

# **Philosophy of Language and the Language of Philosophy: a New Approach to Functional Classification of the World's Languages**

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*The purpose of the article is to describe the author's approach to the classification of a special group of the world's languages, performed independently of their ethnic origin but according to their functions, which are realized in the speech and language activities of people. The paper suggests the psycholinguistic bases, which were previously unknown in the philosophy of language, for grouping the world's languages (natural and artificial languages; state; official; national; regional languages; languages of national minorities; native language, interethnic language; international*

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language; the language of business; the language of interethnic communication; the language of international communication; the language of science; the language of philosophy, etc.) in the areas of their functioning in the communicative and speech experience of each person both in individual polyethnic, multicultural countries and on a global scale, regardless of one or another particular ethnic language.

The paper describes each of the language varieties, united in one functional group according to their psycholinguistic purpose. The presented functional and psycholinguistic classification of languages is characterized by taking into account constant and variable factors that influence the relationship between language and each person in a society. Such factors include the functions performed by a particular type of language in the speech activity of its subject, people's social assessment in relation to functionally oriented types of languages, the scope of their implementation in life and human activity. A characteristic feature of the described classification is the consideration of higher mental functions of man, the implementation of which is carried out through these types of languages, and through specific means for each of these languages.

Psycholinguistic paradigm in the classification of languages by their functional psychosocial orientation allows us not only to present the problems of philosophy of language in a new perspective, but also to create prerequisites and conditions for maximum verbal harmonization of planetary society, its evolution through functionally oriented languages, and to achieve "appropriate communication," ensuring realization of language rights and freedoms of every person.

**Keywords:** language, philosophy, classification of languages, functionally oriented languages

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## Introduction

Studies of the nature, origin, and use of language traditionally belong to the field of philosophy of language, which is represented in modern analytical philosophy in such scientific aspects as: 1) the nature of meaning, its origin, the issue of word senses, ways of constructing sentences, etc.; 2) the functions of language in communication and ways of using language in society; language learning, creating speech acts; 3) the ratio of language and intellect of a speaker and interpreter; grounds for quality translation of words and a text; 4) finding out how language and meaning relate to the truth and the world (New World Encyclopedia, n.d.; Wolf, 2006). According to the *British Encyclopedia of the Study of the Problems of Philosophy of Language*, analytical philosophy may include, in addition to the issues of the nature of meanings, those exploring intentionality, reference, sentence building, and interpretation of concepts; learning and thinking (*Encyclopedia Britannica*, n.d.).

The findings of reasoned studies of the nature of language, the relationship between language, its users and the world are widely presented in fundamental reference works (Lepore & Smith, 2006; Lycan, 2008; Soames, 2010).

Within the philosophy of language, such classification systems are traditionally distinguished as: a) genetic (genealogical); b) areal (geographical); c) typological (morphological); d) cultural and historical; e) functional.

*Functional classification of languages* is a group of languages of the world, which is based on the areas of their functioning. According to the roles that languages play in communication processes, the following criteria of functional classification are distinguished: (a) existence of languages in current alive use (both living and dead languages); (b) connection of languages with ethnic communities (tribal languages, minority languages, national languages); (c) spread of languages beyond ethnic territories (local, regional, international, global);

(d) language roles in the modern world; (e) presence of writing in a language; (f) ways of origin of languages (natural, artificial); (g) performance of social functions by languages; (h) forms of language existence (territorial, dialect, vernacular, slang, literary languages) (Ferguson, 1968).

There is no complete functional classification of the world's languages today. A common functional classification is considered to be a functional-typological classification of languages, according to which the distribution of the world's languages is carried out according to certain taxonomic headings according to the number of social functions performed by them. According to the functional-typological classification, all languages of the world can be represented as a pyramid, which is based on languages with a minimum amount of social functions, and at the top there are several "world languages" that serve all areas of communication, including international (Ferguson, 1977; Stewart, 1968).

With the development of psycholinguistic science since the 1950s, there have appeared other opportunities for the functional classification of languages. New philosophical-linguistic-anthropological bases for grouping languages come to the fore. Man, their speech and language skills, the functions of the world's languages in their everyday communicative practice are in the center of functional classification, changing the approach to the functional classification of the world's languages in view of their social functions to the approach according to which the classification is based on individual, subjective, and personal functions of these languages. *Functional-psycholinguistic bases* for the classification of the world's languages are becoming a new reality in philosophical science, creating preconditions for convenient and comfortable use of different types of functionally oriented languages to achieve individually meaningful specific communicative goals and the realization of its specific linguistic values. This applies both to the whole modern polylingual world and to the conditions of a separate, especially polyethnic and multicultural, society.

By the *area* of language implementation, which is the basis for their functional-psycholinguistic classification, we understand the role of functionally oriented languages in the processes of human speech communication.

Our functional-psycholinguistic classification of languages is defined as a special, individually convenient, and comfortable for the use by each person functional group of world languages, based on the scope of implementation of these languages in the psycholinguistic world of their speakers.

Thus, *the purpose of the article* is to present a description of the classification of a special, independent of ethnic origin, group of the world's languages according to their functions, which are implemented in the speech and language activities of people.

### **Traditional classification of the world's languages in the philosophy of language**

At the intersection of philosophical issues of the language origin, there is an important anthropological issue of the origin and functioning of linguistic classification systems in the minds of scientists. Most classification schemes are based on vernacular languages (Aikhenvald & Dixon, 2001). Any philosophical and linguistic classification system is based on *vernacular languages*, which are alive and belong to a certain language community. Living languages are systematically and constantly used in communication. When a language is alive, it undergoes certain changes during its use. What matters for vernacular languages is the fact that they are currently used, but not the number of people using them. *Vernacular languages* are *natural* vocal languages. Natural languages are communication languages as opposed to

formal ones and other sign systems. Their grammar and vocabulary are determined only by the practice of application and are not always formally fixed. Natural languages are never created purposefully. They are real, original, and natural. *Artificial languages* are created in a synthetic way to convey any specific information (programming languages, musical notation, Morse code, digital systems, Esperanto, jargon, etc.). Some languages are at the intersection of artificiality and naturalness (retro-Germanic language in Switzerland, Czech and Hebrew are revived languages). Living natural language is called vocal because it arose spontaneously in human society as a system of discrete sounds that are constantly evolving. Vocal language is perceived by the ear and is a means of communication. Sound in natural languages is the “matter” of language; the bricks from which a living functioning language in human speech is formed. In contrast to natural (vocal) language, written language is, to some extent, an artificial one, a kind of code of living sound codes already existing in the human mind. Thus, a vocal language is the first code — the verbal equivalent of objects and phenomena, the connections between them, a substitute for existing events and situations. In contrast, written language is the code of codes.

Classification schemes based on vernacular languages cover not only living languages, but also those that are endangered, as well as languages that have disappeared (become extinct). The estimated number of spoken languages ranges from 3,000 to 10,000. There are languages spoken by several communities, but these languages still remain uncertain. Some living languages have different names in different cultures, and there are those that do not have names at all. Sometimes a society uses the term “dialects” as a synonym of the word “language.” In some national communities, a name is used to denote a language group or a language. Several languages have sign forms and are sign languages. Some of the living languages have writing systems (Anthropology, n.d.). With such a large number and variety of spoken languages, their classification is becoming much more complex.

Different grounds for the classification of languages are due primarily to its specific purpose set by its author. One such goal is to register all the world's languages. Other goals of grouping languages are to demonstrate cultural and intercultural patterns of interaction. For example, Parker (1997) performed a statistical analysis of 460 language groups in 234 countries, linking language cultures with nine language problem areas (demography, economy, etc.) and key variables for each industry (railways, water resources, etc.). Some classifications were performed according to their use between cultures and between peoples. Special classifications of languages are those that are grouped by distinguishing language changes by their authors, disappearance, and revival of languages as a basis for their classification. In this respect, the illustrative publication is the *Atlas of the World's Languages in Danger of Disappearing* (Wurm & Heyward, 2001). For example, in Papua New Guinea, there had been 75 endangered languages and 16 extinct languages out of 820 local languages by 2001.

A systematic approach to language classification involves the division of spoken languages into “families” and tracking each language by its possible origin or by the geographical location in which the presence of branches of the parent language has been historically documented (Anthropology, n.d.). The Indo-European family of languages comes from the “Proto-Indo-European” parent language. The languages in this family were created throughout Europe and parts of South Asia. The Indo-European language family is divided into subordinate subcategories (e.g., Germanic, West Germanic, North Germanic), as well as languages (e.g., English, Dutch).

*The Cambridge Encyclopedia of Language* (Crystal, 1997) lists 29 language families in the world. It also singles out languages called “isolates” based on linguistic analysis,

which showed the lack of features common to any particular scheme of existing families, such as the Basque language family, Australian Aboriginal languages. A detailed analysis of the classification of spoken languages, its goals, changes in languages, their extinction, the permanence of spoken languages (such as Ewe in Togo and Ghana, which is spoken by more than 4 million people and is one of the two indigenous languages) is contained in the fundamental reference and monographs (Campbell, 2000; Garry & Rubino, 2001).

In the *Encyclopedia of Languages and Linguistics* (Blake, 2006: 446), the most satisfactory way of grouping languages for professional linguists and general readers is called genetic classification. This classification is based on the prediction of the common origin of languages and the use of basic vocabulary, sound correspondences and, where possible, grammatical (essentially morphological) data as classification criteria (Chirkova, 2013). According to Michael Noonan (2008), genetic classification is not always useful for providing information about the structure of language, especially at higher taxonomic levels, but it is important for historical linguistics and the theory of language change. At the same time, the scientist emphasizes that *“Genetic classification has proven a boon to historical linguistics, providing the superstructure around which theories of language change have developed over the last two centuries. Such classifications also, potentially, provide information of considerable historical value. Typologists use genetic classifications to explain similarities among languages and as a consideration in constructing crosslinguistic samples. And, of course, most of us find satisfying the classification of familiar things: typically, the first thing a linguist will ask on being told of an unfamiliar language is: “What family does it belong to?” (p. 4).*

In addition to genetic linguistics, there are two main (most common) systems for classifying languages: areal and typological (Blake, 2006; Campbell & Poser, 2008).

Areal classification of languages is based on the grouping of languages depending on their regional location. However, it is not always possible to include each individual language in the family structure, such as Hungarian, Finnish, Estonian, which are not part of the Indo-European genealogy with nine branches. These languages are related to the Finno-Ugric family. There are languages like Euskara, which is spoken by the Basques in Spain; they are isolated and do not belong to any family of languages. However, some of them have common features that can be attributed to phenomena such as borrowings, which occur due to closeness or long-term influence (Campbell & Poser, 2008).

The dominance of genetic classification of languages over other types of classifications may stem from the fact that *“classification based on evolution, which is in turn responsible for the existence and structure of natural languages, is imbued with explanatory power. Due to the deeply entrenched connection between explanation and theory in science, explanatory (viz. theoretical) analyses and frameworks are routinely valued higher than descriptive ones.”* (Dryer, 2006: 212-214).

Such classifications of the world’s languages as cultural-historical and functional have also become widespread.

In recent years, the functional classification of the world’s languages due to the existence of multifactorial grounds for their division into functional classes on common grounds is of particular interest to the philosophy of language. Multifactoriality in the choice of criteria for grouping languages not only arouses the interest of language philosophers, but also creates certain obstacles in creating a more or less complete functional classification.

In order to proceed to the classification of the world’s languages united by their functional purpose, we must first turn to the statement of Noam Chomsky, who notes that there are many questions we can ask about language, and the most fundamental of them is “What is

a language?” “What conditions should one’s best theory of language satisfy?” (Chomsky, 2015: 92).

It is clear that the concept of “language” is ambiguous. Language, in its broad, abstract sense, is regarded as *a universal means of speech communication, semiotic (sign) system — a system of hierarchically organized units, a system of signs, sounds and letters, a system of codes (oral and written)*. The term “language” is known to have two interrelated meanings: 1) language in general as a certain class of sign systems; 2) specific, ethnic or (idioethnic) language. However, these definitions of language are not directly related to its speakers and their language competencies. In the *Dictionary of the Ukrainian Language* (Bilodid, 1973), the term “language” is revealed in six meanings, one of which is semiotic, associated with sound signs, and five other meanings are identified with a person’s ability to speak, to express thoughts, with speech and manner of speaking, with the content of speech and someone’s words, expressions, with the ability to talk about someone, about something, with public speaking or speeches (pp. 178-196).

Language is similarly interpreted in the *Academic Interpretative Dictionary of the Ukrainian Language* (1973), i.e., as the ability of a person to speak, talk and as a set of randomly reproduced sound signs generally accepted within the given society for objectively existing phenomena and concepts, as well as the generally accepted rules of combining them in the process of expressing opinions.

Citing prominent linguists of the past centuries (Bloomfield, 1926; Saussure, 1916) and presenting the “influential view” of modern scholars (Enfield, 2010; Neidle et al., 2000) on language, Noam Chomsky, taking into account the provisions he analyzed, regarded natural language as I-language, an internal biological object for a person. The scientist notes that “*By language in these remarks I will mean I-language, a biological object internal to an individual, and considered in intension. That is, we are interested in the actual nature of the system, not just in its external manifestations. Adapting David Marr’s terminology for processing systems, such a study of I-language can proceed at the level of computation, algorithm, or mechanism, all of course interrelated*” (Chomsky, 2015: 92).

Thus, as evidenced by the examples of these definitions, language is identified in its psycholinguistic interpretations with human speech, people’s ability to use language means in utterances, to communicate using oral and written codes (signs). Therefore, the classification of the world’s languages should be carried out primarily on the basis of the social needs and the needs of man for language in the process of their life in the society. Therefore, the advantage of functional and psycholinguistic classification of the world’s languages over functional and social classification is obvious.

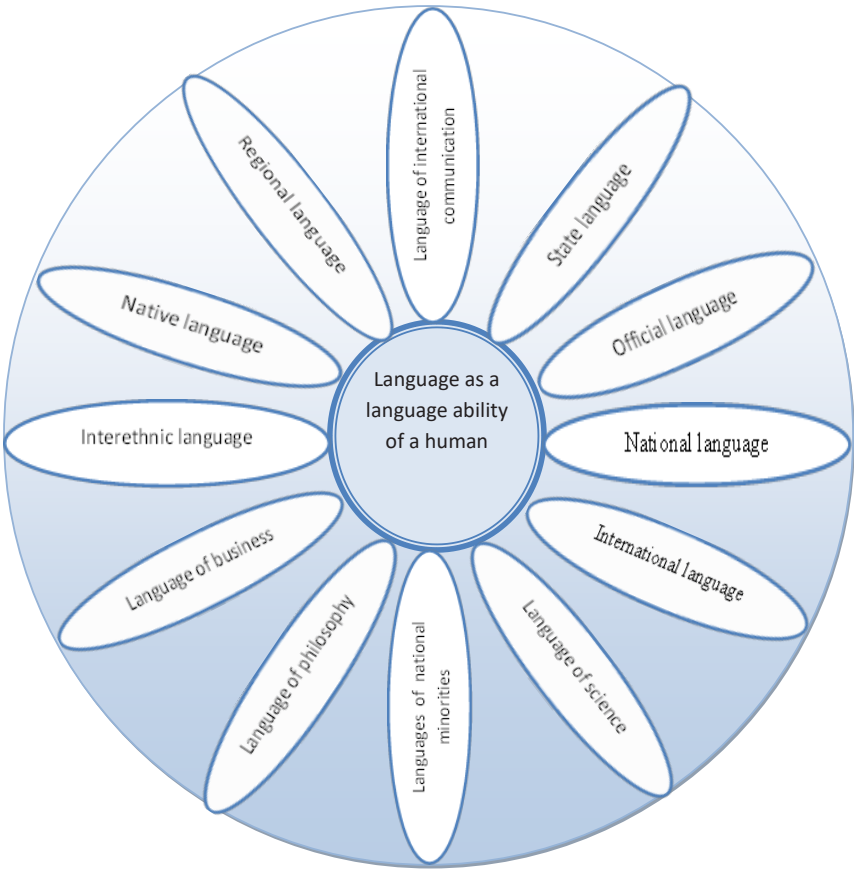
### **An attempt to functionally classify different types of languages of the world with the choice of new for modern philosophical science grounds for their division**

Further content of this article reflects the realized idea of the authors to make an attempt to classify different types of the world’s languages with the choice of new grounds for their division, which were previously unknown in philosophy. Such grounds were provided by the psycholinguistic functions of languages in the communicative-speech activity of man in society. The generic concept in this case is the term “functional languages,” which covers the total of the classification items — varieties of languages — that are equal to the scope of this generic concept.



In this regard, we present a new view of *language* as a *biopsycholinguosocial* phenomenon and, accordingly, create the preconditions for other theoretical positions, including functional-psycholinguistic one, to approach the choice of the grounds for classifying ethnolanguages according to their functions in individual human speech behavior. The functional type of the world's languages has recently required the formation of an independent psycholinguistic concept "*functional languages*" and its allocation to a separate group under certain taxonomic headings in accordance with the number of functions they perform in the psycholinguistic world of man. Until now, the term "functional language" has been used only in the context of programming as a language that supports and encourages a functional style of programming. We propose to use the term "functional languages" *to nominate and group different names of languages (abstracting from specific ethnic languages) according to their functional role in the communicative-speech activity of an individual.*

Thus, if we consider language as a person's ability to generate utterances, perceive and comprehend information (psycholinguistic approach), then the basis for the classification of the world's languages, based on this approach, will be the functions performed by a variety of an ethnolanguage in human life. Therefore, the classification of languages can take place not only by ethnic (English, German, Russian, etc.), but also by functional-psycholinguistic criteria (Fig. 1).



**Fig. 1. Classification of the world's languages by functional-psycholinguistic criteria**

As evidenced by Fig. 1, in accordance with the functions performed by ethnolanguages in organizing human mental activity in various spheres of their social life and social existence, it is possible to distinguish at least the following functional languages: a) state; b) official; c) national; d) regional; e) languages of national minorities; f) native language; g) interethnic language; h) the language of interethnic communication; i) international language; j) the language of international communication; k) the language of business; l) the language of science; m) the language of philosophy. The names of these types of functional languages are at the same time the nomination of those functions that are performed by these languages. All these and other, not named in this context, types of languages are functional and can be combined into one typological group in accordance with *higher mental functions*, performed by means of these types of languages in people's lives and in various activities of the subjects, regardless of the country and ethnic language. The higher mental functions in psycholinguistics include speech, thinking, memory, and perception — the leading mental processes, the dynamics of which occur through the implementation of natural languages and due to the functions that are situationally performed by these languages in human life.

### **Functional psycholinguistic characteristics of the world's languages**

What is a *State Language*? What function does it perform in relation to a person as a citizen? The state language is the main language of the state recognized by the Constitution or law, which is obligatory for use in legislation, business correspondence, court proceedings, education, etc. (Commentary on the Constitution of Ukraine, 1998). *The Ukrainian language: Encyclopedia* (Rusanivskyi, 2004) states that the state language is a language enshrined in tradition or law, the use of which is mandatory in state authorities and business correspondence, public bodies and organizations, enterprises, state educational, scientific, and cultural institutions, communication and information areas.

Thus, the state language is considered primarily as the language of the Constitution of the country, and therefore it is believed that the nations that do not have a codified constitution do not have the state language.

Switzerland is a country with four official languages (German, French, Italian, Romansh). The presence of 4 national and four official languages in Switzerland does not mean that every local citizen in the country speaks all four languages simultaneously. In most cases, one of the four languages dominates within a particular territory. At the household level, local dialects are used almost everywhere, which are significantly different from "High German." Switzerland is a stronghold of European neutrality, a non-aligned state. In its various cantons, one or another national language is used as the state language. Different state languages are not the reason for the disintegration of this country into separate parts due to the balanced language policy, which provides for equal respect for all languages, takes into account the opinion of the minority, and allows many issues to be resolved locally rather than by the federal center. The Constitution of the Swiss Confederation enshrines four languages as the national state ones (Handelssprachen). These four languages are also official at the confederation level (Article 70 of the Swiss Constitution "Languages").

In Canada, English and French are recognized by the Constitution of Canada as "official." All laws at the federal level are required to be passed in both English and French. The same applies to the services of federal authorities, i.e., they must be available in both languages. Canada has a large number of indigenous languages, immigrant languages and dialects originating in the country, as well as hybrid languages. Since the 1960s, Canadian legislation,



social policy, and special terminology have emphasized its multiculturalism and the growing number of languages supported by the state, local authorities, and private initiatives. The principles of Canadian bilingualism are protected by Articles 16–23, adopted in 1982 by the Canadian Charter. Canadians speak 25 most common languages. At the level of provinces and territories, they have their own language policy in the field of education and business correspondence. Only one province (New Bransunk) is officially bilingual. All the three Canadian territories have declared several official languages.

The debate over whether English is the only state language has been going on in the United States for many years, but no answer has been found yet. Back in the 18<sup>th</sup> century, John Adams proposed the US Continental Congress to adopt English as the state language. Such a proposal received a verdict of “anti-democratic and threatening the freedom of an individual.” Despite this and the fact that the Spanish-speaking citizens amount to about 50% in the United States, English is accepted as the official language in 27 states (out of 50 states). In the USA, 322 languages are spoken, 24 of which “walk” around all states. Granting the status of the state language to one of the languages would limit the rights of full citizens who do not speak English. *The Civil Rights Act of 1964* was written to support these citizens.

It is believed that the state language is the legal status of a particular ethnic language; its use is mandatory in official documents and, in general, in public spheres of social life in the state (legislation, administration, jurisdiction, education, etc.). The state language is regarded as the language of ethnic group, which has identified itself as the most common in this polylingual state, is characteristic of the majority of the population, and is their native language. However, not for all citizens — native speakers — the state language coincides with their native one. This phenomenon of non-coincidence of languages in some totalitarian states and the states prone to radical nationalist tendencies provokes heated debate, disputes in parliaments, in the mass media, among politicians and just citizens. The main contradictions concern how many state languages there should be, what their sphere of functioning is, in what relations the state language should be with other ethnic languages of the state citizens, etc. These are topical issues that concern people in connection with the violation of their language rights and freedoms. At the same time, the judgments of particular politicians expressed in the discussions mostly do not contain the necessary argumentation and validity, are subjective and emotional in nature, and, as a rule, are an expression of political expediency of individual political parties. Language issues also imply the factors of political culture, self-consciousness, and preferences of the citizens of certain states.

*Official language* is a concept related to that of “state language,” but is not synonymous with it. However, some authors interpret these concepts equivalently. In the *Oxford Companion to the English Language*, official language refers to the language used in government (jurisdiction, legislation, and administration) (McArthur, 1992: 722). In *Oxford Companion to the English Language*, it is stated that the *Official Language* is “the language or one of the languages that are accepted by a country’s government, is taught in schools, used in the courts of law, etc. (Cambridge Dictionary, n.d.); “... as means of expression of a people cannot be changed by any law” (Muñiz-Arguelles, n. d.).

In 27 states of the USA where English is recognized as an official language, citizens must comply with the provisions of the *Civil Rights Act of 1964*, which requires important documentation to be written in all languages of those citizens who receive any privileges from the government. Also, for many years, this document has prescribed the requirements that all public economic organizations that receive support from the state, must carry out

document circulation in all languages of their clients. Thus, the differences between the state and official languages lie primarily in the constitutional plane and in their federal or territorial status. The term “official language” is usually applied not to the language used by citizens, but to the government of the country; it is the language in which acts of bodies of international and supranational organizations are published and which are recognized as authentic; the language that can be officially used in state or local self-government bodies next to the state one and in which citizens have the right to address the relevant bodies.

In some countries, in accordance with their Constitutions, the parallel use of the terms state language and the official language is allowed (Belarus, Canada, Finland, and Switzerland). In Ukraine, according to the Constitution, only the term “state language” is allowed to be used.

There are official EU languages and official UN languages. *The Special Eurobarometer (386) “Europeans and their Languages”* (2012) states that the official languages of the EU are 23 languages in which the texts of the founding treaties of the EU are written. The status of an official language stipulates that: 1) regulations and other official EU documents must be published in all 23 languages; 2) EU citizens have the right to address orally or send written inquiries or complaints to all EU institutions in one of the official languages and to receive a reply in the language of their choice. Today, there are 24 EU official languages (EU official website). The official languages of the United Nations are the six ethnic languages that the organization uses during intergovernmental meetings and in its documents: English, Arabic, Spanish, Chinese, Russian, and French. The Secretariat uses two working languages: English and French. The speeches at the official meetings are simultaneously interpreted into other official languages of the relevant body by a UN interpreter. In addition, the German language has the status of the “language of office” (UN official website).

*National language* is the language of the sociohistorical community of people, the common language of the nation, which, along with other features (sharing common regional territory, culture, household, economy, etc.) characterizes the mentality of a particular nation. The national language shows a constant tendency towards ethnic unity and necessarily has its own literary form of existence. The national language is a language that is formally or de facto associated with a certain group of people occupying a certain territory; it can represent, for example, the identification of a nation or place of residence. The national language is not the official language of the country. There are cases when a nation is in a situation that does not allow defining any official language at all because it does not have its own state (Kurds, Cherokees). However, such nations have their own national language. Some national languages have official status in one country and are deprived of such status in another, for example, the official languages of Malta are Maltese and English, and the national language is only Maltese; Finland has two official languages, Finnish and Swedish, and its territory is inhabited by Sámi, who speak Sámi as their national language.

National languages arise in the process of their development, have several forms of existence: literary (oral and written), vernacular and colloquial varieties and dialects. The term “national language” means the language of the sociohistorical community of people and is included in a range of the following concepts: “tribal dialect (language),” “minority language,” and “ethnic language.” It is also a means of written and oral communication. The national language is formed during the transformation of nationality into a nation — a historical community of people characterized by a common language and territory. The national language of any state, as a rule, is its state language. It is possible for the same nation to have two or more languages, as is the case in Luxembourg, where Luxembourgish, French and German are national languages.

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The national language is not equal to the literary language, because it contains vernacular variant, folk dialects, and jargons in addition to the codified language (Yartseva & Vinogradov, 2002).

There are cases when two or more nations have one national language, for example, in the United States, Great Britain, Australia, New Zealand, where English (its national variants) is the national language. The national language of a state is mostly its state language. The national language is created by the people and serves them through different generations. In its development, the national language goes through several stages and depends on the degree of development of the ethnic group. In the early stages of ethnos formation, a tribal language is formed, then the language of the nation and finally the national language.

*Regional languages* are used by the citizens of a country within a certain territory: region, province, state, federal district, province, canton, municipality, district, village, or other administratively established regions of the state along with the official or state language operating throughout the state. The official status of a regional language is enshrined in the legislation of one or more administrative-territorial entities. This is usually a smaller group of people than the rest of the citizens of this state. In different countries, the geographical areas in which a particular regional language is used, encompass a sufficient number of people to take various actions for the protection and development of these languages by the state. In some countries, regional languages also have the status of official languages. The regional language does not mostly apply to the dialects of the official language (languages) of the state and to the languages of migrants. The *European Charter for Regional or Minority Languages* (1992) proclaimed the principle of recognizing regional languages as “a means of reflecting cultural wealth.” Recognition of regional languages is associated with demographic, linguistic, and politico-economic problems and is therefore not always smooth and consistent. There are cases when more than 30% of the population of the territory speak a certain national language, or ethnic language is on the verge of extinction, but even in such cases, these languages do not have the official status. There are cases when the official language of one state is regional in the neighboring regions of another state for various historical reasons. The status of a regional language is granted in order to preserve distinctive features in the dialects of the official language to maintain linguistic and tourist attractiveness, emphasize cultural identity, such as Walloon, Gallo, Provencal, Scottish, Shirland, Frisian, Cantonese, Basque, Serbo-Croatian, etc.

*Languages of national minorities* are considered to be widespread among the population of the country (except the state language) and are not the languages of its indigenous peoples. As sign systems and a way of intragroup communication of citizens who are representatives of national minorities in a polyethnic country, the languages of national minorities are a means of both preserving and developing identity, performing a mental and cultural function. The Council of Europe *Framework Convention for the Protection of National Minorities* (1995) and the *European Charter for Regional or Minority Languages* provide for the protection of language rights, the use of mother tongues, the guarantee of free development of national minorities and prevention of their disappearance. Representatives of a certain ethnic group who live in the country and are its citizens, but do not belong to the indigenous ethnic group, perceive themselves as a national community and objectify their ethnic language as the native one, reflect it as a means of preserving their specific features and culture. Through their ethnic language, members of the national minority try to maintain their identity and give it a more vivid expression, demonstrate a sense of national identity and community among themselves (European Charter, 1992).

*Native language* in the psycholinguistic sense is the language in which a child uttered his first words (Leontiev, 2003). This is the first time when the first neural connections and neural networks began to form in the cerebral cortex by means of this language. Alexander Kozintsev writes that "... *language seems to wander through the cortex choosing, depending on the circumstances, where it "takes root."* For little children, the loss of even a greater part of the left hemisphere does not interfere with language acquisition" (Kozintsev, 2004: 41-42). According to Tatyana Chernigovskaya, human brain is not the sum of billions of neurons and their connections, but the sum plus individual experience that shaped this tool — our brain — and tuned it; it is the most complex of all possible structures and the question of "what exactly is inherent in it genetically and to what extent, and most importantly, how the external environment and experience adjust this tool, remains open" (Chernigovskaya, 2012: 6). In addition, the brain is a complex system: some connections are rigid and may be related to modularity, while others are soft, providing compensation, restructuring, and adaptation to a rapidly changing speech environment (ibid.). A unique *map of the localization of human language and speech functions* is presented in the work of Natalya Lyakh (1996). Discussions of localizations of these functions are also contained in the works (Deglin, 1975; Chernigovskaya, 1993, 2006; Chernigovskaya & Deglin, 1984).

The child's native language does not always coincide with the nationality of their parents. There have been numerous cases where the children born in tragic circumstances or in other situations have been adopted by families from other countries. In such cases, a foreign language became the child's mother tongue as they began to speak the language of their new parents. There are numerous and even natural cases of language acquisition by the children in the families where parents are representatives of different nationalities and speakers of different native languages. In such cases, the child has heard two languages simultaneously since birth. In any case, they will start speaking one of the languages earlier, saying their first words. This indicates that there was an actualization of the language gene pool and the primary localization of language functions in the child's brain, the formation of the first neural networks, sufficient not only to understand this language, but also to speak it. The child will speak the language of the second member of the family a little later. Thus, the first language will become the child's native, and the second language — non-native, secondarily acquired, the activation of which will indicate the formation of a new neural network required for the functioning of the second in the ontogenesis child's language. The ontogenesis of the native language is discussed in a number of articles and monographs, which present different strategies for mastering the natural language by preschool children (Kalmykova & Novikova, 2018; Kharchenko, 2017; Villiers & Kenyon 2015).

By the national character of its native speaker, mother tongue does not always coincide with the state language that often leads to disputes between politicians regarding compulsory education of children in the state language, or, for example, rejection of certain provisions of the *Law on Secondary Education* by the citizens (16.01.2020) in some regions of Ukraine concerning the transition of these children to learning in the state language. Such misunderstandings also lead to conflicts at the international level. After all, a child, whose native language was other than Ukrainian before going to school, finds it difficult to immediately learn Ukrainian, that is explained by the natural psychophysiological and neurolinguistic reasons, i.e., the lack of child's speech and language neural networks, multilevel organization and sensory correction of motor processes. This is due to the fact that speech, in addition to all its functions, is primarily a rather complex motor process. The multilevel organization of motor speech function is the result of long-term evolution —

both in phylogeny and ontogenesis (Bernstein, 2012). Therefore, the child's transition into a language in learning that is foreign to them becomes at the same time extremely psychologically and psychophysiologicaly painful, and using a non-native language as a medium for learning becomes unproductive.

The concept of "natural language" is functionally related to the concept of "native language" and is close to its content. Natural language is interpreted as the language used to communicate with people. It is not created purposefully; it performed communicative and metalanguage functions. By its structural complexity, natural language is the most complex of all sign systems. The ethnicity of natural language is one of its properties, which is manifested in an integral and two-way connection with the ethnos. Natural language is the main and historically primary means of communication. It is a system of signs and symbols, which arose naturally as a vocal language. Both in phylogeny and in ontogenesis, the origin of a language begins with sounds, as material carriers of human speech. Therefore, the native language that a child learns since birth can be called a natural language in this sense.

*Artificial languages* are specialized languages in which language units have been specifically designed to serve specific purposes. The purposefulness of these languages distinguishes them from natural languages. Artificial languages are also called fake languages. There are more than a thousand such languages. The reasons for their creation are as follows: facilitating human communication, giving fiction additional realism, linguistic experiments, communication in a fictional world, language games, etc. The term "artificial language" is also used to nominate the constructed languages for human communication to avoid the derogatory connotation of the word "artificial" that exists in some languages. *Constructed language* means a set of rules relating to natural languages in order to unify (standardize). In this sense, even natural languages can be considered artificial. The languages such as Latin and Sanskrit are based on the rules of codification of natural languages. Such rules are an averaged option between the language natural evolution and its construction through formal description. Due to the declining role of Latin in the world in the 17<sup>th</sup>–18<sup>th</sup> centuries, an idea of creating a new language of international communication began to emerge. Initially, these were mostly projects of rational language. Later these were projects based on the model and material of living languages, such as "Universalglot" (Jean Pirro), "Volapük" (Johann Schleyer). The most famous artificial language was Esperanto, which spread and united around itself many adherents of the international language.

*Esperanto* is an artificial international language created by the Polish physician Ludwik Zamenhof (1887). This language is characterized by simplicity of word formation and grammar, built on the principles of agglutination, has practical application in various fields (unlike other artificially created languages). *Interlingua* is an artificial language, the first version of which was created in 1908 by the Italian mathematician Giuseppe Peano, the second — in 1950 by the International Auxiliary Language Association, headed by Alexander Gown. The proponents of artificial languages believe that Esperanto and Interlingua are simpler because they lack verbs that are exceptions to the rules, as well as some grammatical rules.

There are the following types of artificial languages: a) programming languages and computer languages; b) information languages; c) formalized languages; d) international auxiliary languages (constructed); e) languages of non-existent peoples; f) languages for communication with the extraterrestrial mind; g) philosophical and logical languages (Lojban, Toki Pona, Ilakt); g) auxiliary languages (Esperanto, Interslavic, Lingua Franca, etc.). The most common in the world are such artificial languages as Esperanto, Interlingua, Volapük, Loglan, Solresol, Ithkuil, Toki Pona, the Klingon language, tags.



With the advent of new native speakers of an artificial language, the language develops, and therefore loses the status of artificial.

It is important to note such four types of functional languages as: 1) interethnic language, 2) language of interethnic communication, 3) international language, 4) language of international communication.

*Interethnic language* is a functional language type used for communication between speakers of different languages in conditions of limited social contacts.

*The language of interethnic communication* is a language used as a means of communication by people of different nationalities within one country. It is a mediating language in a multinational country for mutual understanding and interaction. The language of interethnic communication is mostly the state or official language.

*International language* is used to communicate with a large number of people around the world (*global languages* — a synonymous name). In the modern world, there are up to 10 international languages. An international language can also mean an artificial language. An international language can be characterized by the following features: 1) a large number of native speakers consider it their native language; 2) a large number of communicators speak it as a foreign or second language; 3) this language is spoken in many countries, on several continents, in different cultures, etc.; 4) it is studied at schools as a foreign language in different countries; 5) it is used as an official language by international organizations. International status is held by the following languages: English, Chinese, Spanish, French, Arabic, Russian, Portuguese, German. The boundaries between an international language and the language of international communication are quite blurred.

*The language of international communication*, the *international world's language* is a language used for communication at the international level, is studied as a second or third language, which is mostly completely absent in the natural language environment and is mastered only in the learning process. The language of international communication is considered to be one of the most popular languages in the world; it is spoken by millions of people in different countries, and many people begin to study it every year, which is connected with the trend of the modern world towards globalization and according to the definition of the global language that will connect people around the world no matter what they do and which language is their mother tongue. This is English that is claimed to play the role of such a global language in the modern world. It is the main language of the media, information and computer technology, the language of business, the language of telephone conversations, and business correspondence. English is one of the languages of modern culture, the language of compulsory study at schools. The issue of identifying the language of international communication is a matter of the unification of language education in different countries in order to simplify international communication, which has both positive results and negative consequences.

Currently, English is considered to be the language of international communication in the world. However, the most common language in the world is Chinese, which has 1.3 billion native speakers, and English — less common — only 600 million; Hindi — 490 million; Spanish — 427 million; Russian — 267 million.

*The language of business* is a kind of literary language that has its own means of expression, methods of nomination, and peculiar means of expressiveness. These are not bureaucracies or stamps. Observing the norms of business language is based on the objectively created tradition of constructing written and oral speech in accordance with the expressed content and circumstances. Any expression in the language of business is based on tradition, on



established forms and manners, such as writing applications and other business papers. Such a well-established form is expedient and justified in official business communication. Business language is completely equal to other varieties of literary language and other styles, playing an important role in the development of literary languages of different ethnic groups and cultures. The language of business functions in the form of oral speech (speeches at meetings, sittings, receptions, reports of state and public figures) and written speech (the language of decrees, resolutions, orders, directives, etc.). This type of language, with its specific official functions, “serves” extremely important areas of human relations: the relationship between the state authorities and the population, between countries, individuals and society. The language of business excludes any ambiguity and divergence in interpretation, and is characterized by its belonging to a certain more or less limited range of topics. The full range of linguistic means of expression and ways of their construction in business language is used in the regulated speech. The rigor of the content presentation, the use of words in their literal meaning, the lack of imagery, the minimal presence of tropes — all these emphasize the formality of the language of business. The absence of something specific and personal in the speech — impersonal — is a distinctive feature of the language of business. These features contributed to the “cementing” of traditionally established means of linguistic expression and the formation of communicative-speech forms and techniques of expression.

The language of business is represented by two types: 1) language of official documents (the language of diplomacy, language of laws, decrees, and resolutions); 2) applied business language (official correspondence, business papers in the field of legal relations and administration).

*The language of science* is represented by a system of concepts, signs, and symbols. It is created and used by one or another branch of scientific knowledge to obtain, express, process, preserve, and apply knowledge. As a special language of specific sciences, a certain fragment of a natural language is used, enriched with additional signs and symbols. The language of science differs in the accuracy of its concepts, even “mundane” (Vygotsky, 2000) concepts due to the language of science take on meanings that are much more complete and accurate, and even paradoxical in view of common sense. The language of science uses both the concepts of natural language and terms that refer to abstract, idealized objects to the objects in which their properties and connections are revealed. The language of science is primarily an instrument of knowledge of a particular area of phenomena. Its specificity is determined both by the features of the studied field and the methods of its cognition. The language of science is largely devoid of ambiguity of terms, vagueness, uncertainty of their content, the dual meaning of expressions, semantic isolation, etc. The language of science, as a specific sign system, serves as a material expression of the results obtained in the course of cognitive activity. Both natural and artificial languages act as such a system. The language of science is able to transmit the information, which in some cases cannot be transformed by means of natural language. *“Whatever the interpretation of certain features of the language of science is, it presupposes general significance, impersonality, and intersubjectivity. More problematic, although also very characteristic features of the language of science, are such as its universality, invaluableness, impartiality”* (Ankin, 2003).

*The language of philosophy* is a set of views on what philosophical language is. As it is noted in the *Cyclopædia: or, An Universal Dictionary of Arts and Sciences*, philosophy throughout its history has failed to create its own specific formalized language, and what is now called *philosophical terminology*, according to one interpretation, is an incoherent set of terms from various philosophical doctrines, schools and directions of all periods of

*philosophy development.* Despite V. Bibikhin's objections to the existence of the language of philosophy, when claiming that "philosophy carries language in itself" (Bibikhin, 2007), in our opinion, he asserts the existence of the language of philosophy as one of the varieties of different branches of knowledge.

The peculiarity of the language of philosophy, in comparison with all existing natural and artificial languages, is that it is the maximum possible metalanguage in relation to any theoretical language. Metalanguage does not generate new meanings; it contains new artificial terms needed to describe the source language. "Philosophy is metadiscourse designed to describe and analyze the symbolic. Discourse is "language within language," but it is presented in the form of a special social fact. The metalanguage of philosophy is the "semiotic basis of philosophical reflection" (Kalashnikova, 2008).

The language spoken by philosophers is determined by its innate nature, subject, the specifics of philosophical knowledge, as well as the role it plays in the spiritual culture of society. The language of philosophy has a categorical nature, i.e., a whole variety of philosophical concepts can be reduced to a certain set of categories (Anokhina, 2010). Thus, the language of philosophy is not only an objective phenomenon, one of the subjects of the study of philosophy, but also a *psycholinguistic reality of a researcher of philosophy and a means of describing and presenting the "queen" of science.*

The identification of the concepts "philosophy of language" and "the language of philosophy" is inaccurate in the scientific sense. To clarify the differences between them, it is necessary to gain an understanding of what philosophy studies in relation to language, and what special inherent verbal means it uses, — the means by which it verbalizes philosophical positions, patterns and what exactly the discursive, grammatical, metaphorical and lexical features of the language of philosophy are.

Within the framework of this article, it is indisputably impossible to characterize all the existing varieties of functional languages in the modern world that perform specific functions for each of them. However, on the basis of some functionally oriented types of languages, for the first time, an attempt was made to combine functionally different types of the world's languages into one group according to their role in the neurolinguistic, psycholinguistic and psychosocial spheres of human existence, presenting the languages of the world according to the functional-psycholinguistic classification as a biopsycholinguistic-social system, as well as to change the status position of the existing functional classifications of languages.

## Conclusions

The results of the functional analysis of the world's languages described in the article allow us to draw the following conclusions.

1. Modern philosophy of language should go beyond traditional approaches to the classification of languages, develop and present new worldviews related to the description of today's existing numerous functionally centered types of languages, the emergence of which is currently due to many factors, the leading of which are man, globalization, informatization and at the same time the language rights and freedoms of each person. Philosophical studies should currently focus on the problem, which is almost unexplored (excluding individual articles, scattered in various journals and sites), i.e., the problem of the language of science in general and the language of philosophy in particular.

2. Analysis of the types of the world's languages, carried out on the principle of performing certain functions in the lives of people in society by each of them and their interaction in society and the world as a whole, revealed that: different types of languages, united by their

functional purpose, present the current area of scientists' interest, who represent various branches of science. Among these sciences, there are philosophy, sociolinguistics, ethnology, political science, cybernetics, computer science, semiotics, culturology, law, etc. All the above-mentioned and not mentioned in this context varieties of languages, "scattered" around different sciences, are described from the standpoint of their "own" scientific interests in accordance with the subjects of research and in accordance with existing methods of solving scientific problems. Thus, there is a certain fragmentation in understanding functionally different languages, regardless of their ethnic origin. With the development of civilization, other types of languages will naturally appear, which will differ from those already known by their new functions, reflecting new linguistic realities, functionally important for solving communicative problems in society both within one state and on a global scale, taking into account bilingual or multilingual factors, international relations, education, culture, the uniqueness of the national composition, the role of languages in public life, civic-mindedness of native speakers, family, science, industry, specific language situation in countries, language policy in the country and the world, etc. To find solutions to these problems, the philosophy of language must play a leading integrative role, suggesting new philosophical and methodological principles for the functional classification of the world's languages.

3. One of such methodological positions is the functional-psycholinguistic approach proposed in the context of this article, which provides for consideration not of social functions of language in the classification system, but of individual subjective and personal language functions in human speech experience. The languages, which are determined from the standpoint of a new functional-psycholinguistic classification, i.e., their functions in human life in a particular country and the world, can be nominated as "functional languages." In this regard, anthropology and philosophy of language can become a science that should present methodological principles for their scientifically substantiated association into one group according to their important functions in human life; psycholinguistics, the subject of which is speech and language phenomena of an individual, human personality, the processes of language acquisition, internal and external language generative systems and many other important anthropological psycholinguistic problems, should be devoted to carrying out a direct classification of the world's languages, functionally oriented to solve human psycholinguistic problems. After all, a language in any of its functions is primarily a "biological object," "biolinguistic program," "generative process, neurally encoded" (Chomsky, 2013; 2015), "constellation of cognitive abilities" (Enfield, 2010), a tool of "thinking and speaking" (Vygotsky, 2000), "human heritage, the means of people's existence in society" (Zalevskaya, 2007).

4. The phenomenon of "functional languages" cannot be studied in isolation from the psycholinguistic development of man, beyond their psyche, diverse, and multicomponent activity in society. Therefore, we consider all types of functional languages in two meanings: 1) in a narrow sense — as a biosocial phenomenon, genetically inherent and socially developed in ontogenesis; 2) in a broad sense — as a biopsycholinguosocial object, represented by a kind of individual linguistic means of externalization and internalization when expressing intentions in the process of generating statements, their perception and comprehension.

5. The psycholinguistic paradigm in the functional classification of languages (by their functional orientation) allows not only posing and solving the problems of language philosophy actualized in this context, but also creating prerequisites and conditions for maximum verbal harmonization of society, ensuring implementation of the language rights and freedoms.

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