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### Metaphysics of Festivity, or On the Metaphysical Presuppositions of Human Happiness

*The article discusses metaphysical preconditions of the human experience of happiness in its festive modality. It exposes the phenomenological content of the experience of festivity and its relation with non-utilitarian activity of the human person, the person's abandonment of the advantages of the pragmatic attitude to life, and his experience of love and joy. The article also offers an argument in support of the essential relation between the human person's happiness and his ability to discover the meaning of the pain and suffering that fall to his lot. It offers evidence in support of the attitude of appreciation of the world in its entirety as a necessary condition of the human person's experience of happiness in a festive and superabundant way. It is also argued that an essential relationship exists between happiness and the human person's capacity to appreciate particular things and the reality as a whole.*

**Keywords:** happiness, festival, joy, person, pain, suffering, sense, love, Pieper.

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### Метафізика празднества, или о метафизических предпосылках счастья человека

*Рассмотрено метафизические предпосылки опыта счастья в форме празднества и торжества. Раскрыто содержание феномена празднования и его связи с неутилитарной деятельностью человека, его жестом отречения от плодов прагматической установки, опытом любви и радости. Представлено обоснование зависимости счастья человека от осознания им смысла собственной жизни, его способности придавать смысл страданию, которое подстерегает человека на его жизненном пути. Обосновано мнение о «ратификации» человеком мира в его целостности как необходимой предпосылке опыта счастья в форме праздника и торжества. Представлены аргументы в пользу существенной связи счастья со способностью человека ценить отдельные вещи и реальность в целом.*

**Ключевые слова:** счастье, праздник, радость, личность, боль, страдание, смысл, любовь, Пипер.

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### LANGUAGE AS OBJECT OF PHILOSOPHICAL RESEARCH

*The article examines the development of philosophy of language as a separate section of philosophy, its main problem areas and schools. Analyzes the key stages of linguistic-philosophical perspective and its interaction with other parts of philosophy. By focusing on the study of features of modern linguistics and linguistic-philosophy with signs of dynamically active, functional and communicative antropozoriyentovanoho understanding of the nature and language.*

**Keywords:** language, philosophy of language, linguistic philosophy, linguistics, communication, content.

The problem of language has been one of the main topics in philosophy since the beginning of philosophy itself. It was illuminated in works of Plato, Aristotle, F.Bacon, T.Hobbes, J.Locke, G.Berkeley, D.Hume, J.Mill, G.Frege, B.Russell, L.Wittgenstein, R.Carnap, J.Austin, J.Searle, P.Grice, W.Quine, E.Cassirer, M.Heidegger, H.-G.Gadamer, O.Losev, H.Shpet, P.Florensky, M.Popovych and others. Greek philosophers defined man as a living being that had logos – mind, language and speech. The essence of language considered as a philosophical problem (Sophists, Plato). Like many other

sciences, linguistics was separated from the syncretic complex of philosophical problems. Interest in philosophy of language is constantly growing. The philosophy of the Modern Times viewed the importance of language to the philosophy. Even in the twentieth century philosopher Heidegger wrote: "According to the ancient definition of beings we are the ones who have the gift of speech. But the gift of speech - is not one of human abilities along with many others. Gift of speech distinguishes man actually making him a man. This is the essence of its being" [2, p. 44].

In the 20<sup>th</sup> century the proportion and number of lingual and philosophical problems have increased dramatically. Dutch philosopher F.Ankersmit believes that the philosophy of the 20<sup>th</sup> century is under the charm of the phenomenon of language [1]. Modern Russian philosopher V. Kuznetsov emphasizes the importance of language issues for the philosophy of the 20<sup>th</sup> century, and compares with the significance of the problem of knowledge in the philosophy of the 19<sup>th</sup> century or problems of rational philosophy of the 18<sup>th</sup> century. The development of mathematical logic and processing method of formalization, the semantics of occurrence, formation of semiotics, mathematical linguistics, computer science, and in the last decade – study of cognitive approach to the phenomena of language and consider them as functional and communicative, cultural and ethnographic items requires much deeper identify relevant philosophical problems.

German scientist O.Bolnov describes the following five reasons appeal to philosophers of language: 1) the impact of language on a person's world, 2) each language holds unique outlook, 3) each person thinks, feels, perceives and builds his life as it is suggested in a particular language, and 4) it affect the validity, its form, 5) the essence of man is connected with language.

The link of linguistics and philosophy is more essential and has different character than that of philosophy and science that studies the separate spheres of reality. Modern Russian linguist R. Frumkina said: "Language is the only tool that allows a philosopher to express philosophical statements about the world and broadcast his knowledge. For philosophers, it is important in that capacity" [6, p. 176].

In modern European philosophy of language problem also arises in connection with an attempt to overcome the tendency to deontologization of philosophy and finding the basic foundations of human knowledge and culture in terms of traditional philosophical problems. Another important factor in the philosophy's appeal to language began to question the language of philosophy on its agreement, with everyday human language, on one hand and with philosophy on the other.

Linguists encourage referring to philosophy because it stimulates cognitive activity of language researcher explaining the nature of fundamental philosophical ideas underlying it, as well as comprehend, understand, and explain the specific scientific facts.

The current stage of development of the science of language demonstrates disposition to change from a positive to a deep knowledge of understanding the nature of language in a broad theoretical and methodological context (philosophy, logic, cognitive science, psychology, artificial intelligence theory, and other sciences). A large number of issues and topics that were previously seen as extra-linguistic, those related to foreign linguistics, are perceived as the verbal, internal, and important for understanding language not just as systematic and structural immanent creation, but as a spiritual energy, cognitive human activity. Philosophical explanation demands and continues to demand the nature and problems of natural language, the emergence and development of language in relation to the development of human society, the relationship of language and real-world impact of language on thought and spiritual development of humanity, the nature of language signs, linguistic typology of forms depending on how they are related to the objects, the nature of universals, the relationship between natural and artificial languages etc.

For many areas of modern philosophy of human speech has become an important subject of research. Representatives of analytic philosophy of language emphasize the richness of human consciousness and practice. For phenomenology (Greek phainomenon – rare, unusual phenomenon and logos – teaching) it is an iconic expression of consciousness. Exploring language, the philosopher can tell a lot about the work of consciousness. Hermeneutics (Greek hermneutice – the art of interpretation) sees language being the essence, "home of the human spirit" (Heidegger), "universal medium in which understanding is accomplished" (Gadamer G.-G.). Postmodernism interprets the language as a medium human sensibility; philosophy is designed to release this sensibility, to give it a higher profile.

Some philosophers consider language as a basis of worldview, as essential features of man. According to J. Sori, within rationalism role of language in human life determine the following:

a) language is an exceptional heritage of man as homo sapiens; condition and selection tool of mankind with the natural world;

b) the historical formation and functioning of human consciousness taking place reliance on the word of a language in general;

c) a person's thinking, especially creative, inextricably linked to language. Abstract activity of thinking is only possible with reliance on means of language. The word (language) is the foundation, which is based on consciousness, thought and personality rights;

d) language is an essential tool of socialization of the individual. Without a coexisting with others, without mastering social norms, rules, culture and knowledge spread, achievements of many generations modern man is incapable of living ;

e) language is the most important means of communication, the basis which arranges interpersonal relationships and social structure.

Given exactly the same role of language in human life, in the western rationalist tradition of "man", "language", "society" are perceived as "single shaped": one is inconceivable without the other, one is revealed through both. Philosophers and analytics believe that fundamental problem of human existence can be neither set nor resolved without recourse to language, without regard to its role in human life and society. Perception, understanding and transforming reality mediates symbolic world of language. According to the French philosopher Jacques Derrida, the problem of language has always "attracted global horizon of the different areas of research, heterogeneous discourses, different and diverse fields, along with their intentions, methods and ideologies".

So, philosophy of language has independent significance as a symbol of life and life itself. In the late 20<sup>th</sup> century separate areas of humanities research related to philosophical understanding of the phenomenon of human language were formed – the philosophy of language, linguistic philosophy, philosophy of linguistics, many philosophical problems of linguistics etc. The essence of philosophy of language is till not entirely clear, representing the essence of language in scientifically oriented philosophy of language [4, p. 134].

The term "philosophy of language" first entered the scientific use in German-speaking circles in the late 18<sup>th</sup> century through the works of philosophers as G.Lichtenberg (1742-1799), J.Haman (1730-1788), J. Herder (1744-1803), F.Jacobi (1743-1819), W.Humboldt (1767-1835). It is in philosophical thinking and creativity of these thinkers it occupied a key position.

However, the structure of the modern humanities (primarily logical, philosophical, and linguistic) philosophy of language status is still to be determined. Some scientists believe that philosophy of language becomes a specific area of study of living human language (or special artificial languages), others – as a separate subfield of philosophy, logic and linguistics, related fields of research mentioned sciences special approach to language in general, its units and categories, linguistic research methodology, analysis of individual philosophical and linguistic issues and more.

In the 1950's among world leading linguistics philosophy of language is often associated with linguistic structuralism, later – with generative grammar theory of artificial intelligence. In the 1960's – mid 1980's most complete embodiment of the philosophy of language considered pragmatic studio living languages, carried out within the research value of the expression language, contextual use of language and its units (P. Grice, D. Davidson, J.Austin, P.Strawson, N. Malcolm etc.), the study of speech acts and thus illocutionary forces inherent in them (J. Austin, J., Sori, Z. Vendler, J. Van der Veken etc.), and the implications of implicative discourse (P.Grice, J.Leech, J.Parry etc.).

In the 1960's problem of the definition of "philosophy of language" was given by J. Austin ("performative – constants"), P.Strawson ("Intention and convention in speech acts") J. Sori ("What is a speech act?"), P.Grice ("Value of speaker meaning and sentence meaning ") N.Chomsky ("Problems in the theory creative grammar"), and J.Katz ("The philosophical relevance of linguistic theory"). There was also a discussion of the theory of innate ideas of N.Chomsky.

A clear focus on the problems of analytic philosophy and philosophy of linguistics presented in the famous work J.Hartnak "Language and Philosophy." It discusses issues related to the meaning of

linguistic expressions in various contexts, intentionality (Latin intention – desire, intention) speech acts, the role of language in human perception of the world of objects, the problems of existence, morality and so on. American philosopher of language John Lamarck argues that the real development lingual and philosophical ideas began only in the 1970-80's as a gradual "flow" of linguistic philosophy of Oxford and Cambridge schools to their own philosophy of language, that is, one that studies the problem of values, rules, representation, language acquisition, etc.

The achievements of scientists of analytical and post-analytical trend in philosophy somehow affected important aspects of the nature of language, but did not form the entire purpose of the study, which could indicate a particular scientific field study of language.

In the late 1980's philosophy of language began consistently associated (at least among linguists) with areas of cognitive research. Changing issues related to cognitive reorientation philosophers of language in the 1980's - mid 1990's defined as the transition from philosophy of language to the philosophy of mind. In scientific quests J. Skorupski ("The value and use of verification"), C.Travis ("Pragmatists"), E. Craig ("The meaning and personality") and other philosophers of language it is regarded as a carrier of one of the types of knowledge along with knowledge of world and man in it. We study categories of language in close connection with consciousness, thinking all the essence of man as social and biological beings. Some scholars of this period evaluate the possibility of existence of cognitive philosophy of language. Philosophy of language is no longer perceived by researchers as something coherent, meaning different philosophy of language with various research issues.

The uncertainties of the definition of term «philosophy of language» were illustrated by many authoritative encyclopedia of philosophy. B. Alston, for example, notes that the scope of the philosophy of language is best demonstrated by the list of its major problems, which include theory of understanding, meaning, conceptual analysis and more. This uncertainty on the subject of the study of philosophy of language is seen today as well. A.Miller considering the development of philosophy in general, does not even attempt to define the essence of the philosophy of language, limited list of abstractions language in logic, analytical philosophy, philology, hermeneutics, structuralism, semiotics and linguistics. In the philosophy of language he considers proper work of philosophers, logicians, semeiologist, linguists, in which the problems of the essence and nature of language [3].

The most important uncertainties object and subject of the philosophy of language are:

- a) Uncertainty of the subject and the limits of philosophy itself;
- b) Doubts about the existence of language as a subject of philosophical reflection. German linguist and lingual philosopher of 1930-40s G. Ibsen wrote: "A special life really is understandable language with great difficulty. This is not a subject in the sense that it is as pure actuality, and it is paradoxically both restricted and ubiquitous, both defined and infinite. "

Lack of conceptual foundations of philosophy of language, as well as clearly defined research subject caused by:

- 1) Nihilistic attitude to the concept of "philosophy of language". S.Soames stressed: "Obviously, we talk about the philosophy of language as objectively existing phenomenon, it's equally wrong as the philosophy of stone or chair." [5, p. 214]. This analogy suggests a complete misunderstanding of the nature of language which, according to some scholars, is a system of symbols along with its inherent philosophy in which the world finds itself. The language experience of the world is absolute. It dominates the relativity of all existential meanings as any other covered in-itself, in whatever relation (ratio) it has not arose. Language character precedes experience of the world around that person perceives and expresses. What is the subject of cognition and expression which is always surrounded by a global horizon of language;

- 2) A complete rejection of hidden object philosophy of language. This trend is most fully embodied in a vast amount of researches in philosophical linguistics. It differs on analyzed material and on the approach to it.

In the 1960's in the history of lingual and philosophical ideas one of the first attempts to define philosophy of language within the authoritative analytic philosophy in the West, in its section "linguistic philosophy" was made. For philosophers and analytics the philosophy itself is the philosophy of language. In their view, language structure enables to identify ontological structure of being, correctly

apply relevant methods of analysis of natural language alive. However, understanding the object of philosophy of language as a linguistic ontology (Greek (ontos) – nature and logos – the doctrine, the doctrine of being) to some extent undermine the object of philosophy itself, since it is reduced to the analysis of a linguistic ontology. As for linguistics, for the search "philosophy of the world" lost specificity of its own language because language is not studied as such, but in terms of ontologization with the most general philosophical categories.

In 1970-80s philosophy of language is perceived as one of the components of analytic philosophy along with the philosophy of science, consciousness and philosophical problems of the theory of action. The subject of research is the philosophy of language analysis of the concepts of meaningfulness, non-understanding of truth, contradiction, affirmation, repetition, etc. However, questions about the nature of language and its nature are beyond the scope of this area of scientific knowledge.

Along with former Soviet and foreign linguistics researches conducted in this period lay at the heart of understanding the philosophy of language as a methodology of science of language especially in terms of defining and constructing the object of study, as well as some aspects of language most appropriate for the analysis of some problems of ontology and epistemology. Since these studies were carried out within a philosophical direction, the impossibility of dialogue between philosophical and linguistic schools, synthesizing other lingual and philosophical ideas, scientific pluralism of opinions and approaches becomes visible.

In the West the methodological problems of linguistics were studied by G.Frege, B.Russell, K.Aydukevich, W.Quine, N.Chomsky etc. This research programs include the philosophy of linguistics (English philosophy of linguistics) and taken as a part of scientific metatheory, the object of which is not so much the language as the language of science.

Terms of problems considered within the philosophy of language areas or close to it do not coincide with the problems of general linguistics – one of the chapters of modern linguistics, which summarizes the data of individual languages (from the standpoint of a particular methodology), partial and applied linguistics, theory exalts them, and draws conclusions about the structure and functioning of human language in general, offers specific (partial and applied) linguistics generalizations of their results, while remaining within the science of language.

Therefore philosophy of language can not be identified with any linguistic philosophy, or philosophy of linguistics, or with the methodology of linguistic research, or with general linguistics. It is a subject of research, considering the nature of language. Modern linguists position philosophy of language is part of the theory of language within which the question of nature and the nature of human language, related to its relation to reality, society, consciousness, thought, or a man in his dealings with the world are examined.

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Богдана Манчул

### Мова як об'єкт філософських досліджень

*У статті досліджується становлення філософії мови як окремого розділу філософського знання, її основні проблеми, напрями і школи. Аналізуються ключові етапи формування лінгво-філософської проблематики та її взаємодії з іншими розділами філософії. Автор зосереджується на дослідженні ознак сучасної лінгвістики і лінгвофілософії, які мають ознаки динамічно-діяльного, функціонально-комунікативного і антропозорієнтованого розуміння сутності й природи мови.*

**Ключові слова:** мова, філософія мови, лінгвофілософія, лінгвістика, комунікація, зміст.

**Язык как объект философских исследований**

*В статье исследуется становление философии языка как отдельного раздела философского знания, ее основные проблемы, направления и школы. Анализируются ключевые этапы формирования лингво-философской проблематики и ее взаимодействия с другими разделами философии. Автор сосредотачивается на исследовании признаков современной лингвистики и лингвофилософии, которые имеют признаки динамично-деятельностного, функционально-коммуникативного и антропосоориентованого понимания сущности и природы языка.*

**Ключевые слова:** язык, философия языка, лингвофилософия, лингвистика, коммуникация, содержание.