

UDC: 130.2:378

DOI: 10.31548/hspedagog2019.04.122

**PHILOSOPHICAL FOUNDATIONS OF TEACHING AND LEARNING ENGLISH****Ponomarenko O. G.**

PhD (Pedagogy), associate professor of the Department of English for Technical and Agrobiological Specialities

**National University of Life and Environmental Sciences of Ukraine,***E-mail: kseniaponomar74@gmail.com*

ORCID ID: 0000-0002-6672-818X

**Abstract.** *The article deals with the main language concepts that existed in the history of philosophic views, considers some peculiarities of foreign languages teaching, and defines teaching tasks in the context of language education. Interests in language, its origins and characteristics and other problems related to language go beyond linguistics limits and are regarded as one of the most important philosophic problems. The basis of scientific knowledge, as you know, are the ideals and norms of research, the scientific picture of the world, as well as philosophical foundations. Philosophy is actively involved in the nomination and construction of theories, the approval of new phenomena designed to reveal one of the aspects of the scientific picture of the world. The philosophical foundations of the development of science are different. There are, as you know, dialectical materialistic, metaphysical, idealistic, positivist foundations and their varieties [1].*

**Key words:** *language education, linguistic picture of the world, communicative activity, communicative behavior, linguoculture, linguosocium.*

**Introduction.** Language interest, origin and characteristics, and other language-related issues go beyond linguistics and language can be said to be one of the most important philosophical problems.

The problem of the impact on the results of the cognitive process of the methodological preparedness of the researcher is not new. However, with the advent of the dialectical-materialistic philosophy, scientists received the most comprehensive methodological tool for studying reality.

The development of the methodology is inextricably linked with other sciences, mainly of a humanitarian profile, in particular, with philosophy, logic, pedagogy, with various sciences of the linguistic cycle.

Why do these sciences primarily affect the teaching methodology and are directly related to it? If we are talking about the methodology, the center of our interest is focused, firstly, on the learning process, which cannot be carried out

without taking into account the pedagogical and psychological laws that determine the necessary rationality of educational activity; and, secondly, on the material of the subject itself, the object of study itself, i.e., a foreign language, the nature and laws of development of which are explained by linguistics [2].

**Analysis of recent researches and publications.** An analysis of recent sources and publications shows some interest scientists as Ukrainian: F.Batsevich, T.Wozniak, V.Kalyuzhnyi, I.Draft and foreign: N.Galkova, N.Geiz, N.Gutareva, V.Kanke, U.Laiken, G.Kemp, S.Soames and other problematic questions regarding the essence of philosophy of language and communication, the main categories, concepts, practical problems of functioning and use of language in the world.

**Purpose.** The purpose of the article is to review current trends and perspectives on foreign language learning in higher educational establishments.

**Methods.** Language interest, origin and characteristics, and other language-related issues go beyond linguistics and language can be said to be one of the most important philosophical problems.

The problem of the impact on the results of the cognitive process of the methodological preparedness of the researcher is not new. However, with the advent of the dialectical-materialistic philosophy, scientists received the most comprehensive methodological tool for studying reality.

The development of the methodology is inextricably linked with other sciences, mainly of a humanitarian profile, in particular, with philosophy, logic, pedagogy, with various sciences of the linguistic cycle.

Why do these sciences primarily affect the teaching methodology and are directly related to it? If we are talking about the methodology, the center of our interest is focused, firstly, on the learning process, which cannot be carried out without taking into account the pedagogical and psychological laws that determine the necessary rationality of educational activity; and, secondly, on the material of the subject itself, the object of study itself, i.e., a foreign language, the nature and laws of development of which are explained by linguistics [2].

The methodological basis of teaching foreign languages is philosophy. The method takes into account its provisions on the unity of language and thinking, language and society, on the forms of cognition of reality. Any phenomenon of language and speech can be correctly understood and assimilated if it is considered in connection with other previously recognized and assimilated elements of the language. The phased formation of mental actions is based on the fact that each mastered operation becomes a step for the subsequent one.

Indeed, there are many reasons why language was the subject of study for philosophy, and, of course, these reasons

were different at different periods in the development of philosophy. Sometimes the interest in language absorbed philosophers to such an extent that the profound philosophical problems themselves were touched only superficially. In other periods, failure to comprehend the problem of language may have been detrimental to research. There is no doubt, however, that language was the subject of analysis by many philosophers. You can choose several topics in the spirit of a certain tradition. The choice of a slightly different system draws into a variety of philosophical and linguistic reflections on society, history, consciousness, activity and man.

Why is language constantly being the subject of study for philosophers? Not a single answer is true for the entire sphere of Western philosophizing from Plato to the present day. There is no need for a general answer even to the question of why language is the subject of study for modern philosophy. If there were a true and general answer, we would not have reached immediate agreement.

What is the relationship between the period of the foreign text, for which Locke and Berkeley are typical, and the period represented by Feyerabend and Davidson? On the one hand, we have a finished object, namely the philosophizing of the 17th century, which I call the heyday of attention to ideas. We may disagree on his description, but we know what he is, and we are ready to highlight his most characteristic features. On the other hand, we are experiencing a changing activity that we call modern philosophy. Moreover, we still cannot say with certainty what is characteristic of her. Despite the fact that comparing these two periods is risky enough, they have the same structure, but differ in content.

Modern philosophers of science teach us that theory is a system of statements or propositions. This doctrine is crystallized in the classical analysis of scientific explanation.

Important is the fact that the heyday of attention to meanings is only a small part of the vast movement that covers most aspects of the intellectual life of the era under discussion. Frege perfectly captured the beginning of a certain tradition of analysis, which became popular among Anglo-American philosophers and analysts. He did even more: we use his example to characterize the meaning of “value”, on which our attention will be focused in the future. Frege believed that Sinn must exist, since there is a common foundation of knowledge passed down from generation to generation. Suggestions would not be able to fulfill this function; proposals should be based on understandable meanings, which are real carriers of beliefs and knowledge. Values make public discourse possible [3].

**Results.** Any natural language reproduces the diversity that occurs in accordance with the Sapir-Whorf theory. The Sapir-Whorf hypothesis says that the structure of a language determines the structure of thinking and the way of knowing the outside world. Consequently, language is an instrument of interpretation. This hypothesis grew out of the philosophical and linguistic theory of W. Von Humboldt. It follows from it that there is no exact correspondence between translations from one natural language to another. G.G. Gadamer notes: “Where translation is required, one has to put up with a discrepancy between the exact meaning of what is said in one and reproduced in another language, a discrepancy that can never be completely overcome” [4, P. 447]. C. Agège adheres to the same opinion: “Of course, if we consider language as a system of signs, it should be recognized that the structural connections between signs are very different in different languages; it doesn’t happen that a certain sign of one language occupies exactly the same place in its system as it occupies in the system of another language the sign with which they try to translate the first” [5, P. 46]. However, despite the obstacle that impedes transla-

tion, each language has a remarkable property – to be “semiotics (a system of signs) into which all other semiotics can be translated” [6, p. 231], including all other languages.

In this regard, I would like to mention the idea of the American philosopher W. Quine, who speaks about the problem of the uncertainty of a radical, complete translation. “Methods of translation from one language to another,” writes W. Quine, “can be established in various ways, each of which is compatible with the totality of speech predispositions, but which are incompatible with each other” [7, C. 27]. The idea of W. Quine is seen here as follows: since the values of the expressions cannot be separated from the ways of behavior, with any attempt to accurately translate, it becomes necessary to solve one equation with two unknowns, namely: we do not know the verbal equivalent of the translated expression and the mode of behavior corresponding to this expression is unknown. W. Quine spread the thesis of the impossibility of a radical translation even into the “native” language. From his point of view, each person has his own language, which is ambiguously translated, interpreted into the language of another person.

In principle, T. Kuhn and other authoritative philosophers of the late 20th century join this conclusion. In particular, T. Kuhn notes: “Supporters of various theories are probably similar to members of various cultural and linguistic communities. Aware of this parallelism, we conclude that, in a sense, both groups are right. With regard to culture and its development, this position is really relativistic” [8, C. 267].

**Discussion.** From the foregoing, it could be concluded that representatives of various cultural communities are not able to understand each other, since translation from a language of one type is almost impossible into the language of another. Such a point of view, in our opinion, would be too radical. Although

the Tower of Babel was not completed, nevertheless, representatives of the same cultural, historical and linguistic community understand each other well. Much more complicated is the situation with the communication of representatives of various cultures

Translation of a foreign language text "is inevitably accompanied by acquaintance with a foreign culture and a conflict with it. In the process of this conflict, a person begins to become more aware of his own culture, his worldview, his approach to life and to people" [8, C. 24]. We are talking about a foreign language text, the creator of which is the individual as a representative of a separate culture; the individual's self-development is necessarily connected with the resolution of this form of contradiction - the contradiction of cultures. This is what mutually enriches the understanding of each other's cultures. Therefore, foreign language is not just a unit of communication or a means of transferring information, but is the most important mechanism for the formation of personality.

What is the exceptional importance of language translation, as it leaves its peaks in the categorical layers of philosophy? Translation at the categorical level is primarily a formation where there is a dominance of foreign language, where there is a split, the danger of a catastrophe of clashes between cultural communities, where each of them, following its own logic, is only a fragment of a previously unified logic, a fragment possibly destructive, dangerous for society, for himself. This is a situation of high complexity, in a changing, dynamic world. This is very important, the point is not that there are many languages, but that the situation of foreign languages is growing, changing, and becoming more complicated. The importance of translation is that it creates the basis for bringing people together on a new cultural basis. It is here that the difference between translation as a craft and translation as interpre-

tation in the highest understanding, as a permanent laboratory of interpretations, innovations. Translation is therefore dual. In addition, in its highest manifestations it does not lock itself in a purely symbolic sphere (strictly speaking, this is impossible, but you can strive for this and thereby primitive the translation).

The translation of a professional text is not just the translation from one language of a word into a word, but the development of intelligence, since mastering a new language, mastering a new culture, mastering another culture, development takes place through a variety of cultures. This two-way process, firstly, leads to individual change and, secondly, through the individual to mass change. The cultural potential of a person increases, which ultimately provides a new incentive for the development of the individual and society as a whole.

Modern society has assimilated in itself everything that has been accumulated over tens of thousands of years of its evolution, and reproduces these qualities, in particular, as the cultural basis of personality. Therefore, no matter how comprehensive definitions we use to indicate the current state of society, they will not accommodate the diversity of its properties. At the same time, we can discover new trends in the development of society, or that, which has been active for a long time, but has acquired a different dynamics, scale, and pace of development. For us, those qualities that are not fleeting, not bursts of random circumstances, but appear in the form of stable tendencies that cause complex systemic transformations and changes in people's lifestyle are more interesting.

### References

1. Lycan W.G. (2008). *Philosophy of Language*. Routledge. 240 p.
2. Kemp G. (2013). *What is this thing called Philosophy of Language?* Routledge, 224 p.
3. Avtonomova, N. S. (2008). *Cognition and translation. Experiments of the*

philosophy of language [Piznania I pereklad. Eksperementy filosofii movy.]. Moscow, Russia: Science, 228 p.

4. Gadamer, G.G. (1988). Truth and Method [Istyna I metod.]. Moscow, Russia: Science, 22 p.

5. Azhezh, K. (2006). Speaker: The contribution of linguistics to the humanities. [Vklad lingvistyky v humanitarni nauky.]. 2nd ed., Moscow, Russia: Science.

6. Elmslev, L. (2006). Prolegomens to the theory of language [Prolehomeny v teoriiy movy.]. Moscow, Russia: Science, 248 p.

7. Quine, U. (2000). Word and object [Slovo i obyekt.] per. From English A.Z. Chernyak, T.A. Dmitriev. Moscow.

8. Ter-Minasova, S. G. (2000). Language and intercultural communication. How language and culture are related [Mova I mizhkulturna komunikatsia.] Moscow.

## ФІЛОСОФСЬКІ ОСНОВИ ВИКЛАДАННЯ І ВИВЧЕННЯ АНГЛІЙСЬКОЇ МОВИ

Пономаренко О.Г.

**Анотація.** У статті розглядаються основні мовні поняття, що існували в історії філософських поглядів, розглядаються деякі особливості викладання іноземних мов, визначені навчальні завдання в контексті мовної освіти. Інтереси до мови, її походження та характеристики та інші проблеми, пов'язані з мовою, виходять за межі лінгвістики та розглядаються як одна з найважливіших філософських проблем. Основу наукових знань, як відомо, складають ідеали та норми дослідження, наукова картина світу, а також філософські основи. Філософія бере активну участь у висуванні та побудові теорій, затвердженні нових явищ, покликаних розкрити один із аспектів наукової картини світу. Філософські основи розвитку науки різні. Існують, як відомо, діалектичні матеріалістичні, метафізичні, ідеалістичні, позитивістські основи та їх різновиди.

**Ключові слова.** мовна освіта, мовна картина світу, комунікативна діяльність, комунікативна поведінка, лінгвокультура, лінгвосоціум.