The Structural Specificity of the Scientific Discourse in Socials Sciences

D. Hakem Malika

Maître conference class A
University of Abou Bekr Belkaid, Tlemcen- Algeria

Abstract: In the process of conducting scientific research, and with scientific impetus momentum; about Western thinking, what the researcher faces and objects to the: obstacle/handicap of language, especially in the Arabic language, where is the field of writing the majority of researchers in the Algerian university, where affects the evaluation of scientific production (article, essay, doctorate, book...). The language of the scientific language, which is measures by the quality of the scientific construction and its specialization; And not just exchange and grammar…For all these reasons, the importance of presenting this article, can be limited to clarifying the basic differences between scientific discourse and literary discourse. In which he was separated, along with the Western epistemologists, thus benefiting from the richness, which enable us to evaluate the research works and benefit them distinctly, the development of the Arabic language and developed from a literary language into a science-producing language under its epistemological conditions.

Keywords: 1-Scienctific discourse.2- Literary discourse.3- Epistemology.4- Language obstacle.5- Quality of scientific research.

Introduction:

Scientific discourse is understood independently of what it says, and on this condition it is considered in itself as an interpreter: as a complete founding reference to it, that is to say to the epistemological mechanisms constituting its reference (Linguistics / Semiotics).But the problem is established in the field of this independent discourse in form and secularism **(J.Patrick: 2015),** when we find it sharing with literary discourse the same grammar and many vocabulary.

Independence lies in the conceptual words relatedto the university division, the product in it, and by those who are in this experience as professors and researchers.

Separating these two types of discourse and disregarding any implication between them, establishing this separation amounts to establishing the principle of the independence of discourse, even if it apparently participates symptomatically with literary discourse. In what we have said, the debate between these two discourses begins with the separation of dispensing with rhetoric of the fragility of scientific discourse.

Scientific discourse is limited to conceptual words and sentences that are precise in geometry and are alien to evoking feelingsand emotions (sensations) **(Jacques Leclerc: 1999- XVIII)**there is no single free or repetitive word and vocabulary in scientific discourse.

And when these two discourses collide, crises of rupture **(Marine Riguet et Suzanne Mpouli:2016)** are established, as was the case with Europe. We consider the Renaissance, where Montesquieu said in the theory of the separation of powers, that: "I put the books of laws in my hands, so I went to seek their soul" **(*Montesquieu: 1995)**. At that time, the aesthetics of literature invaded him, he then dressed it in a legal discourse, and over time this aesthetic faded, to find the expression and the conceptual base "the principle of separation of powers"* **(Charles de Secondat de Montesquieu)**

In the Arab cultural environment, where the general technological backwardness compared to the West, the literary language found itself ready to compete with the Western literary languages**(Emmanuelle Tixier du Mesnil: 2019),**we were therefore proud of it, and this boasting increased until that it becomes clear to the Arabs that they are not backward, for they have a beautiful and eloquent language. This has also been said in the West. And the intention was the literary language for him - humanity -, by which the manners of writers and novelists were promoted, the creators of the splendor of speech or the defects of cuteness. Philosophy is that which mixes and prolonged the distinction between the novel and science from logic in Europ.As well as the argument that man is intrinsically good or bad in relation to the other.

The language in the Arab world has appeared since the renaissance with: **Muhammad Abdo,Taha Hussein**... as if it were the thing that cannot be changed, and therefore the literary discourse appeared imposed on the analytical discourse, and its validitycannot be challenged. Followed by the pride of the threatened language, since then they have merged it with the sanctities of Islam, so that it may be sanctified by it, since the Arabic language - the language of the Holy Quran - and with this discourse in the language examining society and the soul obscures the problems posed by Islamic philosophy, the right stage of his eminence with: **Ibn al-**

Rushd, Ibn al-Arabi, al-Farabi... It was an episode in scholarly Arab discourse inherited from Greece, notably with **Ibn al-Rushd**, and it was inherited by those who have come this far in the western renaissance (the West).

Explanatory Projections for Various Scientific Discourses:

Currently, the Algerian University stipulates externally (superficially) the equation between literary discourse and sociological scientific discourse, for example, and restricts the rules of acceptance of the second to the first (which controls the scientific discourse by the conditions of literary discourse). of those who follow the template and literary condition (who does academic work in most of them, journals, NOT Classified, and not included in the scientific cumulative, so they are not classified as references and sources as NO index).

In this regard, it is separated from participation in the universal / global discourse (globalization), and without irony that all Arab countries have separated between the sciences, where they have done what is my identities and social in the Arabic language and what which is technological for science in Western languages (French; English…;).

This duality spontaneously means that the social and human sciences have secularism and appear in form on condition that they do not penetrate the limits of the only acquisition which is ours: the Arabic language and religion. But the West society went through this separation between the literary and the scientific, until Language and scientific discourse have become in their precise engineering, far from symptoms and delirium.

And it has been proven in scientific discourse which theories carry concepts, non-discrimination between French, English, German, Russian and even Arabic, in sociology the concept of social link(Social bond) by blood, and the division of labor, crosses all these languages and Each of the original (literary) languages has its expression for scientific discourse, which is useful for expressing the concept of social bond and its meaning does not differ (the linguistic support is variable, portable fixed and agreed in a precise scientific file which is specialized dictionaries and encyclopedias).

Scientific discourse differs from religious discourse in monotheism, since all religions stipulated mono-lingualism (Islam = Arabic, Christianity = Latin, Judaism = Hebrew), while scientific discourse is based in its conversations on theories expressed in concepts that can be descended into spoken languages and original (local) grammar and where there is a relative or environmental deficit, it appears as it is and is expressed **(Mohammed Arkoun:2014)**(it is permitted to include a term or term foreign to the original dictionary and is used there as if it were part of it) or is incorporated as is in its pronunciation, for example **(manufacturing=كواليس, backstage=فبركة,...)** Or leaving its origin as if it were a monolithic idiom, and when technological transformations jostled these exceptions (the original words), the rest of the world accepted the word (coffee, sugar, alcohol...) , when we were diffused (exporters) of diffusion and when we became the recipients of it, and no matter Great Arabization efforts, except that foreign words multiplied and we adopted them **(robots = رجلآلي, satellites=أقمار صناعية, Demaror = ديمارور...).**

In science, we have embraced physics as a whole. As for chemistry, we were the first innovators in it, and others have adopted it. When the symbols of chemistry arrived, in which we were not innovative, we adopted them, such as: **oxygen, hydrogen, and neon**. And in subjects other than the sciences of matter, the Arabs have also innovated conceptually in terms of the human sciences. But it was a small episode after which the projective application was easy: **Ibn Khaldoun** (the orphan). Where did he look at sociological/social analysis, when he said it is the science of urbanization(علم العمران) where human crowds and a distinction between Bedouin and Urban (the modern), innovative, and when he said earning a (المُعَاشْ)(when he said earn what it takes to live)and didn't say anything other than a (المُعَاشْ), and we assimilated it according to the economy, according to the translation of the Greek word OEKOS, quoting it later in French/English. **(In Ibn Khaldun: 2007)**

Likewise, says المُؤَلَّفْ-, when he meant the state and the methods of its establishment, and referred it to the bloods between the social blocs (kinship by blood), he founded it historically and anthropologically, and did not fall on him verses or **hadiths Divine**السلطان الرباني. And he also finished the case by saying the network of concepts that make up societies, the circle of sciences, what we equate with culture and what he did not mention. The network of concepts of **Ibn Khaldoun** in social sciences means the faculty of culture of the Arab environment.

(Ilia Ch.Axionox, Larissa Svetchnileova: 2005).

This group is studied and sought after, and Westerners (**De.Slane; Y. Lacoste; G.Labeca...**) and locals **(Abdel-kader Jaghloul...)** preceded it.

And when **Ibn Khaldun** is mentioned, it is a coding of the heritage and not its activation in analyzes, so that it becomes a current or a school. Even **Malik bin Nabi**, who wanted the butchery as a criticism of the eternal West, did not. An epistemological work; to make the link with the conceptual network of **Ibn Khaldoun**and to forgive **Malik bin Nabi** in this field where he was trying–**Essayist-.**

Legal discourse escaped this problem, as it was in its urban and superior style, and the jurists who issued fatwas and also disseminated fatwas on Muslim affairs watched over it.

For example: they distinguished between voluntary and involuntary actions, where the intention is (as a concept) and the overlapping of intentions. In the field of Hajj, it has been said that it is based on the principle of ability, and they have examined it:

– **Financial capacity**: release of debts, alimony, financial obligations.
– **Healthcapacity**: mental health.
– **Physical capacity**: in terms of limiting exaggeration, as well as moral maturity, in terms of being able to control one's instincts after performing **Hajj rituals**.

The degree of controversy has also reached the concept of the **responsibility of the individual** in terms of account/punishment when he is a member of an authoritarian regime, is he a choice or a ruler? Is the age of puberty for women and men? All that impetus which established Islamic jurisprudence and attributed to Islamic philosophy being the scientific language/discourse Which is not a novel, even though Arab thinkers lived down through the centuries sublime vestiges of rhetoric they expressed it in the title of the books: **"The smell of the wanderer in the garden of flowers, landmarks."** - "نفحة المتجول في روضة الزهور المعالم" -

Similarly, engineering the jurisprudential text at the time of arbitration and carefully in proper order as follows **(Karim Hanouti: 2011)-**:

1- **Form and subject.**
2- **Causality and attribution**: the judgment summarizing the statement of the law on the one hand and the implementation on the other.

The impersonal and objective systems. The two conditions that embody moral logic in society, and the word law instead of rule took place in the culture of Arabs and Muslims, although it was not mentioned in the Quran. Like Canon Law (divine law).

And the arbitration mechanisms have been brought back from the engineering that came out of Roman civilization, seamlessly crossing over into Western civilization. Islam proceeded in this engineering according to the conception of private law, which excludes all theories of law and governs Muslims by it, and it did not stop and without obscuring its civil and political field. Currently, the modernized Arab people want to remove this exception and level the civil law on all sections/disciplines of the law on society. The jurists of Sharia are absent, except for the jurists of **Al-Azhar**.

Islamic jurisprudence at the Algerian University is divided into 3 departments which do not dispute between the Faculty of Law, the Faculty of Philosophy and History, and the Faculty of Sharia (which accompanies them). This presence is epistemologically unjustified, it is therefore spontaneous.

He said in Crossroads by **A. Comte** that social scientific (sociological) discourse requires objectivity, that is, secularism (Positivist), distinct from religious normative. Where the incident is not studied face to face, but is studied according to what is normatively present (what should be). **(A. Comte: May 2002)**

We do not talk about adultery through people's motives, but we talk about it as necessary (religious discourse must be objective), **A. Comte** whom we quote, at the head of this chapter /since he did not say sociology or social sciences, but the physics of society Social Physics, The purpose of theorizing must be to consolidate the rules of society and as it exists;with its taboos and permissibility. What contradicts objective analysis for him is metaphysical discourse **(A. Comte: 2002)**, necessarily the discourse expressing the physics of society or its systems is new and understood by a moral fabric made up of notions of social link discovered there.

Durkheim E. is composed of urban societies through the network of the division of labor, and in the division of labor **A. Smith** said instinctively stimulated "the pursuit of private/individual gain". And he said that public virtue is the result of the conflict of these individual instincts **(A. Smith: 1776).**

At this level, the vocabulary: instinct, virtue, profit... takes on objective connotations that contradict the normative religious connotation.

Thus scientific discourse is a conceptual framework that is not explained by those who use the literary dictionary **(Jacques Leclerc: 1999- XVIII),** it deserves its own dictionary **(Raymond Boudon, Philipe Bernard: 2005).**

In summary, English political economy went beyond the metaphysics of society, when it showed through the market that the social contract is accompanied by a pivotal principle, chaos or scattering being the objective dispute **(Valley Peters:2001).** Conflict and competition are established without a conference unifying value. And this becomes transitory things Goods with mathematical divisions of money. It is the scientific and objective miracle that does not have its roots in the normative-religious text par excellence.

The insurances are based on mathematical equations in probability of losing some spontaneously and guaranteeing everyone, as the probability that a random event happens to him is mathematically in marginal number. This concept of social solidarity is based on objective probabilities calculated by mathematical-quantitative estimation, a rule that convinces people's consciousness and from this we have built social institutions, which have no effect on the origins of religion and have no interest in denying any religious criteria.

In Algerian society, this scientific and sociological discourse is excluded by people and simple segments spontaneously to the detriment of theology. The institution of God, in the name of all this, is complex probabilistic-mathematical calculations, and it is supported by the consciousness of people who have a rhetoric in a hypothetical discourse without the desultory critique of the causal system which has been systematically reached by the objective culture until the realization and incarnation of the institution of insurance or guarantee .

In the Algerian university, the spontaneity of speech, sociological discourse and passages of religion merge without leveling or resolving the problems of fusion. Especially modern epistemologists **(T.Kuhn / K.Popper)** said: *"Scientific discourse is based on inferred evidence. so that the critic can repeat it And a recognition of the truth of the form in what is sequenced and coordinated"* **(K.Popper: 2007).** For these two scholars, philosophy has no other business than to observe and to examine the scientific conditionality in foundation in the specialization, Thus, the practical evidence formed according to a fundamentally new discourse, which is the scientific form and the matter is its content **(K.Popper; and T.Kuhn: 1990).** Each concept is linked to a moral network and designates an exclusive thing or basis, for example ego, a word that reflects psychological discourse such as instincts, psyches, symptoms... and enters the fabric of the network scientific compound of The Ego and the other The other **(the ego, the superego, the identity)** that's it, The words of specialization

(P. Feyerabend: 1979), and only those who are specialized or know its case law knock on its door **(Djamel Guerid:2013)**. Nor, perhaps, that psychological discourse is the most widespread in societies, so that colloquial discourse and the novelist depend on it, and under the pillow of the scientific sense of origin)**(J. La planche et J. B. Poutalis : 1967)**

Extensively sociological and anthropological discourses are those governed by colloquial normative discourse, not religion but sovereign/political discourse, and destroying origins, specialized scientific language is a form within language that is taught in linguistic and theoretical mechanisms emerge using discourse with sympathy and affiliation, meaning that the word Content or used in political discourse sympathizes with the charge of the literary term and directs it to something other than the usual, and attributes also the meaning of a word to something other than what the literary language approves.

In this area, demagoguery has imposed itself as a counterfeit of the sovereign linguistic-literary dictionary, using these artifices to subjugate the addressee. The sovereign has at least two types: he is the politician and the merchant (Marketing), between **R. Barth**, that the marketer in his advertising/seduction discourse can change the meaning of clothing And that annihilates it with the symbols of invalidation (the clothing's obsolescence and unsuitability for use) not by its solidity, but by the criterion of – Mode-.

Criticism in Linguistics/Semiotics between word and semantics is a field of competence in the human sciences.

Structuralism in language and anyway through the innovations of cultures is subject to the laws of reasonableness and fills the conceptual data of analyzes of societies in circulation and dialogue with the discourse as the first link followed by a discourse of order and obedience, interactions and connection with money.

The original obstacle -**Artifact-** is to consider literary language as a subject separate from its social meaning and the recording of social structure. When the use of language, it can be spontaneously independent in the 21st century AD, to speak of a society, far from using the side rules produced in modern societies. This is at least an insistence on scientific (you don't know) ignorance

Society is not regional groups, but what it highlights in terms of value links, internal conflicts and divisions, just as there is no concept of people except in striking on the outside, this generalization that scientific discourse does not accept and that literary discourse ridicules. In his Tautology.

Western civilizations currently face these differences with general cultures with freedom of expression for all spectra (their elites), i.e. critical debate and moral arbitration by quantity until whether power is negotiated or the use of legitimate violence monopolized by the state, which these civilizations do not scientifically follow democracy.

J. Lecan also bases the analysis of the psyche and complexes of symptomatic companions through the bump of their tongue until he concludes Neurosis (psychological tumor), while dismantling the psychological structure by dismantling the barriers of discourse presents the path to healing. In science (discourse analysis), **J.L. Bénaret** says, according to **S.Freud**, that healing is the psychological presentation that takes place by renouncing the lost thing. Its lyrics and narration send an imaginary reference to the Myth and to Algerian

society in the majority of its members, it is intended for the second, not the first, and the speech is dismissed as a diagnosis of the disease.

It is assumed that the foundation of the Algerian university is scientific and positive by highlighting the complex of languages with the complex of the morality of society.

References:

[1]. **A. Comte:** Discours sur l'esprit positif –suivi de cinq documents annexes; par: Jean-Marie Tremblay **Février 2002**; Les classiques sociales ; Paul-Emil-Boulet de l'Université du Québec à Chicoutimi.

[2]. **Auguste Comte: Mai 2002,** Cours de philosophie positive; 1ere et 2eme Leçon; Collection: Les classiques des sciences sociales; Pau-Emile-Boulet ; université du Québec à Chicoutimi (version électronique).

[3]. **A. Smith: 1776,** La main invisible- la richesse des nations, IV, ch2, édition Flammarion en 1991; Tome II.

[4]. **Charles de Secondat de Montesquieu: 1995,** De l'esprit des lois, édition électronique par: Laurent Versini, Paris, édition Gallimard.

[5]. **Djamel Guerid** 2013**:** l'entrée en sociologie: les limites de l'universel européen, implications concrètes dans le monde d'aujourd'hui, Paris, édition Publisud, DL.

[6]. **Emmanuelle Tixier du Mesnil, 2019:** Géographie de langue arabe au Moyen âge comme source historique(La) (Medieval Arabic Geography as Historical Source), P.P665-672. (Dans : encyclopédie des historiographies: Afriques, Amériques, Asies-Nathalie Kouamé, Éric P .Meyer, Anne Viguier). OpenEdition Books- INALCO-Presses.

[7]. **J.Patrick : 2015,** Karl Popper et les critères de la scientificité ; In : Philosophie ; science et societe, (En ligne)**.**

[8]. **J. La planche et J .B. Poutalis: 1967,** vocabulaire de la psychanalyse; paris; puf.

[9]. **Jacques Leclerc: 1999-** XVIII Le français scientifique ; guide de rédaction et de vulgarisation ; éditeur Linguatech éditeur INC, France, P377.

[10]. **Ilia Ch . Axionox, Larissa Svetchnileova: 2005-2;** The theory of cuotomary Law in research; ethnology légal theory and legal history; Droit et culture; 50/-anthropologie Juridique -en Russie-

[11]. **Karim Hanouti: 2011;** Islam et monde maghrébin ; Dans Temps et rites de passage;Paris.

[12]. **K.Popper; et T. Kuhn; 1990- dans**: dictionnaire d'histoire et philosophie des sciences sous la direction de : Dominique Lecourt; paris; Puf.

[13]. **K.Popper: 2007,** La logique de la découverte scientifique ; traduit par : Nicole T-Rutten et Philippe Devaux; préface de J.Monod; Paris; Payot**.**

[14]. **Marine Riguet, Suzanne Mpouli, jul2016:** A la croisée des discours littéraire et scientifique: La comparaison comme haute figure dialogique. Digital Humanities 2016; Cracovie, Pologne. P.P 330-333.https://hal.science/hal-01363712

[15]. **Mohammed Arkoun, 2014**: La pensée arabe, ed N° 02, Quadrige (résumé on ligne).

[16]. **P. Feyerabend: 1979,** sur les faits bruts: Contre la méthode : esquisse d'une théorie anarchiste de la connaissance Paris, édition Seuil; (épistémologie de la psychologie/C.E.DE .R de Stéphane Vautier. univ-Toulouse 2)

[17]. **Reymond Boudon; Philipe Bernard et autres: 2005,** dictionnaire de sociologie; la rousse.

[18]. **Valley Peters, 2001**: Constrictive Chaos in the Classroom, PAC3 at JALT 2001 conference Proceedings, P.P248-254; (menu Text version Help § FAQ)-International Conference Centre Kitakyushu-Japan November 22-25-2001.