

FILOSOFIA DHE REALITETI GJUHËSOR (NJË REFLEKSION FILOSOFIK PËR GJUHËN SHQIPE)

PHILOSOPHY AND LINGUISTIC REALITY (A PHILOSOPHICAL REFLECTION ON THE ALBANIAN LANGUAGE)

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PËRMBLEDHJE

Ky punim përfaqëson një refleksion filosofik për gjuhën dhe marrëdhëniet filosofi-gjuhë. Punimi është vazhdim i disa refleksioneve të mia për një këndvështrim filosofik të gjuhës shqipe. Mbështetur në tezën hajdegeriane se «Gjuha është vendi ku strehohet qenia », punimi tërheq vëmendjen se edhe gjuha shqipe duhet të jetë objekt studimi nga filosofët. Gjuha është parë si një nga elementët themelorë të krijimit të bashkësive të mëdha njerëzore, por njëkohësisht edhe si një mënyrë e hapjes ekzistenciale të njeriut. Dialektika mes sociales dhe individuale, të përgjithshmes dhe të veçantës, përbashkueses dhe përveçueses është pika mbështetëse për argumentat filosofikë. Problemet e gjuhës marrin rëndësi për të gjithë, prandaj ato janë probleme sa të gjuhëtarëve, aq edhe të filosofëve. Janë filosofët që nxisin mënyra të reja studimi përmes mënyrave të reja të të pyeturit për fenomenet gjuhësore.

SUMMARY

This paper represents a philosophical reflections on language and relationships philosophy-language. This paper rapresents a continuation of my philosophical reflections on Albanian language. Based on Heideggerian thesis "The language is the house where the being is sheltered", the paper notes that the Albanian language should be the subject of study by philosophers. Language is seen as one of the fundamental elements of creating great human community, but also as a way of human existential opening.

Dialectic between social and personal, general and special, common and particular aspects is the supporting point for philosophical arguments.

Linguistic issues are important for all, for this reason they are also problems of linguists, as well as of philosophers. Philosophers are those that promote new ways of studying through new ways of asking for linguistic phenomena.

Key words : language as the house of being, relationship language - individual existence- social structure, taboo of immutability, taboo of scientific authorities, taboo of authorities with the politic power

Introduction

The study has been spurred by new phenomena appearing in the field of language and political efforts to influence in the field of linguistic knowledge. The paper aims to illuminate some aspects not covered by our science on the Albanian language, because it is a philosophical view of the Albanian language. From this

viewpoint, we can say that this paper, following others that I have presented in scientific auditors, opens a new path previously unexplored by Albanian science inside and outside boundaries. The study aims to highlight the linguistic problems which are not and can not be simply problems of linguist specialists. Language has become the object of philosophical studies

everywhere in the world. Through philosophical viewpoints, we have had the possibility for a new understanding of the language: Language is not just a tool but a way of human existential opening. Every human being is sensitive to linguistic issues, because everyone sees the language as a human existential way. So almost invisible linguistic transformations affect the formation of conceptual transformations and vice versa. Linguistic phenomena as a phenomena related to the existence influence on the formation of personal identity, as well as to national identity.

For this reason, every civilized man and every nation that aspires for his emancipation, can not be indifferent to the way how language is used and to political interference in linguistic matters.

Method

The study is a reflection philosophical on linguistics issues and therefore rely on analytical method to move towards synthesis.

Discussion

1. Language as a founding element of human communities and nations

Language is a fundamental element of the expression of humanity. During the history of human societies, it also played a role as one of the fundamental elements of the formation of large human political and sustainable communities, in which the language has played a major role in cultural connections and in process of cultural diffusion (2). In modern times the language is one of the fundamental elements underlying political community known as nations. From the sociological point of view, the language is considered as a group of symbols that serve to convey the same meanings for all members of the same community (2). On this premise, language establishes social mental cohesion of the members of the community who use the same language (13).

Comprehensive scientific recognition of linguistic phenomena, on the one hand, and respect for the national language, in turn, become an integral part of national emancipation.

A nation that claims to join the most advanced countries in the European Union can not lose sight of scientific recognition of national language, the language on the basis of which national identity is created and through which it becomes possible the transmission of spiritual culture of nation itself.

On the other hand, also, an Albanian science that seeks to integrate and compare with the world science can not be complete if it does not speak the Albanian language with all the clarity and depth (16).

With the major changes that took place during the democratic transition Albanian society, the way of conceiving and building science must change. Science should be freed not only by ideologies, but also by the party leadership practices. In science specialists judgment should be independent (16).

2. Knowledge configuration problems

In our countries that have emerged from social systems of various forms of socialism, i.e. real socialism with a completely centralized economy in Albania and socialism in former Yugoslavia, we find two phenomena stemming from the socialist mentality.

Firstly, in almost soundless way, yet a large number of people consider science as a policy area: an area of big parties and government leadership.

Secondly, political class tries that certain issues of importance for the whole society and where social aspects are too much implicated, to avoid extensive social debate, widely uses to mobilize media power with the slogan "let the experts speak".

This attitude of the political class, on one hand, is a completely incorrect attitude in gnoseological terms, and on the other hand, from the ethical and moral standpoint it represents a "washing hands", a escape from social responsibility. Any political interference "ad hoc" in different linguistic processes may have unpredictable consequences. Destruction of language, undermines not only the aesthetic and moral

responsibility...but it is a threat to the very essence of man (4).

Linguistics specialists can not be "powerful" to the public in the sense that a specialist of physics, chemistry, biology, mathematics can be, because those are areas in which the convention depends on the scientist's individual genius. Phenomenon of "language" is not the same as the phenomenon of gravitational pull, of electricity, of the dissolution of chemical elements. The public can live without the knowledge of physical phenomena, but without the language, it's impossible. Public, as the individual human does, without the language ceases to exist as such, as humanitarian.

Development of linguistic skills has become the determining factor to maintain uninterrupted collaborative and social character of men with each other. Language has served to connect people (2). The relationship between people becomes possible because the language allows people to claim their common idea. People allege shared meanings through language (13). From the philosophical point of view, language can not be considered simply a means of communication between people. A tool is something foreign, an additional mechanical, which can be added and removed. Man continues to exist without tools, while without language not. Language is so inner and so significant as the man himself is lost without language. According to Heidegger "the language is the house where the being is sheltered" (4). The human being removed from the animal world is not detached as individual beings, nor as a lone individual genius. The human being is detached from the animals as social beings, which means a being who lives in the community with the quality of acting together with others. Acting together with others means thinking together with others, and therefore it means the communication of this common opinion. Speech process is the process through which an existential individual opens its existence to the other, and towards others. So, in its genesis, the language is a social phenomenon (14). Through language, the individual animal being is connected with others and is

transformed into social beings, even though it continues to exist simultaneously as a single existential individual and unique (10). Language creates the possibility of extraction out of what is human interior, ideas and thoughts, and merging them with others. As such, as the foundation of human unity with others, the foundation of human communities, the language can not be the problem of a narrow group of linguistic specialists.

3. Language as a problem of all

- From the point of view of today's social organization, language is a matter of the whole nation.
- From the political point of view, the issue of language is a matter of citizenship and participatory democracy issues.
- From the scientific point of view, the language can not be a matter only of a closed circle of linguists.

First of all, language is a matter of philosophy (8). Philosophers are part of debates on language and they cannot be excluded. Also, sociologists, anthropologists and other scholars of linguistic phenomena should be part of the debates.

It has happened that in linguistic studies, we reap what policy has sown. In addition to the difficulties associated recognition, we face with political interference, which makes it difficult to detect real roots of linguistic phenomena. There are scientific research on linguistic phenomena that many times are compromised, when they are based on political wills. These scholars forget that language is not the only franchise of their study. It is much more: The language is our house of existing, to taking part in a society, in its structure and superstructure. Philosophers are increasingly concerned about how to build recognition. Just as the foundation of philosophy is to find the paths that lead to knowledge. With other words, philosophers are obliged to ask questions, even from the most strange(5). The task of scientists is to consider them and to find answers based on arguments. If linguist scientist with his scientific research work is convinced that the time has come to change the x and y

elements of linguistic norm, a philosopher has the right to ask: "Why the time had not come earlier or why time is running? Where is linguist scientist based when he claims that the time has come on? How can the linguist to measure the arrival time?"

A philosopher asks "Is there a genuine sociological studies to testify the performance of linguistic processes, tensions, developments, fluctuations, etc., studies that prove the superiority of one or the other linguistic phenomena, extensions, mobility, stability or volatility of linguistic phenomena? Is there any anthropological study on Albanian language? Is there any multidisciplinary study organized by the Academy of Sciences on linguistic problems?"

A philosopher wonders whether there is any connection between the meaning of word with its material form (6). A philosopher asks how individual human abilities in the expression of speech affect the formation of a new way of expression. A philosopher wonders how individual human existence affects the language making it more violent or relieve and how much social structures oppress or liberate the individual existence through the language they used to, etc. So a philosopher is concerned on the relationship between the linguistic phenomena and individual existence (11), because a philosopher considers the language as the great possibility of individual existence to open itself toward the world, toward the others, as the expression of the inner thought, of the my thought to the other. A philosopher is really concerned on relationship between socio-political structure and individual existence, how the pressure of such structure is placed on the individual existence(4), creating more anxiety, desperation, guilty (1), lack of perspective, lack of projects, lack of individual and social space. A philosopher is really worried about hidden links of scientists with policy.

If linguist scientist gives itself the right to decide on the fate of the language of an entire people, a philosopher has the right to ask, "Where does a linguist scientist find the right to decide on the

fate of everyone's house, because we know the language is the house where being is sheltered?"

On the other hand, linguistic issues need to be discussed in philosophical, sociological, anthropological plan as well as in the civic debate. Today there is a growing community of people with high education, people who aspire and contribute to science. Today there is a growing level of mass culture. Also there is a culture of human rights and freedoms and a great sensitivity to the issues that belong to everyone.

A philosopher seeks to enhance the sense of responsibility in all initiatives in the field of linguistic studies and that linguistic issues to be the subject of extensive discussions.

Philosopher's optimistic position is based on the fact that in our time have fallen three types of taboos:

- Taboo of immutability
- Taboo of scientific authorities (15)
- Taboo of authorities with the power that emitted heavy shadow over people's heads.

We live in a democratic society and we do not fear neither discussions, nor changes, if they are based.

Also, the authorities taboos that have been imposed on us for generations in authoritarian and dictatorial societies, have fallen. Younger generations have accumulated enough culture and knowledge to raise new questions that could topple previous positions. At the same time, also the taboos that authorities are imposed on us by government power, have fallen down. So we are free to be involved in the process of discussing on the linguistic phenomena, to contribute in it, free to understand ourself as source of linguistic changes.

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