The importance of Philosophy in Language

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Introduction

A language is a system of signs endowed with meaning (if they did not have meaning, they would not be signs). But what is meaning? This is the question that occupies the philosophers of language, whose research has inspired contemporary linguistics.

The word language first designates the human faculty to express his thought by means of a code or any communication system (for example, a language). Language is also a way of expressing oneself specific to a social group, a professional group or the members of a discipline (administrative, legal language).

Philosophers of language and mind deal with representations, whether mental or linguistic, public or private, symbolic or iconic. In a way, they took over the project (formulated by Saussure and Peirce) of a general theory of signs.

They are interested in the nature and varieties of meaning (from the "natural" meaning of clues to the "unnatural" meaning of human messages), the relationships between language, thought and communication, what distinguishes human thought of animal thought, to what has allowed its evolution.

"Speech" is the expression of a subject (a speaker) who updates his language ability by using a particular language (that is to say, a certain code revealing a form of culture). Speaking is an act in which a subject is staged and comes into contact with an otherness (an audience or a singular interlocutor).

At the same time, each speaker is also exposed to a social evaluation (cf. Pierre Bourdieu, "What speaking means") The exchange of ideas is inseparable from a judgment of each interlocutor on the value of whoever He listens.

S'il y a une difficulté dans l'idée de la communication de la philosophie, c'est à cause de la contradiction entre une représentation courante de ce qu'est la communication et la forme de représentation qu'exige la philosophie.

The theme of this article is the question of the nature of the language and communication of philosophy, that is to say of the way in which a philosophy can be communicated by its author or the one who possesses it in some way to the one who want to know her. This question assumes that the usual way in which common sense understands the two terms of communication and philosophy can cause difficulty when related to one another. But also how can philosophy help achieve perfection in language and communication ?

I) In Search of the ideal Language

Language, as it exists, makes possible misunderstanding and fallacy. Is it possible to imagine a perfect language, which would both prohibit these two faults, and ensure unequivocal communication by promoting the search for the truth?

A language would be perfect if, in it, the relationship between each word and the thing it designates was unambiguous. It should only consist of words appropriate to the objects designated. The condition for this perfection would therefore be the correctness of the names. Thanks to such a language, one could understand the meaning of each word instantly. An unknown word could be instantly understood.

If a language is perfect when it reflects reality, we must recognize the imperfection of natural languages. And that is why one should not always rely on etymological analysis, which can be misleading.

Faced with the misunderstandings that can arise from language, faced with its imperfection, we may be tempted to make it clearer, expunged from its too many homonyms, imperfect synonyms, words that do not refer to any reality in the world, empty words.

But, is that not removing language from its existential dimension to make it a technical device only capable of transmitting fair and uninformed information? Is language just that? An ideal language would be pure language cut from our life, and certainly without content.

What remains to be expressed if we purify the language of its difficulties, its misunderstandings? An ideal language could not say anything: Wittgenstein's attempt. For Wittgenstein, the only language provided with meaning is therefore that which produces an image of the world, that is to say, whose logical form reflects the structure of the facts.

In the 1960s, linguist Noam Chomsky proposed a revolutionary idea : *'' we are all born with an innate knowledge of grammar that serves as the bases for all language acquisition'' (www.medicaldaily.com).* In other words, for humans, language is a basic instinct.

Barman Binoy work considers various aspects of Chomsky's linguistic philosophy with necessary elaborations. According to him, the part of language which is innate to human being would be called universal language. His ideas brought about a revolution in linguistics, dubbed as Chomskyan revolution : '' *Chomsky's work happens to fall in the line of analytical philisophy, where logic and language are in the center of theorisation.''(Barman, 2012, p 109)*

The author postulates, in fact, that any fact is expressible by a proposition obtained by combining links of "atomic" propositions (thesis of logical atomism) and whose truth value depends only on that of its ultimate components (extensionality thesis).

This logical form plays the role of a universal reference system whose "geometry" necessarily and a priori delimits the structures of a possible world.

These constraints, which are therefore both those of language with meaning (of thought) and of the world, are manifested by the tautologies of calculating propositions. Wittgenstein is the inventor of a significant presentation of propositional links by means of "truth tables".

The fact itself is defined as *"existence of states of things"* and a state of things is a "combination of objects": the object, or thing, therefore does not appear in the Tractatus as a concrete entity present hic et nunc; it is the knot of all the virtual combinations in which it can participate to constitute states of things.

The fact was plunged into the "logical space" determined by the tautologies; the thing is also plunged into a logical space which a priori and necessarily delimits the types of states of things into which it can enter.

But the author of the Tractatus only develops a logic of facts, propositional calculus, and says nothing about this logic of things whose existence he nevertheless claims.

The starting point for philosophical reflection on language is based on the questioning of the existence and especially of the relevance of a metalanguage. A metalanguage by which the thinker would be able to account for the facts of language and its internal properties. Through this questioning, Wittgenstein brings out a crucial point which is that language is made of internal properties (Granger, 1990).

II) The Problem of Meaning in Language

Contemporary research on language has made us understand, more clearly no doubt than in the past, that language is not an absolute, that there are not only different languages but various modalities of language, each of which has its presuppositions, its rules, its specific means of creating effects of meaning, that it is therefore important to question not only the morphology of discourse and the functioning of various components revealed by morphological analysis, but also on what constitutes each modality in its own right, on the presuppositions of each language truth.

Because it is only in the context of a determined modality, on the basis of the presuppositions which serve as its foundation, that the particular components receive their role and that their functioning can and understood.

Wittgenstein, in *philosophical investigations*, introduced the notion of ''Language Games' '. Using the term play, he wanted to make two things appear, on the one hand that there is a multiplicity of language as there is a multiplicity of games and that, however, between language as between games, there is as he said, "*a family resemblance*", on the other hand that the meaning of the elements of a language, like the meaning of pieces of a chess game is given by the rules of their use, it thus echoed to some extent one of Saussure's fundamental theses that language is a form, not a substance.

The meaning of such considerations is to invite us to consider a language as a system, which must be examined both according to what makes it special and according to what makes it systematic. Contemporary research on language has also shown us the importance of distinguishing problems of meaning from problems of truth.

Asoulin shows that there are good arguments to boot that support the language as an instrument of thought hypothesis. The underlying mechanisms of language, comprising of expressions structured hierarchically and recursively, provide a perspective (in the form of a conceptual structure) on the world, for it is only via language that certain perspectives are available to us and to our thought processes: *'' if the primary function of language were communication then one would expect that the underlying mechanisms of language will be structured in a way that favours successful communication''(Asoulin, 2016, p 32)*

As we know, the problems of truth arise only at the level of sentences, not at the level of the components of sentences, such as words. Now a sentence can be endowed with meaning without being true. This indicates to

us that the problem of meaning must be dissociated from the problem of truth.In fact, it precedes it. Before asking if a sentence is true or false, you have to ask yourself if it makes sense.

The different functions of language in philosophy according to Jakobson also show the specificity of the human race. Language has much more than a communicative function which, as Roman Jakobson says, '" brings into play a message and four elements linked to it: the sender, the receiver, the theme of the message and the code used.

This communication, 'the central function of this instrument which is language, indeed contributes not only to education, to the transmission of knowledge or rites of the community, it can also contribute to the exchange of information, drawing up contracts, obligations, rights.

Communication is then a richer exchange than a material exchange: the exchange of a ball for a ball means that the exchangers always have only one ball at the end of the exchange. The exchange of an idea for an idea enriches each of the exchangers in that each adds an idea to the one they had before.

This communication sometimes reveals imperfections, its incomplete nature. True transparency between men will probably never be possible, because language can express false information, even false information.

We are not talking here only of the only equivalence of languages across the problems posed by translation. It must also be recognized, within the same idiom, the same culture, that the sending and receiving of messages is not always done for the sake of honest information of the other.Effective speaking means being able to say what you want to say in such a way that it is heard and acted upon.

Language allows you to think. Not only to calculate, to communicate information, that is to say to repeat it faithfully, but to think, which implies inventing. Language is not a simple means in the service of a thought which would be constituted independently of it, and which would only remain to be formulated.

Thought is even inconceivable without language. Words are not the passive instruments of a thought already constituted and which would wait for language to be formulated.

III) The advantages of speaking

Speaking effectively is defined as speaking in such a way that your message is clearly heard and, if possible, acted upon. There are two main elements to speaking effectively: what you say, and how you say it. What you say means your choice of words. The words you might use when chatting to a friend are likely to be quite different from those used in a formal presentation or interview.

In a society, words are organized and distributed according to the social system in force. However, to interpret them, you need to have a very specific knowledge of the context, since we are entering here into the symbolic sphere where we consider expressions that make sense for both the producer and the receiver.

In other words, in the study of speech, form is as important as substance, because the way it is told is part of the meaning.*It is inappropriate to base a model of communication for social change on a linearmodel of communication that describes what happens what happens when an individual source transmits a message to a receiver or group of receivers with some desired and predetermined individual effect.(Shaheen, 2017, p2)*

Human communication passes from one brain to another, through the mediation of three sensory codes: the symbol (visual or auditory), language (created from our ability to articulate) and writing (refined game of ideo grams). Over the centuries, these codes have given rise to various means of communicating within a society, what is now called the media.

Ainsi la communication symbolique est la base par laquelle les valeurs et les représentations communes sont établies et transmises (Hallowell, 1953)

- **So-called holy scripture**

In religions where the object of faith has been recorded in a written document (the Gospel, the Torah, the Koran), the Book has been sacred because it contains in its pages the key to the interpretation of any question contentious. That's why we worship him, we praise him, we fuck him, we cover him with jewelry as if he were God himself. He carries Revelation.

As much oratorical talent is necessary to convert others to his idea, the quality of editor is required for this idea to last over time. The written document is the tool for sustainability. It amplifies the present to make it leap into the future. That's why we don't write like we talk.

We know that the child and his mother set up a privileged symbolization process from birth. The mother is able to transform the noises and gestures of her child into coherent messages. For his part, the child identifies himself, from the network of interpretations, with the noises and silences that his mother offers him.

But when we speak of the child's speech it will not be only a maternal transformation of the child's noises, but an act of language which includes all the specificities internal to language that we will develop here.

IV) How to Improve Speaking Skills

In learning languages, I focus my energy, especially at the beginning, on input, on listening and reading. I enjoy these activities, and I know they will lead me to fluency, as long as I continue long enough. However, just as is the case with most learners, I also want to be able to speak, and to speak well. What are my speaking goals, and how do I get there?

''Chomsky used the concept of competence in a sense familiar to linguists and language didacticians and to which some remain loyal.''(Phillipe Perrenoud in Skills, Language and Communication- 2000).

Consequently, the meaning that this concept takes on in the field of work and training seems to them to be a deviation, a source of confusion, even a theoretical aberration. The first problem arises from the fact that we use the same word to designate different realities, even if they have a share of common meaning.

- **Listen a lot**

I mean as much as an hour a day or more, just about every day. I do this when I start out learning a new language. I also do this when refreshing in a language that has slipped. I listen in my car and while doing chores around the house. I listen while exercising or running. I rarely just sit down and focus on listening. I just listen "on the fly", taking advantage of "dead time" during the day.

Listening creates a body of experience for the brain. If the content is interesting, and the voice pleasing, listening creates an emotional connection with another language.

- **Read a lot**

Reading is the best way to increase your vocabulary. Stephen Krashen and others have done considerable research on the power of reading.

So reading gives you words, individual words, and phrases, words in combination with other words. To express yourself you need words. To communicate you need to understand what the other person is saying, and this requires a large vocabulary, a large passive vocabulary. To have meaningful conversations with people, you need to understand what they are saying.

Smith reveals that*'information imposes certain criteria on how it can be stored''(Smith, 1985, p 92).* Due to the fact that John Smith wqs trusted bby many of the english people, his use of language to describe the Indians had a great impact.

- **Write and Speak**

Writing is a great way to start producing the language.

We may be too lazy to write much in the languages we learning. About the only writing we do is with the dictation task that Linguage offers as one of the five review activities in each lesson. However, if we do take the time to write, We would improve our speaking faster. When we write, we have the time to look up words, to look up grammar rules, or word endings.

To speak well, you eventually have to speak a lot. If you can find someone near you to speak to in the language you are learning, take advantage. If you have achieved a certain level in the language, you may have to go to the country where the language is spoken to get a lot of speaking experience.

The problem of iintegration comes to ahead in John Smith's book *Language, the Sexes and Society*in chapter 7, where he discusses the relation between masculinity-feminity and conversational strategies. To link these two Smith is forced to assume a high correlation between masculinity-feminity and sex.*''genetics is about how information is stoored and transmitted between generattions''(Smith, 1985).*

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