

THE TASK OF PHILOSOPHY AND PROBLEM OF LANGUAGE

^aALEXANDER S. SAFONOV

Kazan Federal University, 18 Kremlyovskaya Street, Kazan 420008, Russian Federation
E-mail: ^achelovek-3000@yandex.ru

Abstract: In article the question of how the problem of language becomes at the same time a problem of the beginning of philosophizing is considered. The essence and sources of a problematization of language in philosophy is analyzed. Ontologic prerequisites of interrelation of language and philosophy come to light. The problem of border of language and its expressive abilities is comprehended. The received theoretical conclusions are used for formulation of the purpose and a problem of philosophy, besides the special subject of philosophy is allocated. In particular the author draws a conclusion that the philosophy works not with ready knowledge, and with absent, in ontologic sense it means that the non-existence acts as a subject of philosophy. From the point of view of the author, need of philosophy results from the fact that it represents primary way of theoretical judgment of a problem before identification and a specification of a subject. Philosophizing as a special form of cognitive activity is carried out where there is no formulated question, the subject of asking yet. According to the author, the fundamental place of philosophy in formation of new knowledge is defined by it. Along with it the assumption that clearing of the place of language in an ontologic picture will help to clear the place and functions of philosophy in the course of cognitive activity becomes.

Keywords: philosophy, language, language borders, knowledge, inexpressibility, life, non-existence.

1 Introduction

Before us all infinite space of language, the incalculable number of words is developed, and we choke in their uselessness. The expressive force of the human speech, but all not that is necessary for us, and we remain are mute. Unvoiced and with sure feeling of the importance. This twilight feeling of importance of a subject deprived of clear lines which we so far even not in forces to call.

Most likely, here the main enemy of expressiveness also is. To call what is the reason of the available experience there is already its expression. The name of a subject is failure to the covering uncertainty veil. All the rest, more, only the scrupulous description of the image grabbed in language. Here the question "what?" advances anything "why?", as the question of the reason cannot be put forward before a question of a subject. We need to know *what* calls us to the act of expression, to be exact *the lack of what* demands our expressive abilities, and only after in the slightest degree satisfactory answer to this question an opportunity to consider the reasons of why we were captured by the importance of this subject opens (Ferrer et al, 2015; Kuzminov et al, 2017).

However whether it is possible to call absence in general? Absence - here the suitable word for designation of expressive dissatisfaction. It can be understood as confidence in the available ambiguity, a lacuna, incompleteness. Let's note that such feeling is in essence esthetic experience. Eventually, unless art is not one of possible spheres of expression? How the clean canvas demands the artist's brush as a poetic line wishes a rhymed word, also and everyone philosophical (and scientific therefore hardly a mistake will call it generally - cognitive activity) a thought is eager to be added or rethought. Contemplation of incompleteness, absence and imperfection is test and a call to human abilities - to express what is not present, what is absent to create something new, thereby, to bring a non-existence to life.

Perceived something as the perfection assumes, first of all, completeness and integrity, but at the same time, the perfection is still the limitation closed in own borders completeness. Therefore the perfection is imperfect in the essence, owing to the limitation, and what is not complete, is not that by definition. Perfect is present being absent, very not achieved objectives as experience of dissatisfaction and discrepancy. The aspiration to fill available gaps represents infinite aspiration to the absent ideal. What is finished with imperfectly own limitation it is external emptiness and defect of own borders. The perfect

completeness of music note forces and demands a new sound by means of which the melodious sequence going to infinity is created. Inexhaustibility of a non-existence and absence provides infinity of creative obsession of the person (Safullin et al, 2017; Jonassen et al, 1999).

So philosophizing - begins with the suffocating shortage of words, with attempt to express the absent life. Practically at the very end of the *Logic and Philosophy* treatise Wittgenstein writes: ... every time when someone would like to state something metaphysical, to prove to it that it did not allocate with value certain signs of the offers. The impossibility of value is also that shortage of proper words in infinite number of improper here. The senselessness of each word does not speak about need to reject metaphysics, no, it speaks about infinite incompleteness of any metaphysics. The person metaphysically the fateful being sentenced to the eternal use of palliatives and ersatz. The escaping sense and the renewing incompleteness torments a patrimonial damnation of the person who opened in himself a consciousness gift (Gafurov et al, 2011; Altbach & Salmi, 2011).

2 Methodology

Here we dare to approve need of metaphysics and philosophy. Climbing up a ladder of positive statements, at some moment steadily there is an abyss testifying to the end of a firm support of intelligent and unshakable statements. The next step is absent, and feet ascending helplessly feel emptiness - reliable knowledge ran low, but it is not exhausted at all. From where such confidence? How can we know that emptiness is not normal and not natural state of human knowledge? Just as in process of the eminence air becomes discharged, and feeling of suffocation a legal consequence of rise, and inexpressibility dumbness, perhaps, there is the unique final of knowledge. Possibly, it is required to learn not to breathe and to understand without an opportunity and desire to invest this understanding with an improper cover of words? Silence then would matter refusal of senseless sound extraction, reconciliation about limitation of own expressive forces. If something does not give in to the image, then there is only a silent contemplation. If the idea cannot be transmitted by a strict positive statement, then the only exit - to stop in over-rational understanding, in other words, learning gets to the area of irrational and intuitive consciousness in which the subject considerably surpasses any expressional stock.

If to assume that the situation is quite so, then the original wisdom appears as ability to be silent about inexpressible. Again Wittgenstein: About what it is impossible to speak, about that it is necessary to be silent. There is something about what it would only be necessary to be silent. The wisdom does not utter metaphysical nonsense, she majestically is silent, like a sphinx, keeping a secret of own helplessness. Therefore the fair share of nonsense is required to be engaged in metaphysics. And as often happens, near nonsense the bravery walks. We need rollicking, impetuous courage to make philosophizing. Without it the metaphysics is dead, it is silently powerless and is content with a non-existence. The clever metaphysicist Wittgenstein too well understood it (Zimmerman, 2008).

3 Results and discussion

Philosophy not an essence what conducts us to inexpressible, but that work which is made in the field of not expressed. Philosophy not a ladder which we reject, having reached a limit of own understanding, but creation and finding of new steps. This rushed forth understanding preceding emergence of knowledge. To philosophize means to create knowledge from nothing, in lack of knowledge to create the ideas which can become a reliable support for learning subsequently? For this reason we say that the metaphysics is inexhaustible since the non-existence is inexhaustible and that philosophizing is carried out as work with the absent knowledge. For this purpose courage and madness going on an edge of steep in complete darkness is required. Facing inexpressible, not to agree and not to be

reconciled with the covering dumbness - here that we believe for philosophy and metaphysics. In it there is a lot from spirit of the pioneers conducted by exclusively human feeling of reckless curiosity contrary to personal security. Silence means refusal of philosophizing here if something can be expressed as we cannot give in to this temptation (Buckingham, 2003).

Non-existence inexpressible here, but not expressed - absence to which we are attracted by esthetic sense of novelty and curiosity. Danger will be here that this distinction can remain implicit and then can seem that from philosophizing as a specific way of expression any to use, and better really to reject any metaphysics or to stop in contemplation of emptiness. Despite external similarity, absence not a clean non-existence since it assumes life in an opportunity, otherwise, it something that is not present while a non-existence - nothing which is essentially inexpressible, irrespective of ongoing efforts. The absence hides under the guise of a non-existence, and a task of the philosopher to define absent, i.e. to allocate it from a non-existence with effort of own mind therefore everyone who reaches this border present and whom the dissatisfaction attracts further involuntarily dresses clothes of philosophizing. Any sphere of human activity can overcome the limitation only by means of the metaphysical tool. The philosophy is a reflection on empty, but vacant, the place where there is yet no way, but which could be created. It is search and finding of a way (Eisenstadt & Roniger, 1999).

We began with suffocating feeling of shortage of suitable means of expression. This feeling was defined as metaphysical obsession in which basis the intuitive tendency to novelty, related to experience of esthetic dissatisfaction lies. Moreover, by us it was claimed that this choking expressiveness and is original metaphysics which constantly renews itself on limits of already expressed knowledge that provides universal character of philosophy. Repeating, one may say, that the pioneer and the pioneer always the philosopher seeking for borders existing and described. The philosophy purpose - expression of the absent knowledge, a philosophy subject - a non-existence, its task - separation of the first from the second, for the satisfactory description of life (remembering the renewing character of metaphysics). Therefore we do not agree that the philosophy can be rejected as if a ladder, on border expressed, on the contrary, on this border it only is feasible, finding the need, like air at big height here. Owing to this fact, the philosopher cannot be content with silent contemplation of limits of being explicit. Nobody can know he faced inexplicit or rested against a barrier of own expressive abilities. Nothing else remains, except fearless immersion in depths of a non-existence and absence in which learning tests own strength (Timofeeva et al, 2017).

It is undoubted that for metaphysicists the words are the main instrument of expression. Of course, the thought or the idea can be expressed by action or other symbolical act, nevertheless, all this can be considered as language elements in a broad sense which is dictated by expansion of narrow understanding of verbal language forms. Therefore it is more convenient to consider essence of metaphysical expressiveness, having concentrated attention in words and names. The intelligent word which is most fully expressing certain thought, one of the biggest values for philosophizing. At the same time, we have yet no full understanding of as far as language in the essence is metaphysical.

Inevitable metaphysical nature of human nature puts need of emergence of language. In turn, language as a metaphysical trap pushes out the person in space of philosophical judgment of the world on means of conscientious attitude to words and other expressive forms. In other words, the person, using means of expression, uses fruits of philosophical activity, being involuntarily involved in the field of metaphysics, whether it be it is active, comprehending an expression subject, or it is passive, using ready words and symbols. Resorting to tools of language, the person already appears in the field of philosophical thought, he realizes it or not.

We believe that emergence of word per se is a result of that work of the philosophizing mind in the field of a non-existence about which we spoke earlier. A word an essence created something from nothing (a creationism doctrine in a positive form - creation of everything from nothing by means of a word). For this reason, we insist that the problem of essence of a word is basic for philosophy. To understand how the thought is present at a word, it is required to explain the designating force of names, i.e. to show as words designate objects what objects are and as philosophizing participates in it. With it we pass to reasoning on the nature and essence of words.

With special diligence peering at the nature and essence of words, we can find out that they also are a product of collision of the person with a non-existence. Let's try to clear it.

At a glance on language, apparently, those words have to serve in it as names of objects. To each name there has to correspond the subject of the outside world. However it is only partly right as some words do not require existence of the designated object at all. Between language and the world there is no ontologic determination. The ideal structure of language does not generate objects, and things do not pledge us the word for own designation. The bottomless abyss divides the ideal and material worlds, and the name to this chasm which we already mentioned, is an *absent subject*. We are convinced that such subject has absolutely special ontologic characteristics.

4 Conclusions

Thus, as language as we showed, is attempt to express, grab absent and nonexistent, communication of emergence of a word and the act of philosophizing which is attempt to think outside the present knowledge becomes obvious here. Facing the absence, the person in every way tries to comprehend and express it, i.e. to define what lacks that acts as a contradiction of a white spot on a cloth of human knowledge. It seems to us that process of knowledge and represents transition from absence to being. The philosophy is a definition and naming of knowledge nonexistent so far. Therefore philosophical work represents search of words for absent objects, judgment not existing yet, but possible. It is no wonder that search of an exact and suitable word turns into back-breaking toil. But as it seems to us, in this constant aspiration to overcome borders of language and consecutive and methodical philosophical work has to consist.

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