaries of language. In their opinion, language is an important spiritual tool in acquiring wealth.

Semiological language researcher C. Pearce, J.; Courtet, F. de Saussure, A.J. Grames, ch. Morris, R. Barth, Yu. M. Lotman and others note that each of the features of natural and artificial languages is unique. Examples of known systems are natural languages (spoken languages), speech systems of scientific theories, artificial languages, programs and algorithms for automata, as well as signal systems in nature and society.

Representatives of structural studies in the field of language and communication, R.Barth, L.Elmslev, J.Lacan, K.Levi-Strauss, W.J.Propp, M.Foucault, R.Jacobson, on the other hand, focuses on his semiotic, semantic and linguistic aspects. In their opinion, the sign, which forms the basis of the language, is a material object (event) that acts as a means of expression, storage and processing of information. It follows from this study that the question of the influence of language and speech on our worldview must be considered in the modern philosophy of language.

The modern stage of development of conceptual approaches to language

This is characterized by its deep study in a broad theoretical and methodological context. Although the early philosophical teachings about language were naturalistic, they later acquired an idealistic meaning. Even in the Middle Ages, the problem of language was of particular importance. Because at that time, great attention was paid to the interpretation of divine texts.

The formation of the philosophy of language in the twentieth century arouses interest in the nature of language, and different views intensify the competition between them. However, in contrast to the empirical and rational paradigms in traditional ontology and the theory of knowledge, new models of language have united the general thesis that, according to the thesis, the relation of consciousness to existence is carried out through language. Language penetrates into all structures of consciousness and existence. Of course, it is necessary to distinguish the existence of the external world from language, and it is also necessary to distinguish language from the mind. However, human perception of the external world is so closely related to language that the desire of some philosophers to separate consciousness and being from language is an unnatural act, and it is essentially impossible to do this. After all, the understanding of being is necessary only in the form of language, and with the help of language it is difficult to imagine a dialogue without language. From this point of view, no one doubts the existence of events, properties and relationships in the Universe. However, they are created by the language and are constructs of the language. When the world is perceived, language is a means of construction.

In a new era, the natural and scientific potential of the language is studied on the basis of empirical ideas, that is, experience and practical activity. Special studies in the field of philosophy of language were carried out mainly by such scientists as Herder, Humboldt, Grimm, H. Lipps from a linguistic and existential point of view. As a result, four special areas of language learning were formed. These are phenomenology, analytics, hermeneutics and postmodernism. The formation of these territories is directly related to regional and national characteristics. In England, the United States and the Scandinavian countries, analytical philosophy, which studies the nature of language, logic and science, is becoming more widespread. Phenomenology and hermeneutics are widespread in Germany, where philosophical traditions are strong. Postmodernism is more prevalent in France and the United States than in other countries.

Special areas of language learning and communication

• **Phenomenology** is the manifestation of intentional actions in language, that is, the emergence of purposeful events. Apparition is a Greek word meaning visible, known. This refers to the state of the human mind and its sensory experience, as well as to the state that is seen and known in the process of understanding. Phenomenon is feeling, feeling, imagination, imagination and thought. On the other hand, phenomenology is the study of phenomena and their meanings.

In this regard, special attention is paid to the relationship between language and consciousness. According to him, language is a separate phenomenological "purification" of phenomena transmitted into consciousness. Because through language and thinking, a person understands independence from the state of deep understanding and self-awareness of reality. According to this teaching, "eidos", that is, a natural image sealed in the brain, is realized through language.

The development of phenomenology is associated with the work of E. Husserl, as well as the contribution of the Russian philosophers G.G. Shpet and A.F. Losev in the further development of phenomenology. According to these scientists, human life is rich in colors, scents, imaginations and feelings, and when it reaches the level of science, ideas, concepts and logic, it becomes poor, dry and abstract. When asked why this happens, phenomenologists answer that the reason is that we do not know our mind well.

Phenomenologists believe that philosophers of other disciplines do not pay enough attention to the issue of consciousness, and as a result, the idea of philosophy and the root of the meaning of life remain vague. E. Husserl uses the concepts of intentionality, eidos, noema, noesis, retention and protection in his analysis of consciousness in order to eliminate this ambiguity. In particular, he says that phenomenology is the science of pure consciousness, which expresses the experience of intentional actions.

• **Analytical.** In analytical philosophy, in contrast to phenomenology, only the language itself is considered. He is engaged in a detailed analysis of logic and language. That is why, in search of supporters of this trend, only a few valuable sources on the language were collected. Representatives of this school (B. Russell, G. Frege) emphasize that in the twentieth century philosophy itself, like mathematics, entered a difficult path, and it is possible to get rid of these obstacles only with the help of language and logic. At the same time, analysts recognize that philosophy is becoming more and more obscure and that it needs to be clarified and understood.

In analytical philosophy, along with quoting logical and philosophical works (treatises) on language, a correct assessment of the possibilities of language requires compliance with accuracy and scientific character in its use. In this sense, representatives of analytical

philosophy tried to solve philosophical problems in the field of language. Proponents of this approach pay special attention to analytical methods of language learning. These methods, in turn, are divided into reduction and non-reduction groups. They are still widely used in linguistics today. For example, the English philosopher B. Russell, one of the founders of this direction, based on these methods showed the harmony between the language of logic, experience and the language of science. Russell also denies that formalization can be used to express words in plain language.

• **Hermeneutics.** According to the hermeneutic approach, language is an independent part of being. According to him, the mechanism of the formation of experience is also "regulated" in the language. From this point of view, language expresses a person's relationship to the world. For example, with the help of language, a person not only knows the theory theoretically, but also has the opportunity to "test" it in real life. In this sense, the trinity: the essence of the world - language - lives. Reality is realized through a number of means - gestures, signs, symbols. Among these signs, language is the most widely used medium in life. Hermeneutics has long been recognized as a method of understanding. In hermeneutics, all objects that need to be understood and explained are taken as text. In this case, the text may include, first of all, writing, words, works of art (written source, stage performance, melody, description, etc.), Signs, movements, gestures.

• **Postmodernism.** To fully express modern philosophy, we need to focus on postmodernism. Postmodernists also tend to philosophize language in their views. Many people call postmodernism an unusual, strange philosophy, and the number of its supporters is growing day by day. The greatest representatives of the movement are the French philosophers Jacques Derrida and Jean Lyauterre, and there are many adherents of this doctrine in the USA. The word "postmodern" means "postmodern". In French "modern" means "modern". Postmodernism is, first of all, a philosophy directed against the philosophy of the new century.

According to postmodernists, phenomenology, hermeneutics and analytical philosophy do not essentially deny the philosophical ideas of the new era. They are ready to abandon the "totalitarian" system that restricts a person, in particular, they believe in strict logical systems, ingenious conclusions, the search for stability, obedience to influential people, the provision of state structures, including science and technology. attempts to strengthen lasting harmony, the cult of outdated cultural and moral ideas and the weakening of all forms of "oppression".

CONCLUSION

Based on the above, we can group the theories of the origin of language and communication as follows:

• The theory of Fyusei - everything "from nature".
• Theseus' theory is all "by design".
• The theory of onomatopoeia, or "woof-woof" - the theory of shouts is that words arose from the desire to imitate the world around them.
• Interjection theory Potebnya, Herder, Steintal, or "pah-pah" theory - it is believed that a word is a reflection of the state of a person's soul.
• The theory of the origin of language from Wundt's gestures - defined as: instinct => gesture => language.
• Divine theory - that is, language is a gift from God.
• The theory of social contract Smith, Rousseau.

• Labor theory of Engels, Wilhelm von Humboldt - it explained the manifestation of language from labor cries.

• Chomsky, Pinker - "language as an innate ability". The language - the deep self - is considered innate as opposed to the superficial one.

• Social theory. I agree with this theory:

- there is no languageless society,

- the child does not master the language outside of society. Local and international level. Special directions:

• Phenomenology is the manifestation of intentional actions in language, that is, the emergence of purposeful events. From the point of view of phenomenologists, philosophers of other disciplines do not pay enough attention to the issue of consciousness, and as a result, the idea of philosophy and the root of the meaning of life remain vague.

• Analytical. In analytical philosophy, only the language itself is considered. He is engaged in a detailed analysis of logic and language.

• Hermeneutics. Language is an independent part of being. Hermeneutics has long been recognized as a method of understanding.

• Postmodernism. Postmodernists tend to philosophize with language in their views. Many people call postmodernism an unusual, strange philosophy, and the number of its supporters is growing day by day.

In the end, it should be noted that all theories and directions complement each other, because each of them has its own place in the development of communications and language, in human life. Which one is more important is another topic for research.

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Cite this article:

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