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СУЩНОСТЬ ЯЗЫКА В КОНТЕКСТЕ ГЛОБАЛИЗАЦИИ

Аннотация: в статье рассматривается развитие языка под влиянием глобальных тенденций в мире. Проведен краткий сравнительный анализ понятий «герменевтика», «лингвистика» и «философия языка». В статье акцентируются особенности развития языка в условиях глобализации, отмечаются факторы, влияющие на динамику языка и формирование «мирового языка».

Ключевые слова: глобализация, философия языка, система знаков, сущность языка, языковые процессы.

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THE ESSENCE OF LANGUAGE IN THE CONTEXT OF GLOBALIZATION

Abstract: the article deals with the development of language under the influence of global trends in the world. A brief comparative analysis of the concepts of «hermeneutics», «linguistics», and «philosophy of language» is carried out. The paper emphasizes the features of language development in the context of globalization, factors that affect the dynamics of the language and the formation of the «world language» are noted.

Keywords: globalization, philosophy of language, system of signs, essence of language, linguistic processes.

The process of globalization not only changes the cultural values of ethnic groups to some extent, but also has a significant impact on the linguistic situation. One of the changes in this direction is the disappearance of some languages. In this context, the famous Italian scientist, public figure, founder of the circle for the study of human development A. Peccei wrote at the end of the twentieth century: “At the same time, there are fears that in the future all nations will be the same and that the cultural values of nations will not differ from each other” [5, p. 294]. Therefore, the key to human

progress is the protection and preservation of the cultural identity of peoples and ethnic groups.

A few years ago, A. Peccei emphasized that «the development of technological civilization, economic growth, human mobility, as well as the expansion of the media in the future may lead to the loss of culture, sense of beauty, the pursuit of good, universal values. [5, P. 298].

As it is known, language is a key component of the culture of any nation, and the vast experience of humankind shows that this phenomenon, as one of the crucial elements of culture, is in danger of extinction above all.

The existence of different cultures has a logical conclusion, as mentioned above. Languages not only complement each other, but they also have a profound impact on the existence of different cultures on a fundamental basis. In particular, there is competition between the carriers of cultures, not between cultures. This competition, along with the concepts of wealth, influence, independence, and so on, takes place in all aspects of humankind, that is, in the cultural and spiritual heritage. Language is the founder of cultural values.

The above shows what is relevant and what are the trends in the current reality. One of these trends is related to the disappearance of some languages. Due to the development of other languages, some languages are in danger of disappearing or declining, when English was recognized as such an advanced, leading language.

Objective: With a deep understanding of current linguistic processes, we can fully imagine what results they will bring in the near future. It is also possible to understand these processes by considering the essence of language as a sociocultural phenomenon. Therefore, in order to determine the state of language in today's socio-cultural situation, it is expedient to study the essence of linguistic processes, especially language.

The theoretical and methodological basis of the article was the principles of dialectical logic (general connection, development, contradictions, historicity and logic, etc.).

Discussion.

Language is a symbolic memory of the social individual, which is valuable as a necessary means of preserving the knowledge and skills accumulated over the centuries, and transmitting the socio-cultural experience gained in the process of communication to future generations. Language is considered to be the ability to communicate with other people [1, p. 20]. National languages are the main form of human cognitive activity, reflecting information in the system of signs. With the help of language, people have the opportunity to learn about their environment. B. Humboldt states: «The constant activity of the language and the soul in the transformation of thought into sound» [4, p. 70]. Language is considered to be a historically evolving system, a system of notation, a system of discrete signs that serve the purpose of conversation. Language reflects the characteristics of meanings, relationships, ethics, aesthetics, and beliefs. As a key factor in culture, language performs communicative and cognitive functions in society. It plays a vital role in shaping, influencing, and expressing emotions. In addition, the emotional, directive functions of language can be emphasized. Communication and cognitive functions interact to varying degrees in the acquisition of different texts as a basis.

F. de Saussure, the Swiss linguist and founder of semiology and structural linguistics, considered language as a social element of speech and communication activities [6, pp. 100–110].

The essence of linguistic processes was addressed by thinkers in antiquity, and Socrates, Plato and Aristotle left many valuable ideas. Gnosticism and other similar religious teachings gave rise to the idea of a single language, which developed during the Renaissance. Italian humanists studied Greek and Latin and founded classical philology. Modern philosophy (F. Descartes, F. Bacon, J. Locke, T. Hobbes, F. Leibniz) has left valuable ideas that consider language as a necessary means of knowing the truth. At the time, Aristotle, as well as the Stoics, emphasized the secondary nature of the inner word, voice, and writing. Various hypotheses about the genesis of language have emerged, such as Empedocles, Democritus, Epicurus, and the Stoics. » [7, pp. 6–48].

The role of language in human communication became the subject of scientific analysis at the beginning of the New Age. D. Vico, I. Herder, W. Humboldt and others studied and founded the science of linguistics. Today, language is also studied by psycholinguistics and sociolinguistics.

J. J. Rousseau, E. Condillac, A. Smith, I. Herder, J. Poirier, L.V. Shcherba, F. de Saussure, W. Humboldt, I. Herder and other similar researchers have analyzed language as a special form of human development. Steinthal and Potebnya founded the School of Comparative Linguistics. According to Humboldt, language is seen as a means of learning the spirit. In addition to the above-mentioned direction in the philosophy of the twentieth century, analytical philosophy also paid attention to the ontology of language and studied linguistic processes in depth. B. Russell, D. Moore, A. Wathed, H. Reichenbach, M. Schlick and other researchers called for substantive language reform.

During this period, two directions of language philosophy were formed. The first is the European, continental orientation, which «generalizes the concepts of linguistic processes in the history of philosophy, noting that the provisions in this case do not fully define linguistic phenomena. This direction understands the analysis of the possibilities of language as a task of linguophilosophy.

The Anglo-Saxon tradition, known as the second direction, studies the dialectic of reality and thinking in linguistic processes. Academician L.V. Shcherba (1880–1944), a well-known linguist, conducted extensive research on the evolutionary nature of language and its interaction with the environment. Current socio-cultural changes emphasize the need to pay attention to the problem of the relationship of linguistic processes with thinking, consciousness and reality. F. de Saussure (1857–1913) developed the field of «structural linguistics» and presented its main ideas in the book «Course of General Linguistics». The development of this field has made a significant contribution to linguistics and has shaped culture, including scientific knowledge. The structural approach proposed by F. de Saussure forced us to reconsider the role of language in the structure of being [6, p. 108].

In addition to the above-mentioned direction in the philosophy of the twentieth century, analytical philosophy also paid attention to the ontology of language and studied linguistic processes in depth. B. Russell (1872–1970), D. Moore (1803–1958), A. Wathed, H. Reichenbach (1891–1953), M. Schlick (1882–1936) and other researchers called for a substantial reform of the language. They only study scientific issues in a language that explains a meaning noted that allows. As the greatest founder of linguistic philosophy L. Wittgenstein (1889–1951) also made significant contributions to linguistics.

The philosophy of language in the twentieth century in the study of this problem pays close attention to socio-linguistic processes, because the problems of society cannot be solved without language. Concepts of language and speech are closely related to hermeneutics.

Hermeneutics is the art and theory of text interpretation. Aristotle left valuable ideas about hermeneutics in his collection *On Explanation*. Christian scholars studied the structure of the text as well as explaining the contents of the Bible. At the beginning of the 19th century, the Protestant theologian F. Schleimacher (1768–1834) expanded the concept of hermeneutics and noted that it could be applied not only to the Bible, but also to other texts. With the help of hermeneutics, you can get detailed information about the character and psychology of the author of the text.

The next stage of development of hermeneutics is closely connected with the research of the German philosopher W. Dilthey. He stressed the need to analyze hermeneutics in close connection with the sciences related through culture and history. According to the thinker, earlier periods can be understood through the correct study of the text of historical sources [7, pp. 30–52]. In order to achieve this goal, it is necessary to study the psychology and thinking of the author, it is impossible to get accurate information about historical events and facts without knowing its socio-psychological features. «Since the development of Dilthey's work, hermeneutics has been closely linked with the complex of human and social sciences, which has become one of the most important methods of the social sciences and humanities. On this basis, philosophical hermeneutics was developed, and the importance of in-depth study of the text

in order to learn about societies and the human world was emphasized. In fact, historians, writers, culturologists and other professionals learn their subjects only by studying the relevant texts. Therefore, the scientific analysis of the text is the basis of humanities” [7, pp. 30–52].

In order to study the functioning of linguistic processes in the context of globalization, including the reasons for the recognition of English as a world language, it is expedient to analyze the socio-cultural values and ontological features of the language. In this regard it is necessary to pay attention to the works of A.A. Brudny, T.A. Askarov, M.Z. Jumagulov, O.A. Togusakov, Z.B. Bokoshov, A.K. Kulnazarov, E.I. Ismailova, R.D. Stamova, Zh.K. Urmanbetova and other domestic scientists on ontological problems. According to J.B. Bokoshov, the solution of philosophical problems is in accordance with the views of the philosopher in the field of ontology. «Every issue in the history of philosophy has been raised from different angles and has taken on different meanings. It is no coincidence that philosophy is called «the continuation of all things." Therefore, ontology is the foundation of philosophy. Therefore, the problem that has long been at the heart of philosophy is the mystery and nature of consciousness” [2, pp. 10–25]. Thus, language is valued as a system of signs that enables individuals to communicate and think.

In the philosophy of language, abstract concepts, images and symbols are of great importance. «Language is valuable as a system of signs that serves as a means of communication and thinking between people. With the help of language, knowledge of the world is realized and a person's self-consciousness is formed. Language is a social means of storing information and transmitting it to other subjects, as well as a prerequisite for the management of human behavior” [8, pp. 276–277].

The lexical stock of modern languages is at least a few thousand words. When the vocabulary is systematic, it is easy to find the right word in different lexical units. Words in each person's language and consciousness have different dimensions, because language reflects different aspects of the objective reality around them.

Objects and phenomena in objective reality differ in their characteristics. Features such as its social and cultural significance, shape, color, functions, norms, similarities,

differences, as well as its other internal and external properties are central to the acquisition of a name.

Representatives of one culture or another dominated the environment meditates using imaginations and images. These images reflect the specifics of national culture, historical and cultural traditions, national identity, the mentality of ethnic groups. Structural features and lexical orientation of language have a certain influence on the style of thinking and perception of the world.

Language as a socio-cultural factor contributes to the preservation of human experience. Social phenomenon – the language of the individual to society, freedom, equality, and so on expresses an opinion on axiological norms. As a system of signs, language reflects the generalized experience of generations, is a means of ensuring socio-cultural transition and is closely linked with the way of life of the ethnos.

F. Dostoevsky said: «language is people», and as A. Camus points out: «My homeland is the French language", this phenomenon is the main means of learning and mastering the outside world. In addition, the phenomenon under study is known as a tool for human interaction, a tool for communication with other ethnic groups.

Conclusion.

As we know from history, every local culture is formed under special natural and historical conditions, the perception of the world, the human image, the language of communication develops and changes. Different cultures create a language system through which they can communicate with other peoples. Culture cannot exist without language, because the phenomenon under consideration forms the internal basis of culture. As a result of the functioning of language, subjects form and pass down from generation to generation symbols, norms, customs, information, scientific knowledge, models of behavior, beliefs, ideas, feelings, values, and justifications. As a result, the process of socialization takes place, cultural norms and social roles are mastered, as well as mutual understanding, harmony and stability in society [3, p. 39].

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