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## PARADIGM OF THE COMPETENCE OF LINGUISTS IN THE EDUCATION SYSTEM IN THE CONTEXT OF UNDERSTANDING THE PHILOSOPHY OF LANGUAGE

### Abstract

Linguists' understanding of the language lies mainly in the field of logical and philosophical research related to a deep, exclusively philosophical understanding of reality. The primary purpose of the study is to determine the main aspects of the professional competence of linguists in the context of understanding the philosophy of language through the prism of time and space. Philosophy of language for linguists gives a systematic understanding of language in connection with man and human society spiritual and practical activities of people; it helps to understand the nature and essence of language as a natural system of symbols associated with the real, practical consciousness and thinking of a person; helps to understand better the patterns of functioning and development of the language, as well as the methodological foundations that underlie modern linguistics; integrates theoretical knowledge in linguistics. The methodology includes a set of theoretical and general scientific research methods. As a result of the analysis, the critical elements of the essence of the professional competence of linguists are identified in the context of understanding the philosophy of language through the prism of time and space.

*Keywords:* philosophy, philosophy of language, linguists, philosophy of linguistics, language.

### Introduction

Linguistics is one of those branches of human knowledge that reveal the closest ties with philosophy throughout their development. Philosophy brings under specific sciences, including lin-

guistics, a reasonable worldview basis and contributes to the development of principles and methods of scientific analysis. The connection between linguistics and philosophy, however, is not one-sided. Theoretical linguistics contributes to the development of philosophy, especially in the

development of such problems as the relationship between language, consciousness and thinking, the relationship between categories of language and categories of thinking, the social role of language, the nature of a linguistic sign, the essence of linguistic meaning, and some others. The close connection with the philosophy of linguistics is primarily due to the very object of linguistic science. Philosophers have always been interested in the nature of language. In any philosophical system, in every philosophical direction and trend, there is necessarily a specific view of the language, and the question of the nature of language is one of the central ones. Philosophers' attention to language is understandable. Language is direct given of a person, one of the manifestations of his essence. The role of language in the formation, development, and functioning of human society is undoubted. Language is a means of implementing precisely human abstract, generalised thinking and the sound stage of human consciousness. Language plays a huge role in our life. It is inseparable from the procedures for obtaining knowledge and operations with acquired knowledge. Therefore it has a direct connection with the practical activities of people, including in the field of the latest information systems. In addition, thanks to language, a person is a person, different from animals. At all times, language has been a favourite subject for philosophising. Since antiquity, since the birth of the first philosophical doctrines, answers to sacramental questions concerning human language have been sought and offered by philosophers.

The classical university model of education involves the study of philosophy as a leading discipline that forms a holistic picture of the world in the future specialist, the ability to problematise, define, formulate, streamline, and consistently express one's thoughts. A direct consequence of this process is a drop in the quality and content of the professional competence of the future specialist. Mechanistic scientific knowledge, utilitarian in nature, unlike universal liberal classical education, cannot fulfil the ultimate

goal of higher education: the formation of students' ability to navigate scientific theories and moral and practical competence in applying knowledge. In scientific research, the fundamental principle of the existence of philosophy is the freedom to discuss scientific truths publicly. The essential attribute of this process is the freedom of the mind. In the system of scientific knowledge and, accordingly, the university as a community of scientists - guardians of various fields of science, the leading place should be occupied by philosophy.

The main purpose of the study is to determine the main aspects of the professional competence of linguists in the context of understanding the philosophy of language through the prism of time and space.

#### Methodology

Theoretical and methodological foundations of the study are determined by the philosophical approach and its initial conceptual foundations, which leads to the use of specific methodological guidelines to reveal the main aspects of the professional competence of linguists in the context of understanding the philosophy of language through the prism of time and space. The structural method made it possible to reveal the logic of the construction and functioning of formations, the essence of the professional competence of linguists in the context of understanding the philosophy of language through the prism of time and space. In turn, the phenomenological method gave grounds to describe and reveal the actual conditions of the professional competence of linguists in the context of understanding the philosophy of language through the prism of time and space.

#### Research Results

In the context of the modern era, the complication of the conditions of human existence is revealed in the sense that human life becomes more intense, intense, and dynamic. A special

place in it is occupied by the processes of communication, with which many problems of the life of modern society and the individual are closely connected. That is why modern philosophy has sharply increased the importance of the problems of consciousness, language, understanding of the text, and, finally, mutual human understanding. Accordingly, special attention is paid to such areas as the philosophy of language, hermeneutics, and phenomenology.

With the advent of the education system in Europe, philosophy acquired the status of the primary theoretical discipline, without mastering which it was considered impossible to receive higher education in general. Philosophy in the first European universities was a science, including rational philosophy (logic), moral philosophy (ethics, economics), and natural philosophy (physics, mathematics, metaphysics). Obtaining an M.D. or law degree meant obtaining a PhD.

The fundamental principle of the existence of philosophy is the freedom of public discussion of scientific truths. The essential attribute of this process is the freedom of the mind. In the system of scientific knowledge and, accordingly, the university as a community of scientists - guardians of various fields of science, the leading place should be occupied by philosophy. Kant saw the main task of philosophy in the public presentation and protection of the truth from its distortion for the sake of any pragmatic interests of domination. Based on the above, philosophy acts as the guardian of the mind and plays the role of an arbiter in the affairs of other sciences because only philosophy can judge autonomously, freely, guided by the principles of pure thinking based on the laws of reason.

The philosophy at the university should perform an integrating function: thanks to philosophy, future specialists should be able to learn to perceive the personal knowledge that separate sciences endow them with as a single interconnected whole. The ultimate goal of studying individual scientific disciplines should not be science but the formation of a person and the professional competence of a specialist. The way to

achieve an adequate worldview as a result of higher education does not lie from individual disciplines to a hypothetical whole, but from a holistic picture of the world, translated by pedagogical means into the language of the curriculum, to an individual image of the holistic world of each future specialist who receives a diploma of higher education.

The philosophy of linguistics is a theoretical construction that arises based on a synthesis of teachings about language, knowledge, and philosophy. In their unity and integrity, all these spheres of human intellectual activity are integral parts of the philosophy of linguistics. They constitute the “skeleton” of the philosophy of linguistics, its main “framework”, the sides of which – the idea of language, knowledge, and philosophy - are considered as relatively independently existing “cuts”. From this “frame” - the cornerstone - it is impossible to tear out and throw out not a single “cut” without distorting the essence of the very philosophy of linguistics. Nevertheless, to analyse individual, isolated aspects of the philosophy of linguistics, it is necessary to single out one or another of its “sections” and analyse each of them separately. Thus, in the name of the philosophy of linguistics, three categories are fixed in one whole: “language”, “knowledge”, and “philosophy”. Therefore, in order to understand the nature of linguistics, one has to comprehend the essence of these categories in their unity and integrity. Specialists in linguistics do not always consider this issue; meanwhile, even a brief analysis shows that these categories are combined into unquestionable integrity in various completeness and sequence. As a result, phrases arise a) “language of knowledge” and “knowledge of the language”; b) “language of philosophy” and “philosophy of language”; c) “knowledge of philosophy” and “philosophy of knowledge” (Babelyuk, Koliassa, & Smaglii, 2021; Bronkhorst, 1995; Wittgenstein, 1973).

Philosophy of linguistics as a single and integral system of teachings of the language of knowledge cannot be based on contradictory interpretations of language and knowledge. The

philosophy of linguistics needs an integrative image of language and knowledge, which becomes the basis for synthesising various theoretical concepts that characterise their very essence in various ways. The philosophy of language was called upon to reveal the constitutive role of language in the structure of knowledge. However, it was impossible to build an integrative image of language and knowledge because the heterogeneity in interpreting their essence has gone very far. In addition, the philosophy of language was constituted based on various methodological means - from the use of the methods of the natural sciences to the methods put forward in the so-called "spiritual sciences". From the point of view of formal-logical principles, in the philosophy of language, much attention is paid to the study of the nature of language, its origin, structure, functions, etc. Under these conditions, the philosophy of language could not integrate with the various interpretations of language and knowledge. It was possible to resolve such a problem only within the boundaries of the philosophy of language-of-knowledge.

The methodological function of the philosophy of language is not the search for ready-made answers facing science but the provision of ready-made samples of forms, methods, and thinking methods that allow one to solve scientific problems independently. Philosophy forms such essential professional competencies as the ability to problematise (the ability to ask questions, consider paradoxes, alternatives, and contradictions); the ability to give a definition (to move from semantic to the conceptual analysis of concepts); the ability to formulate, organise, consistently express their thoughts. Consequently, philosophy plays a decisive role in the process of forming the professional competence of a specialist. The development of university education, its content, strategy, and specific methods indicate that the classical university model is being eroded under the pressure of technocratic thinking. The social demand for mass training of narrow specialists in the conditions of austerity results in the loss of traditional critical functions of

higher education and, above all, cultural studies. The process of specialisation, which is also affected by philosophy itself, does not contribute to the comprehensive, multifaceted formation of the professional competence of a future specialist. Today, philosophy has largely lost its influence on the development of higher education and its authority in the university environment and in general.

The formation of the professional competence of a linguist - the educational training of a specialist without appropriate spiritual weapons in a market-oriented society is false. This process is increasingly actualising the mission of the university in its classical sense: to selflessly serve the truth, increase scientific knowledge, affirm the spirit of freedom and free thinking, to realise the intellectual and spiritual development of man.

Human language has always been considered the language of words. The speakers directly perceive the word as a psycholinguistic reality for them. Other units (phonemes, morphemes, sentence models) become apparent only as a result of a detailed linguistic analysis. In addition, the word has always seemed to people a mysterious fact, the fundamental principle of an even more mysterious phenomenon - language. This view is historically motivated. Any name, in general, is closely connected with the naming of people. A person's name was never given out of connection with the family and social tradition. The name of a person - at least this kind of name undoubtedly points to something more general than this individual - to the genus and cultural tradition, to some hidden and even sacred meaning, which is beyond ordinary understanding. Something more general in a person's name than just a nominal sign was perceived as an idea that all bearers of a particular name are subject to, especially since the names of many peoples distinguished individuals and determined clans and families in many generations.

The philosophy of the word (name) in ancient times corresponded to the following idea of the world. The world is a collection of things placed

in empty space (a thing in philosophy is everything that is not a set or a sign of a set). Behind the thing lies the essence (substance). Essences (substances) exist primarily. They are timeless, non-random, and unconditional. A thing can consistently be named, given a specific name.

Nevertheless, does the name (word) refer only to the thing? Or is it also connected with the entities (substances) behind things? The past thinkers did not give an unambiguous answer to this question. The idea that each name reflects the nature of the designated thing is inextricably linked with it and that the essence of things is revealed in the names was defended by the ancient Greek philosopher Heraclitus (about 540 - about 480 BC) and ancient philosophers. The philosopher Democritus (about 460 - about 370 BC) opposed the natural connection between the word and the thing. He believed that words denote things according to the establishment of people and not according to the nature of the things themselves (Vashkevych, Krokmal, Qi, Mordous, & Ratushna, 2021; Melikyan, 2016).

The whole philosophy of the name (name as a word, name and word) is imbued with the spirit of the symbol. This philosophical concept corresponds to such a trend in art and literature as symbolism (“poetry of the name”). Symbolist poets, for example, strove to go from the word to the object (“thing”) and go even further in order to penetrate through the object to the essence. The “philosophers of the name” and the “poets of the name” were brought together by the following statement: the world consists of phenomena and entities; phenomena are available for observation, and entities are not available. Things are a hint at the essence, at the primary idea, a secret, esoteric connection with which both the “philosophers of the name” and the symbolist poets were looking for (Kryshyanovych, Chubinska, Gavrysh, Khltochina, & Shevchenko, 2021; Kutuza & Kravets, 2020).

Today, special attention is drawn to language’s communicative (discursive) philosophy, which arose in the second half of the 20th century. As a practical communicative philosophy, it

has a “deep interest in the linguistic aspects of various types of communication (interpersonal, group, mass, etc.) in combination with the problems of ethics, theory of society, politics, economics”. Such a characteristic of communicative philosophy testifies to the particular relevance of its ideas in today’s society, which strives for understanding and reaching consensus. Knowledge of the essence of this concept and the ability to put into practice its foundations are essential for public people (Langer, 1957; Leech, 1981; Martin & Freedman, 2001).

The anthropocentric direction of the humanities, considering a person as an intersubjective creature, singled out such a concept as communication. It has its units and categories: discourse, speech genre, and speech act.

The philosophical evolution of the XX century demonstrates that faith in the power of science and technology is increasingly giving way to faith in the power of language. While the 20<sup>th</sup> century remains the era of the triumph of science and technology, there is a growing conviction in philosophy that scientific and technological progress gives rise to problems so specific and complex that they are fundamentally impossible to solve utilising scientific and technological progress alone. They require qualitatively new approaches and new views outside the scientific and technical way of thinking. The search for approaches that are adequate to the situation largely determines the motives of philosophers for turning to the analysis of language. Therefore, the philosophical comprehension of language is considered a relatively independent task and in a broad context, including within the framework of those phenomena that were previously considered very distant from linguistic problems (Oliinyk, Bigunova, & Selivanova, 2020; Ozumba, 2004; Kryshyanovych, Zyazyun, Vykhreshch, Huzii, & Kalinska, 2022).

At present, the philosophy of the individual’s language remains one of the central among the various philosophical concepts of the language. Some Western philosophers and linguists declare the common language to be fiction and abstrac-

tion and consider only the individual's language to be the only actual reality. This erroneous approach to interpreting the essence of language corresponds to the general provisions of such a popular philosophical trend in the West as positivism.

### Discussions

Discussing the results, it should be recalled that the philosophy of linguistics appears before us as a complex and multilevel theoretical construction. Its parts, connecting with each other, create a qualitatively new form of reality in the form of knowledge. The need to study each of these parts is due for many reasons. Furthermore, the importance of analysing the philosophical basis of knowledge in general and linguistics in particular. Unfortunately, in the philosophy of linguistics, it was precisely its philosophical aspect that turned out to be little studied.

Meanwhile, without a philosophical analysis of the language of knowledge based on logical and methodological principles, it is impossible to develop the knowledge about language into a single doctrine, which is formed both in the natural sciences and the humanities. The philosophical principles of linguistics, acting as foundations, form a philosophical component. It acts as a "frame" on which the empirical data of natural science knowledge and the accumulated materials of the humanities are strung.

The focus of the philosophy of linguistics is on the ways of synthesising various interpretations of language and knowledge based on data from the natural and human sciences. It becomes the sphere of philosophising about language and knowledge in the field of both natural and human sciences. It establishes the interconnection of its backbone category with all the language concepts, with the help of which it is interpreted. In the system-forming category of linguistics, the unification of all ideas about language that arise and exist both in the natural sciences and in the humanities is carried out. By

and large, the philosophy of linguistics is an ordered, generalised system of the language of knowledge (Kryshtanovych, Golub, Kozakov, Pakhomova, & Polovtsev, 2021; Kolkutina, Syniavska, Pohrebennyk, Kornisheva, & Iaremchuk, 2020; Clyne, 1994).

Philosophy as a backbone element of university education is an indispensable condition for forming the professional competence of a future linguist. The classical university model of education involves the study of philosophy as a leading discipline that forms a holistic picture of the world in the future specialist, the ability to problematise, define, formulate, streamline, and consistently express one's thoughts. Philosophy in a higher educational institution performs an integrating function: the competence of future specialists should be joined by the ability to perceive individual knowledge that individual sciences endow them with as a single interconnected whole. The ultimate goal of studying individual scientific disciplines should not be science but the formation of a person and professional competence.

### Conclusion

As a result of the analysis, the critical elements of the essence of the professional competence of linguists are identified in the context of understanding the philosophy of language through the prism of time and space.

In the philosophy of linguistics, the analysis of the use of the conceptual and categorical apparatus of knowledge is understood as the identification of its semantic meaning. It refracts structuralism and the semiotic approach to concepts and categories as a system of signs. The subject of its attention is concepts and categories with their objectivity and unambiguity. Such a problem can be and is solved only in the philosophy of linguistics since it analyses the ways of forming knowledge. However, detailed and comprehensive development of methods for the formation and functioning of knowledge requires further study of the nature of the philosophy of

linguistics.

The system of formation of the professional competence of a linguist in the conditions of classical university education historically assumed a thorough study of philosophy. The professional competence of a specialist includes the ability to identify the most general patterns of the development of the world, expressed in principles, laws, categories, the study of the existing and the past, the possible and the future, which at the same time constitutes the scientific task of philosophy. A brief trace of the history of classical university education testifies to the process of gradually limiting the place of philosophy in the system of training specialists, which has a highly negative impact and will continue to affect the quality of higher education and the completeness of the competence of specialists.

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