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THE IMPACT OF THE ENGLISH LANGUAGE ON THE MULTIVERSUM OF PHILOSOPHY

Стаття присвячена характеризації англомовного філософського дискурсу в аспекті суттєвих особливостей, що іманентно притаманній англійській мові. Наголошується на провідній ролі англійської мови у світовій філософії. Аналізуються деякі граматичні і лексичні категорії англійської мови, які дозволяють їй найбільш адекватно передавати філософську рефлексію.

Ключові слова*: мова філософії, філософський дискурс, лінгвальні засоби філософської рефлексії, концептуалізація, вербалізація філософських понять.*

Статья посвящена характеризации англоязычного философского дискурса в аспекте имманентно присущих английскому языку особенностей. Акцентируется ведущая роль английского языка в мировой философии. Анализируется ряд грамматических и лексических категорий английского языка, которые позволяют ему наиболее адекватно передавать философскую рефлексию.

Ключевые слова: *язык философии, философский дискурс, лингвальные средства философской рефлексии, концептуализация, вербализация философских понятий.*

The paper deals with the English philosophical discourse vs relevant peculiarities of the English language. The role of English as the global language of philosophy has been emphasized and a number of grammatical and lexical categories which serve to most adequate conveying of philosophical reflection has been analyzed.

Key words*: language of philosophy, philosophical discourse, lingual means of philosophical reflection, conceptualization, verbalizing of philosophical concepts.*

"Three passions, simple but overwhelmingly strong, have governed my life: the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind. These passions, like great winds, have blown me hither and thither, in a wayward course, over a deep ocean of anguish, reaching to the very verge of despair. ... This has been my life. I have found it worth living, and would gladly live it again if the chance were offered me".

Bertrand Russell [13, 3–4]

The fact that the English language has become a world language in general and a world languge of science is commonplace and can hardly be argued [2; 7 , 106-114; 8; 11 та ін.]. In terms of philosophical thought, the English discourse of philosophy is also getting more and more powerful and universal source of globalization of academic discourse per se. The quotation

from Bertrand Russell's autobiography placed as an epigraph helps to understand the power of an irresistible desire to know the truth and a willingness to serve it which is so characteristic of the outstanding representatives of the English philosophical thought, which allowed it to advance to a leading position in the world of philosophy. This message, full of passion and energy, passed via the English language is, virtually, one of the factors of its world dominance today.

This study aims at tracing those peculiarities of the English language which allowed it to be an effective means for conveying philosophical reflection. To this end we would emphasize three relevant foci, which are conceptual framework of the English-speaking philosophy (ESP) as a context of research, the issue of ordinary language vs construed language and some lexical and grammar categories as well as syntactic structures inherent in the English language as compared to other European languages.

In fact, the English philosophical language as against the language of science has never been approached by linguists, remaining an exclusive domain of philosophers. The reason was the complexity of its identification and difficulties in reducing its discourse to individual lingual units [3]. It's only to-day, when a new methodological paradigm of linguistics with its developed armamentarium of discourse and conceptual analyses has been established that such research has been made possible. In this article the above paradigm as applied to the language of science is understood according to its characteristic provided by V. Demiankov in his well-known fundamental publication [1, 239-245]. We are based on basic approaches of the text studies and discourse studies which are now broad scientific disciplines and study not only the text, but textual approach to language units at a lower level, the communicative aspect of the constitution of discourse, an element which acts as the text, and many other related issues. Academic text is at the center of cognitive linguistic research, both as the reflection of the prevailing conceptual systems, and as a productive interaction of individual ideas, opinions, hypotheses as the stages of formation of a particular area of knowledge.

The difficulties of the analyses of the philosophical language lie also within the area of controversies between different theories of language. Obviously, it is necessary to follow the development of the philosophy language at the backdrop of the development of both philosophy and linguistics. The ideas about language as a subject of reflection and research are not identical in different kinds of theories of language. For over two thousand years of the European learned tradition of philosophical studies of language and empirical theory of language did not have a strict distinction and it's only in the last two centuries that different approaches were formed into separate areas of research, both within philosophy and positive science. Still, even to-day different abstractions of the language used in various kinds of theories, are worth considering in their interactions and transformations in connection with the development of theoretical philosophy, the ELPh being an immediate medium of these processes and their verbalized representations. There are several abstractions of the language used in philology, linguistics and logic, and analytic philosophy and hermeneutics, and structuralism and semiotics.

Different principles of idealization of language are used in logic and linguistics, the subject of research in linguistics being natural language, whereas formal languages are the subject of logic. The relative simplicity of language, studied by logicians, allowing them to investigate the structure of these languages more clearly than is achievable for linguists who analyze extremely complex natural languages. The language studies by logicians use relationships that have been copied from the natural language and logic this way logic can make a significant contribution to

the general theory of language. In all likelihood, the results of analysis undertaken by logicians, can not be applied to the empirical data of natural languages directly, and their studies ignore some of the characteristics of natural languages. Therefore, languages, logicians analyzed, can be considered as an idealization of natural languages. So, within the research of the language of philosophy, we have to decide upon whether ELPh is a formal, idealized or a natural (ordinary language vs common sense, in terms of analytic philosophy) language. Though it is sometimes postulated that logic applies the idealization procedure while linguistics uses purely empirical methods [4], hardly it is true of ELPh. Balancing between empiricism and logical analysis, ESP developed a foundation for finding an equilibrium between logical idealization and empirical research methods while studying the English language of philosophy.

English has been positioning itself as a language of philosophy in the medieval age. Since 16th century it has been gradually turning into a world philosophical language eating up one by one the positions of Latin, German, and even Chinese on the world arena. English-speaking philosophy took fascinating and controversial paths whose relevance to continental philosophy was sometimes obvious and sometimes obscure. This paper traces the English-language side of the period, while also taking into account those continental thinkers who deeply influenced twentieth-century English-language philosophy (ELPh) and its language as well as those who were influenced by ELPh ideas and language.

THE English language may be said to have become for the first time the vehicle of philosophical literature by the publication of Bacon's *Advancement of Learning,* in 1605. He was the first to write an important treatise on science or philosophy in English; and even he had no faith in the future of the English language. In the *Advancement,* he had a special purpose in view: he wished to obtain help and co-operation in carrying out his plans; and he regarded the book as only preparatory to a larger scheme. The works intended to form part of his great design for the renewal of the sciences were written in Latin. National characteristics are never so strongly marked in science and philosophy as in other branches of literature, and their influence takes longer in making itself felt. The English birth or residence of a medieval philosopher is of little more than biographical interest: it would be vain to trace its influence on the ideas or style of his work [6]. Francis Bacon was one of the leading figures in natural philosophy and in the field of scientific methodology in the period of transition from the Renaissance to the early modern era. Being the first independent British philosopher, he broke the tradition of writing in Latin. He founded something quite new, a scientific philosophy based on direct observation of nature. Francis Bacon set scientific standards for all British philosophy after him and set up a basis for the ELPh terminology [10]. Among lexical novelties introduced by him into English were numerous terms belonging to the lexico-semantic fields of law, religion, and state, and society, ethics and natural philosophy.

E.g.*: general theory of science, empiricism, structured modes of action, things as they* appear, *the doctrine of twofold truth, doctrine of the two worlds, mind idols, crooked mirror, proofs and demonstrations, induction and invention, action of the mind, caption and contradiction, judgment of the consequent, invention of the "mean" or middle term, general nature of the mind.*

Thomas Hobbes (1588-1679) was a pupil of Francis Bacon and a contributor to scientific philosophy and political philosophy. The concepts and terms he employed in his speculations later were borrowed by many national philosophies and are still in active use: *right of the*

individual, the natural equality of all men, the artificial character of the political order, self-interested cooperation, social contract, natural state mankind, state of nature [12].

John Locke (1632-1704), the first of the great empirical philosophers, was an important political philosopher. Lexically, his English texts were a mixture of common language elements and terms in the form of adapted Latin borrowings. Syntactically, his writings also tended to the simplicity of ordinary speech patterns which can be illustrated with the following: *"The simple ideas we receive from sensation and reflection are the boundaries of our thoughts"*; *"For if any one [proposition] may [be in the mind but not be known]; then, by the same Reason, all Propositions that are true, and the Mind is ever capable of assenting to, may be said to be in the Mind, and to be imprinted: since if any one can be said to be in the Mind, which it never yet knew, it must be only because it is capable of knowing it; and so the Mind is of all Truths it ever shall know "* [14].

The same lingual peculiarities characterize George Berkeley's texts, who continued the lines of thought laid down by John Locke and became the first British idealist : "If sensations and reflections, which are ideas in our minds, are all that we have, can anything exist that is not an idea? If something does exist, and we can form no idea of it, we cannot possibly know it" As a result, Berkeley claimed, it is not possible that things "should have any existence out of the minds of thinking things which perceive them" [14].

David Hume (1711-1776) was one of the most influential British philosophers whose ideas influenced even Immanuel Kant. He concentrated on the concepts of *philosophy of common sense, skepticism, experience, source knowledge, the reality of matter, reason, sense impressions, ultimate nature of reality, mental geography and anatomy of the mind,* thus setting the agenda for British and Continental philosophy for the next centuries as well as for some areas of cognitive linguistics of today. English became a powerful medium in transmitting his ideas all over the world intellectual area. Jeremy Bentham (1748-1832) and John Stuart Mill (1806-1873) developed the *theory of utilitarianism*, which was verbally represented with such units as *good law, custom and individual happiness, and happiness of the greatest number for all.*

Francis Bradley (1846-1924) was an authoritative representative of moral philosophy and a great philosophical writer in terms of style. He developed a conceptual sphere of moral philosophy with the concepts of *moral responsibility, determinism and indeterminism and self-realization.*
 Charles Darwin's theory gave rise to evolutionary philosophy. Herbert Spencer (1820-1903) as its brightest representative and the author of the very term *evolution,* taught that the law of the universe was that everything grew more and more complicated and individual in nature as time passed. This idea was verbalized with the help of the following representations: *progression in complexity, survival of the fittest, natural selection, structural functionalism, evolution of complexity, social organism.*

The 20th century philosophy was marked by the advent of realism, its major representatives being George Moore and Bertrand Russell (1872–1970). Together with Alfred North Whitehead they worked on mathematics and logic and followed with the analysis of language. Their texts are in a way more formal than theirs precursors' and abundant of reconsidered basic concepts, such as *reality, appearance, truth, language, knowledge, probability, perception, experience*

(individual experience). Moreover, in his attempt to discern the relationship between appearance and reality B.Russell coined a lot of new terms to verbalize his scholarly innovations: *sense-data* (the particular things we perceive during the act of sensation. act of sensation),

knowledge by description, immediate knowledge of truths as intuitive truths, perceptual and a priori knowledge, knowledge by acquaintance and knowledge by description, totality of human knowledge, theory of epistemology.

The list of "giants" will be completed with the name of John Stuart Mill, the greatest British philosopher, according to Colin Heydt from the University of South Florida [9]. His creativity developed at the cross-currents of different philosophical thoughts of his time, including American pragmatism which dominates a lot of theoretical and political areas of the present time. His terminological work lies basically in the sphere of semantics and collocation and is characterized with the reconciliation between philosophical reflection and common sense. Russell thought that terms such as 'the average man' could lead to confusion. In the sentence *The average woman has 2.6 children*; the term *average woman* should be understood as a logical construction. The term is not an atomic fact but a complex mathematical statement relating the numbers of children to the numbers of women. Russell thought that terms like *the State* and *public opinion* were also logical constructions and that philosophers were mistaken in treating these concepts as though they really existed. Here is a bright illustration of his academic style which, formally, employs ordinary language: *"The laws of the phenomena of society are, and can be, nothing but the laws of the actions and passions of human beings united together in the social state. Men, however, in a state of society, are still men; their actions and passions are obedient to the laws of individual human nature. Men are not, when brought together, converted into another kind of substance with different properties"* [9].

This brief outline of the history of ELPh as a world language would be incomplete without mentioning further development of conceptual framework of analytic philosophy, linguistic philosophy and pragmatism in 20th- early 21st centuries. English works by L.Wittgenstein (1889-1951) on ordinary language philosophy, Gilbert Ryle (1900-76) on linguistic philosophy and Richard Rorty (1931-) on analytic philosophy and pragmatism contribute to further expansion of ELPh.

But it was not only due to the efforts of outstanding intellectuals that ELPh obtained its global status. ELPh is a definite exception to other national languages, as it was postulated by J. Austin and other representatives of linguistic philosophy who formulated the so-called "Linguistic turn". Initially it was based on ordinary language and was not designed as a tool for self-analysis. This philosophical tradition focused the understanding of being on the understanding of language which meanings and forms must show how thought is formed and how human mind works, and how individual meanings correlate with social consciousness. However, linguistic philosophy is faced with the same irresistible for today's philosophical thought contradiction: knowing the human being through language, philosophy drives itself to a standstill because of "imperfections" of its language, as well as due to the inability to create a totally logical language of philosophy. And yet, the language of English philosophy to a greater extent than the other national languages mentioned got rid of imperfections by avoiding professional jargon, esoteric language and complex metaphysical constructions, and borrowed its common sense from ordinary language.

Emphasizing special interaction between the English philosophy and the ELPh L. Wittgenstein believed that being plunged into the national language, philosophy exists in its natural environment, and this fact prompted one of the most brilliant philosophers go to write his papers in English in the late period of his work. Representatives of linguistic philosophy - David

Hume, George Berkeley, George Bentham, J. Moore, L. Wittgenstein, John Austin - repeatedly claimed that the English language provides unique resources to the most accurate transmission of philosophical reflection. This is especially true of the category of agent (an agent or a reduced availability of the full ellipse), substantivizing (zero substantivization) and nominalization (nominalization statements), and word formation.

However, it is impossible to assert that the category of reduced subject is verbalized by means of passive voice forms only in the philosophical text. It is not less frequent in the scientific text as such, while is practically not used by some English-speaking philosophers authors (e.g., P.Woodruff) and is, to some extent, an idialectical preference. As for other European languages, they have a slightly different, but quite effective set of appropriate linguistic resources which is testified by great texts in German or French.

The next unique resources proper suitable for the expression of philosophical reflection is the gerund, the present participle form and progressive forms of the English verb, id est, all those forms that are built with the help of an operator -*ing*. The English language is the language of nominalization. In fact, any verb may take the form of nominative without substantivation, which means that all characteristics of a verb are preserved while the whole utterance is nominalized. The gerund functions as a universal equivalent and exchanger of grammatical forms. It adds to the speech the meaning of the time steam, thus contributing to its dynamism as well as , makes it articulatory uncertain. Practically, each philosophical text is abundant of gerunds which, together with specific forms of agency, are able to express the reflection on the events themselves, without reflection on the facts, to minimize the gap between the object and the subject of the action.

One of the basic argument of the representatives of linguistic philosophy is that ELPh gets use of the philosophical resources of ordinary language, even when naming their basic concepts of abstract truth, reality, being, mind, knowledge, etc. However, this thesis is entirely faithful to the same extent in which it holds in relation to the English, and just about any other European language. It is the everyday language, with a fixed in it the wisdom of previous generations, embodied in its differences in terms of their verbal notation, is the source for the tools of philosophical arguments about the important things for her: being and consciousness, which was repeatedly mentioned the great - from Aristotle to Mamardashvili.

Limited inflected morphological forms, on the one hand, and the freedom to design various derivatives, on the other, is recognized as another specific feature of the English language which makes it very suitable for expressing philosophical concepts. These are derivatives of the nominative adjectives which are formed with the suffix -ity, -hood, -ness, -y, for example, *nothingness, wholeness, sameness, otherness, innerness, vageness, goodness, rightness, ordinariness, appropriateness, unaccountability, compositionalily*.

Style is also a factor of popularity of ELPh. Contemporary Anglophone philosophers seek to use stylistically neutral language, which produced a lot of convenient and easy forms to make the message clear and unambiguous. It caused many philosophers from other European and overseas countries to create their works in English using its specific forms as a kind of philosophical jargon. Numerous extensive studies on the current role of English as an international language give all reason to believe that it is not only simple complexity of the English language, but a range of other linguistic and sociolinguistic factors that has led to its universality in the late twentieth century. As a result, today we see that on the international arena

the multiverse of philosophies (the term belongs to the authors of the European dictionary of philosophies [5, 3-5] exists in the universe of the English language.

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