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## LANGUAGE AS AN OBSERVABLE PHENOMENON AND AS AN OBJECT OF THEORY

<sup>1,3</sup>Nurana Alekberova, <sup>2,3</sup>Khadija Aliyeva

<sup>1</sup>[nurane.elekberova@mdu.edu.az](mailto:nurane.elekberova@mdu.edu.az)

<sup>2</sup>[xediceeliyeva@mdu.edu.az](mailto:xediceeliyeva@mdu.edu.az)

<sup>3</sup>Mingachevir State University

**Abstract:** *The formation of linguistics as an independent science took place in the context of synthesizing humanitarian and natural sciences, in the context of assessing and reassessing the human factor in language. The scope of existence and definition of linguistics, like any theoretical knowledge, was formed in the direction from the sensory to the rational, from the simple to the complex, from the concrete to the abstract. Having become one of the sciences about man and for man, linguistics gradually synthesized the achievements of various sciences about man.*

**Keywords:** *language, nature of language, scientific knowledge, external linguistics, internal linguistics*

### Introduction

Scientific and everyday knowledge interact with each other as forms of knowledge. If everyday knowledge is carried out in the course of practical activity and is aimed at solving applied problems, then it appears as a certain conglomerate of naive knowledge about the world, skills, and abilities accumulated by human experience. The criterion of truth lies in the plane of practice, human activity, and therefore, in relation to reality, everyday knowledge is “a spontaneous reflection of the surrounding world by a person”.

It can be assumed that the empirical component of everyday knowledge dominates over the rational one, which conveys a fixed practical skill. In turn, induction precedes deduction, while the goal of everyday knowledge is the satisfaction of a specific practical need.

### An object of theory

Scientific knowledge, science as a form of social consciousness deals with special objects: even if we have before us an objective, material object, it appears as a certain abstraction, as a set of qualities, properties, attributes in a series of other similar or different objects. Thus, the object under study belongs to a class or set, and its properties are determined not only by belonging to a class or set, but also by relations inside and outside.

Scientific knowledge, unlike everyday knowledge, requires special tools, means and methods, among which is language in a special meta-linguistic function. Providing both everyday and scientific knowledge, language acts sometimes as a designation and description of objects, sometimes as a tool of knowledge, fixing what has already been learned in the form of special words, combinations of words and formulations, thereby creating terminology systems of various sciences. At the same time, language has a reflective function, expression in relation to the world of things and the world of ideas. And each time, it acts simultaneously as a reflection and a sign. [1, p.67]

Any modern science uses the relationship between observed objects and theoretical objects, compare: absolute and relative time; mass and weight; geometric figures and bodies and specific spatial quantities, for example, a football field and its dimensions and area, etc.

The same is true of linguistics: the level of observation and the level of abstraction, representation are quite comparable with the philosophical categories of phenomenon and essence. The "observability" of language is determined by its external sound side, the variation of language elements, the language norm, and the essence of language is manifested in its systemic organization, in invariant abstract units of language, some of which, for example, a phoneme, can

only be named, but have neither sound expression nor their own content. The written form only complicates the picture, seemingly making language as such clearly observable.

However, if we turn to the units of language, then concrete units form a class as a set, and abstract ones – as a whole (compare: *omne* and *totum* in Greek philosophy). In this case, classes as sets receive a qualitative, direct definition, and classes as a whole – a relative one, through a general principle of ordering or organization.

### **Language system**

An abstract unit of language gives the name to a part of the language system or forms a level, a subsystem, within which relations of distribution and combination operate; and between levels, hierarchical relations and relations of segmentation operate, i.e., decomposition - the combination of more elementary units into more complex ones according to a certain order. The mechanisms of the language system are complicated by the interaction of abstract and concrete units, between which parallelism is observed. Although for each individual level these relations have been studied and described, they receive the general names of relations of *representation, manifestation or realization*.

Based on the general scientific understanding of the system, we will highlight its three main parameters: 1) elements; 2) relations; 3) specific characteristics of the given system. In this respect, language is no exception. Elements of the language system are abstract invariant units of language that have specific correlates – variants and variations. Associative relations of two types, permeating the entire system and individual levels – paradigmatic and syntagmatic relations, structure the language. Finally, specific characteristics of language are openness, variability, dynamism, etc. [2, p.94]

The area of existence of the language system is determined by its internal structure and is regulated by external factors, i.e. conditions of implementation, development, functioning, etc. Naturally, language as a characterological distinctive feature of a person cannot exclude the influence of a speaking person, a person who uses language, in the broadest sense presented by W. von Humboldt among the objects of linguistics: as the human race in general; as separate nations and as an individual. It is the factor of the presence of a subject of language that allows us to present the area of definition of language as a creative activity, according to Humboldt, or even as endless, boundless creativity, according to A.A.Potebnya.

But an even more important ontological distinction, discovered in the process of cognition - the distinction between subject and object - is also fixed with the help of language: language acts as a mediator between the world and man or more broadly - "language is a constant transition from the unconscious to consciousness and further to self-consciousness". Thus, linguistics fluctuates between a theoretical description of the internal structure of language and the study of the interaction of external and internal factors of influence, including the conditions of the functioning of language as a system. In other words, according to F. de Saussure, between external and internal linguistics.

### **Theory of language**

The tasks of the theory of language, or internal linguistics, are related to its systemic-structural organization and include the following aspects:

- study of all components of the language system;
- study of the levels of the language system and their interaction;
- study of relationships in the system as a whole and at its individual levels;
- study of the form of language/languages in the structural-typological aspect;
- study of language as one of the sign systems and the linguistic sign as its element;
- study of linguistic content and the representation by and in language of extralinguistic content, etc.

The tasks and objects of external linguistics are determined by the conditions of its functioning and the attitude towards the person speaking. The following aspects are considered:

- language as a means of cognition appears as a set of categories and rules; as one of the forms of thought;
- language as a means of communication determines the extraction and transmission of information in the process of communication;
- language in the sign function implements various relationships of form and content;
- language in the aspect of intercultural communication implements the antinomy "universal - specific";
- language in the genetic and typological aspects implements the attitude towards other languages, etc.

Thus, knowledge of language and linguistic knowledge create a complex set of theoretical objects in which interdisciplinary, interdisciplinary connections begin to dominate and many "language sciences" appear, more precisely, about linguistic expression and content, for example, ethno-linguistics and linguacultural studies; sociolinguistics, psychology and cognitive linguistics; communicative-pragmatic linguistics; contrastive and comparative linguistics; typological and functional linguistics; computational linguistics; creative linguistics, etc. [3.s.38]

The development of ideas about language as a combination of sensory and rational components took place under the influence of sensualism and romanticism. The ideal category of the "spirit of the people" was a source of new ideas in philosophy and in the science of language.

The philosophical and linguistic concept of V. von Humboldt, based on the dialectic of G.-F. Hegel and I.Kant, considered language comprehensively, including the human factor. Thus, genetically, the spirit of the people and the national language interacted in three ways: the spirit determined the appearance of language, alienating it: language as a form expressed the activity of the spirit; finally, having reached perfection, language was identified with the spirit, albeit for some time, and then the development of both the spirit and the language continued and was constantly reproduced in these same cycles.

In addition to the genetic definition of the area of existence, language receives a number of essential characteristics expressed by antinomies, for example: "language is not a finished product (ergon), but an eternally creative process (energy)"; "a word (language) is both a reflection and a sign", etc.

### **Science of language**

Considering the science of language to be part of anthropological philosophy, W. von Humboldt characterizes its main object - language - as a mediator between the world and man, which allows language to form a special worldview. Along with the language-object, the human race, taken in its progressive development; individual peoples and individuals are introduced into the science of language as necessary objects. This gradation, as applied to language, is built into the triad "human language – national language – individual language" and explicates the levels of "universal – typological – specific" both in language and in thinking, which facilitates the inclusion of language in the system of forms of nature and cognition and at the same time testifies to the multi-layered form of language itself. At the same time, the presence of external and internal forms constitutes its core as a form. [2.s.17]

Accordingly, both objects and subject matter were revealed and clarified with the help of the dialectical method, which is based on a comprehensive and all-encompassing comparison, a combination of analysis and synthesis, the dialectic of the general, the individual and the specific.

Developing knowledge about language, linguistics was not limited to theoretical issues only, but also developed methods, created applied research, for example: lexicography, contrastive grammar, stylistics and rhetoric, modern computer linguistics, etc., which made it possible to formulate the idea of an integral description of language, in which language acts both as a systemic-structural formation and as a self-developing system.

The philosophical, logical-grammatical paradigm was constantly under pressure from empirical knowledge: the range of known languages expanded, the number of written text sources

grew, living languages forced us to clarify the role of classical, dead languages: Latin, Ancient Greek and Ancient Hebrew.

The paradigm shift in philosophy, the transition from rationalism to sensualism, from spontaneous dialectic to the idealistic dialectic of Hegel and Kant, led to the emergence in the theory of the category of spirit as the creative beginning of all beginnings, as a universal principle of development. The active essence of spirit and the laws of dialectics determined the transition to the empirical anthropocentric principle in relation to language at the turn of the 18th-19th centuries.

This transition created linguistics as a separate science, although belonging to anthropological philosophy. Acquiring evolutionary methods, receiving a multifaceted description, and finally developing its own comparative-historical method, linguistics simultaneously created anthropocentric and evolutionary paradigms, and language received the status of a creative activity of the human spirit, the spirit of the people and the individual. Thus, a clarification was introduced into the dilemma of “universal - specific”: a third component appeared, “nationally specific, or idioethnic”, and then typological. The relationship “universal - typological - specific” in language fits perfectly into the philosophical triad of “universal/general - separate/special - singular”. [1, p.29]

Paying special attention to classifications as the results of studying the language-object, linguists singled out the typological aspect as a separate area of research, which was combined with the genetic and geographical (areal) aspects of studying languages. The typological aspect focused attention on the internal structure of language and its components, for which formal and content paradigms of language were developed, for example, word inflection, word formation, synonymy, antonymy, etc. In this way, the structural and semantic, or a single structural-semantic paradigm of language were prepared. New research paradigms of language - semiotic, communicative, functional, cognitive, linguacultural, etc. - arise against the background of the dominance of one of the two plans of language as a sign system - the plan of content or the plan of expression.

The continuity and interaction of various research paradigms of language are revealed in historical retrospect and in the prospect of the development of synthesized integral knowledge. Thus, within the framework of the integral description of language, the integral paradigm of linguistics is born and formed.

### **Conclusion**

In its development, language passes through three paradigms of formation – nominative, predicative and communicative-pragmatic, and each of them is capable of being embodied in a complex of more special, particular paradigms. An integral description of language is one of the fundamental tasks of modern linguistics. Its foundation was laid by numerous formal-structural, semantic and semiotic theories of language, the diversity of its forms and conditions of existence, the implementation of its main ontological functions – cognitive, epistemic and communicative.

The interdisciplinary nature of knowledge about language and its universal role in the process of mastering the world, when through language the division of reality is carried out, a naive, scientific and, finally, linguistic picture of the world is created, when language determines the communicative-cognitive perspective and creates a worldview and world outlook, testify to the universality of the language system and its components.

The universal properties of language – articulateness and symbolism – create language as a multilayered form that combines the relationship to the forms of nature as a whole and reveals the internal and external form within. The deep and superficial structures of language exist as distributed functions of language ability, language competence, and language implementation. Its sign character is universal and subordinates other sign systems.

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## DİL MÜŞAHİDƏ OLUNAN BİR HADİSƏ VƏ NƏZƏRİYYƏNİN OBYEKTİ KİMİ

**N.V.Ələkbərova, X.M.Əliyeva**  
Mingəçevir Dövlət Universiteti

***Xülasə:** Dilçiliyin müstəqil elm kimi formalaşması humanitar və təbii biliklərin sintezi şəraitində, dildə insan amilinin qiymətləndirilməsi və yenidən qiymətləndirilməsi şəraitində baş vermişdir. Dilçiliyin mövcudluğu və tərifləri sahəsi, hər bir nəzəri bilik kimi, hissdən rasionala, sadədən mürəkkəbə, konkretdən mücərrədiyə doğru formalaşmışdır. İnsan və insan haqqında elmlərdən birinə çevrilən dilçilik tədricən insan haqqında müxtəlif elmlərin nailiyyətlərini sintez etmişdir.*

***Açar sözlər:** dil, dilin təbiəti, elmi biliklər, xarici dilçilik, daxili dilçilik*

## ЯЗЫК КАК НАБЛЮДАЕМОЕ ЯВЛЕНИЕ И КАК ОБЪЕКТ ТЕОРИИ

**Н.В.Алакбарова, Х.М.Алиева**  
Мингячевирский государственный университет

***Резюме:** Становление языкознания как самостоятельной науки проходило в условиях синтеза гуманитарных и естественных знаний, в условиях оценки и переоценки человеческого фактора в языке. Область существования и определения языкознания, подобно всякому теоретическому знанию, формировались в направлении от чувственного к рациональному, от простого к сложному, от конкретного к абстрактному. Став одной из наук о человеке и для человека, языкознание постепенно синтезировало достижения разнообразных наук о человеке.*

***Ключевые слова:** язык, природа языка, научное знание, внешняя лингвистика, внутренняя лингвистика*

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