



PHILOSOPHICAL OBSERVATIONS IN LANGUAGE LEACHING

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<https://doi.org/10.5281/zenodo.7952029>

Abstract: this article analyzed the views of linguists in determining the object and subject of linguistics. The place of science among social sciences and its connection with other sciences were discussed.

Key words: social sciences, linguistics, philosophical linguistics, philosophy of language, language and society, universal relations, dialectical categories, ontological, epistemological, naturalism.

INTRODUCTION

Until now, the principle of studying the human factor in the first place in the interpretation of the language is the leader in the world linguistics.

Today, researchers in language research rely on the achievements of a number of directions, such as philosophy, grammar, semantics, cognitology, psychology, cultural studies, sociology. The purpose of this is to determine how important the human factor is in the objective study of language.

This work is devoted to the philosophical interpretation of language. Philosophical interpretation of language is related to the methodological justification of its nature and tasks, as well as the determination of the main conditions, laws, and forms of activity that determine its existence. (T. Bushuy, Sh. Safarov) In any case, the principles of philosophy or linguistics (semiotics), which are important areas of the spiritual and intellectual activity of mankind, apply in finding a solution to these problems.

LITERATURE ANALYSIS

Knowing the world is done with the help of language. Language is generally defined as a system of symbols that serves as a means of human communication, thought, and expression. Linguistics is a science that studies the emergence and development of language, the relationship between language and thought, language and society, the place of language in society, its internal structure - the classification of language, methods of its analysis, and similar issues. Philosophical study of language helps to define the methodological basis of research in the field of linguistics.

From Humboldt's first work, On Thought and Speech, we know that his ideas have deep philosophical and cultural roots. It can be understood from his scientific opinions that he approaches language on a logical and anthropological basis. Humboldt tries to analyze the language from the point of view of the universal perspective of human development, regardless of whether it is studied historically or typologically. The basis of the philosophical theory of man organized by Humboldt is the theory of the philosophy of language. According to him, language is the power that transforms a person into a person: it is the activity of the human spirit, the integral power of the nation that fully covers the human being.

Recognizing the close connection between man and language, Humboldt encourages the adoption of two important methodological principles:

1. It is impossible to know a person without the study of language.

2. Knowledge and explanation of the nature of language can be achieved only by relying on a person and his world.

These principles form the basis of the formation of Humboldt's general, comparative and philosophical anthropological doctrine of man and his philosophical theory of language.

Saussure's lectures on the "General Linguistics Course" were devoted to clarifying the issue of the fact that the language itself is not a developing organism, but a spiritual product of a community of language groups, which came from the 70s of the 19th century due to attention to the living conditions of languages. Also, using V. Humboldt's idea that language is not "ergon" but "energy", he comes to the conclusion that linguistic activity should be the object of study of linguistics¹.

Under the influence of philosophers, in almost all linguistic works devoted to the general theory of language from the 19th century, the word began to be interpreted as a sign with a dual character. In the works of V. Humboldt, Schleicher, Steinthal, L. Breal, A. Maye, F. Fortunatov, Baudouin de Courtenay, N. Khrushchovsky, the word is approached from the point of view of the sign. But F. de Saussure clearly explained the sign nature of language. He even emphasized that there should be a separate science dealing with the theory of signs - semiology, and that linguistics should also be part of semiology².

RESEARCH METHODOLOGY

The reforms, decisions and decrees implemented in the way of reforming and developing the education system serve as the methodological basis of our work.

In the "Strategy of Actions" for 2017-2021, "...improving the education system, increasing the possibilities of quality education services, continuing the policy of training highly qualified personnel in line with the needs of the labor market"³ is emphasized.

ANALYSIS AND RESULTS

Linguistics is an independent socio-historical science of language, and the language that is its object is a complex field that requires study by several disciplines in addition to linguistics. Various aspects of language are the subject of study of various disciplines: linguistics, logic, psychology (psycholinguistics), anthropology (ethnolinguistics), cultural history, literary studies, sociology (sociolinguistics), semiotics, mass communication theory. As a result of the connection of linguistics with various sciences, various theories have appeared.

1. The teaching of language, first of all, is closely related to philosophy, because philosophy determines the methodology of linguistics. For example, the doctrine of synergetics, dialectics, language and thinking form the methodological foundations of linguistics.

2. Linguistics is inextricably linked with psychology. The problems that exist between linguistics and psychology are considered the object of study of psycholinguistics.

¹ A. Nurmonov. Selected Works, Volume 2. T.: "Academic edition", 2012. Page 91

² A. Nurmonov. Selected Works, Volume 2. T.: "Academic edition", 2012. Page 98.

³ Decree of the President of the Republic of Uzbekistan No. PF-4947 of February 7, 2017 "On the Strategy of Actions for Further Development of the Republic of Uzbekistan" / People's Word, February 8, 2017. - #28 (6722).

3. The science of language is interrelated with history, because the vocabulary of the language, its scope and nature are inextricably linked with the history of the society.

4. Linguistics is also connected with ethnography. Ethnography studies the origin, customs, material, spiritual and social culture of peoples. The science of linguistics works by using the materials of folk ethnography in the study of one or another language.

5. Linguistics is inextricably linked with logic, which is the science of thinking patterns and laws of thinking.

6. It is known that the science of sociology studies the laws related to social life, the relations of people in society, the division of social society into classes, and changes in social production relations. This science develops in an integral connection with linguistics, which studies language as a means of communication in society. Because all relations related to social life are reflected in language.

7. Archeology, a science that studies the past of human society on the basis of monuments of ancient material culture, is also related to linguistics.

8. The connection between the science of linguistics and literary studies is clearly visible in the study of problems of stylistics, literary language history, fiction literature.

9. Although the science of linguistics is a social science, it also develops in connection with concrete and natural sciences such as physics, cybernetics, mathematics, and physiology.

By processing information from different disciplines, philosophy defines language. Dialectical philosophy views language as a means of expressing and objectifying thought, as a socio-historical phenomenon. It deals with issues such as the origin of language, the relationship between language and consciousness, the place of language in the process of the world's spiritual development, and general investigation and interpretation.

Language analysis and its problems related to thinking and perception of reality are also of great importance in modern philosophy. Dealing with these issues emerged in the 19th century and by the 20th century found its full expression in the philosophical direction called "philosophy of language" (associated with the name of the linguist and philosopher Wilhelm Humboldt). Also, in the 20th century, a direction called "linguistic philosophy" appeared in England, and then in North America.

Language is philosophically a complex phenomenon of epistemological and ontological nature. when a complex language of an ontological nature is approached from an epistemological point of view, firstly, it is explained that a person knows the world through language, the (onomosiology) task of naming the objective parts of existence of the language, and secondly, that the language is a collection of knowledge about the world of the speakers of this language (accumulating task)⁴.

Before thinking about the ontological nature of language, let's talk about ontology.

The term "ontology" was introduced to the science in 1513 by the German philosopher R. Hochlenius, it is a branch of philosophy, the doctrine of existence. Examines the general foundations, principles, forms and laws of existence⁵.

Being actually includes the totality of things and events, reality that has existed before, exists now and will exist in the future, materiality and spirituality, matter and idea. The nature around us, the world, people, society, thinking, ideas, and our thoughts all exist at the same

⁴ A.Nurmonov. Selected Works, Volume 1. T.: "Academic edition", 2012. Page 16.

⁵ uz.wikipedia.org

time. They appear in different ways and forms, all of them are summarized under the sign of existence and enter into the concept of existence. From this point of view, language is one of the integral parts of existence. The reason is that existence is understood through the medium of language.

Philosophy of language is a branch of philosophy dealing with the philosophical observation of the origin, essence, influence of language on human society and its place, role, and importance in the stages of human civilization⁶. This term is the study of the mutual relations between being and thinking, as well as the theoretical and methodological knowledge that expresses and explains these relations.

Philosophy of language provides a scientific-theoretical analysis of the development of language, that is, its history, as well as the science of linguistics. It also covers the logic of language, psychology and sociology⁷. Indian and Greek philosophers have thought about language, its origin, development and importance since ancient times. Naturalistic philosophy studied language as a natural ability, and idealistic philosophy studied it as a product of creativity.

By the middle of the 19th century, as a result of the significant development of natural sciences and the emergence of Charles Darwin's theory about the species of plants and animals, some linguists began to evaluate language as a living organism. Representatives of the "naturalistic movement" associated with the famous German scientist August Schleicher (1821-1868) tried to prove that language is a living organism. In "Darwin's Theory and Linguistics" (1863), A. Schleicher puts forward the idea that Darwin's theory should be applied to language as well. "Naturalism" is a Greek word that means natural. Naturalism emerged in the second half of the 19th century not only in linguistics, but also in literature and art. Naturalism, as mentioned above, came to the field under the influence of great achievements in the field of natural sciences.

Schleicher, who applies the doctrine of Darwinism to language, and M. Müller, who is his follower, say that the emergence, development and death of language occur in harmony with the laws of nature, that is, when a person is born, a language is also born. When a person dies, the language also dies.

A. Schleicher considers language as "thought expressed by sounds", "idea expressed by sounds in the process of thinking". He said that language does not depend on a particular person. Certain laws that are not subject to human will, observed only in natural sciences, also exist in language. Relying on the idea that the object of linguistics is free from subjectivism, Schleicher concludes that linguistics is a part of human natural history and includes it in the system of natural sciences. A. Schleicher tries to reveal the general laws of the origin of language and its development, based on the laws of historical development of the flora and fauna. Just as the organic world developed from single-celled organisms, it states that all languages in the world originated from the simplest languages that did not divide into nouns or verbs, and did not have types and inflectional forms.

Based on the above thoughts, Schleicher concludes that all the languages of the world with different forms have a common origin, but the sound material of the languages and the

⁶ <https://uz.wikipedia.org/wiki/>

⁷ <https://uz.wikipedia.org/wiki/>

living conditions of the language owners are different, which is the reason for their diversity. As a result of such a view, the doctrine of the family tree of languages comes to the fore.

August Schleicher's views on language, that is, the concept of a naturalistic approach to language, were expressed in the works "The Application of Darwin's Theory to the Science of Language" (1863) and "The Significance of Species for the Natural History of Man" (1865). According to naturalists, language appeared in the process of joint work of primitive people simultaneously with the emergence of society. Language is as old as consciousness; language arises only out of need, from the need to communicate with other people, therefore, language is defined as a phenomenon that arises due to practical need.

CONCLUSION

Any science is based on theoretical knowledge built on practical knowledge. Knowledge is considered the basis of philosophy. Since ancient times, language problems have been interpreted on the basis of philosophical observations.

It can be seen that the views of the famous ancient Greek philosophers Heraclitus and Democritus covered a very large philosophical problem of linguistics. They had a heated debate about the origin of the word and the relationship between the thing and its name. On this issue, they were divided into two opposing groups. One group believes that there is a natural relationship between a thing and its name, while the other group says that this relationship is not natural, but conditional⁸.

These debates are expressed in Plato's famous dialogue "Cratylus". We cannot say that the doctrine of W. Humboldt's philosophical theory has been fully studied. It should also be recognized that all his works contain important thoughts on current issues of linguistic philosophy.

⁸ A. Nurmonov. Selected Works, Volume 2. T.: "Academic edition", 2012. Page 10.

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3. uz.wikipedia.org
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