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THE FUNCTIONAL ESSENCE OF THE CONCEPT "LANGUAGE" IN *M.A.K. HALLIDAY*'S RESEARCH

Summary. The scientific research is devoted to the issue of linguistic terminology for an in-depth study of the functional essence of the concept of "language" in a historical aspect.

This article is one of a series of articles devoted to the problems of evolution and the laws of the process of development of the functional essence of the concept of "language" in human life and society in different historical periods (from antiquity to the present day).

The proposed study presents research and an analysis of the scientific heritage of Michael Alexander Kirkwood Halliday, one of the leading European functionalists of the 20th century.

The scientist paid much attention to the issue of using language in the processes of formation, reflection, and accumulation of information in human life and society.

The article presents an information analysis of the concept of "language" in the personal understanding of M.A.K. Halliday: analysis, systematization, and synthesis of the functional essence of this concept, developed by the basic laws and patterns of information cognition: identification and systematization of the elements of the characteristic structure according to the essential and "core" meanings of the functional essence of the concept of "language" in a generalized form with a general information element inside according to the structure of the underlined explanatory formula of concept content (EFCC).

According to the results of the study, it was concluded that the functional essence of the concept of "language" M.A.K. Halliday's understanding is to ensure communicative processes in society: the formation and maintenance of "social communication" and "social relations" to ensure the vital activity of society; solving the problems of understanding reality, cognition, formation, encoding/decoding and fixation of information by human consciousness in subject-object and/or subject-subject relations; to ensure the continuity of knowledge in the history of mankind; to solve pedagogical problems; to form discourse and differentiate meaning into intellectual and interpersonal; to develop, stabilize and manage the life of mankind itself.

Key words: language, concept, functional essence, information, explanatory formula of concept content (EFCC).

Language is an integral part of the social world, so language highly influences our life. For thousands of years, researchers have been attracted by the concept of «language»: a description of the essence, the identification of the functional essence, the foundations and principles of the existence of the concept (inside and outside the concept), connections/interconnections and relationships (inside the concept and outside it), the structure of elements, laws, and patterns in the existence of this concept, the creation of normalized languages, historicism (etymology) and development, as well as the criteria for progress and forecast of development of the concept.

The statement of the problem. This study is an integral part of understanding the laws and patterns of the concept of «language» the functional essence evolution from ancient times to the present day.

It is motivated by the necessity for a common knowledge of concepts at different stages of their development.

The aim of the research is to analyze and systematize the functionality of the concept «language» according to the structure of the explanatory formula of concept content (EFCC) [1], based on the basic laws and patterns of information cognition.

The main tasks of this research:

– to study naturally related functions of the concept of «language» to identify cause-and-effect and the most significant relationships and features in the researches of Michael Alexander Kirkwood Halliday (1925 – 2018) (one of the leading European functionalists of the 20th century, a representative of The London School of Linguistics and the founder of systemic-functional linguistics and systemic-functional grammar);

– to analyze, systematize, and synthesize the functional essence of the concept of «language» in M.A.K. Halliday's personal understanding based on the results of his research according to the structure of the EFCC.

The object of the research is the patterns of the functionality of the concept of «language» development for further use in the system of scientific knowledge.

The subject of the research is the analysis of the concept of «language» in terms of its functionality in M.A.K. Halliday's scientific researches.

The scientific novelty of the study is the usage of the EFCC for determining the functional essence of the concept of «language» in M.A.K. Halliday's understanding.

Analysis of the latest researches.

In our previous studies, we analyzed and systematized the understanding of the essence and functional essence of the concept of «language» in 4 periods of linguistics (from V–IV centuries BC to the first third of XX century) and partly the 5th period (1930s to the present day).

A single methodology, the EFCC, was used for these studies.

Explanatory formula of concept content of «Language».

I. Elements of the characteristic structure.

1. Description of the concept according to the results of the analysis of previous knowledge that related to this concept.

1.1. Description of the essence of the being of the concept, a part and/or unit of which is the researched concept in the life activity of a person and society at the achieved level of knowledge.

1 period (V–IV BC – XVI BC): Indian linguistic tradition in early antiquity [2]; the Greco-Latin linguistic tradition [3]; Classical Antiquity [4]; the Middle Ages [5]

2 period (XVII–XVIII AD): the Renaissance period [6]; the Enlightenment Period [7].

3 period (the end of the XVIII – the first half of the XIX century) [8].

4 period (the end of the XIX – the first third of the XX century) [9, 10, 11, 12].

5 period (the 30s of the 20th century to the present) [13, 14**].**

1.2. Description of the functional essence of the being of the concept, a part and/or unit of which is the researched concept in the life activity of a person and society at the achieved level of knowledge.

Period 1 (V–IV BC – XVI BC): Indian linguistic tradition in early antiquity [2]; the Greco-Latin linguistic tradition [3]; Classical Antiquity [4]; the Middle Ages [5].

Period 2 (XVII–XVIII AD): the Renaissance period [6]; the Enlightenment Period [7].

Period 3 (the end of the XVIII – the first half of the XIX century) [8].

Period 4 (the end of the XIX – the first third of the XX century) [9, 11, 12].

Period 5 (the 30s of the 20th century to the present) [13, 14].

In our previous article [14], we analyzed the understanding of the essence of the concept of "language" in the understanding of M.A.K. Halliday, a scientist whose work took place in the 5th period of linguistics (the 30s of the 20th century to the present).

He understood the essence of the concept «language» as «…a social phenomenon and a condition of human existence in interaction with other people; a complex developed information coding system; a meaning-making and social semiotic resource for the creation and exchange of meanings; a creation and product of nature that is in the process of evolution, a natural reflection of psychophysiological processes that occur in the speaker's mind; means of access to consciousness for learning, education, and communication in society; keeping of cultural and historical experience and formation of intercultural contexts; an imperfect means/tool that requires normalization to ensure authentic acquisition, keeping, encoding/decoding and limitation of information transmission in the process of scientific and social communication» [14, p. 159].

The presentation of the main material

M. A. K. Halliday developed the world-famous systemic functional linguistic model of language, systemic functional linguistics (SFL), views language as a social semiotic system.

The linguist wrote: «These various ways of using languages are sometimes referred to as «functions of language»… We are considering «functions» in more fundamental essence, as a necessary element in the interpretation of the linguistic system [15, p. 256].

Functionality, according to M.A.K. Halliday, is based on three distinct aspects of its interpretation: text, system, and structure [16]. He considered functionality to be external to language. Whereas from a purely linguistic perspective, it is «…a fundamental property of «language» itself … something that is basic to the evolution of the semantic system» [17, p. 17].

M.A.K. Halliday believed that an explanation of how language works and is used to express our beliefs, cultures, and communicative

relationships in society «…needed to be grounded in a functional analysis since language had evolved in the process of carrying out certain critical functions as human beings interacted with their ... 'eco-social' environment» [18, p. 15].

According to M.A.K. Halliday, all languages include three general functions:

1) ideational – to interpret experience (creates Symbols and their Images and displays «…features of the real world as it is perceived in our experience meanings of the external and internal worlds» [17, p. 19]:

2) interpersonal – to introduce social relations (meanings related to interpersonal relationships);

3) textual – to create text (formulation) is the union of the previous two functions.

He called these three functions «metafunctions» [18].

Based on the analysis and systematization of the results of M.A.K. *Halliday*'s research, we conduct the description of the functional essence.

1.1.2. Description of the functional essence of the being of the concept, a part and/or unit of which is the researched concept in the life activity of a person and society.

1. The communication function serves for effective synchronous and diachronic interaction, the purpose of which is to transfer and exchange information from one person to another (subject-subject relations).

M.A.K. Halliday believed that «…the essential function of language is to refer – to make contact with what is 'outthere'» *[19, p. 119]. Natural spoken language allows people to create a mental picture of reality and* «…we construe our common sense knowledge of the world, the 'reality' that lies about us and inside us» [19, p. 101].

2. The socio-creative function serves to form social relations with the aim of exchanging information to ensure life activity: communication of a person with a society and a society with a person:

M.A.K. Halliday emphasized that «…the social functions of language are clearly reflected» [15, p. 256].

The functions serve to form social relations with the purpose of exchanging information to ensure life: communication between *a person and a society* and *a society and a person*: language is «both interactive and personal» [17, p. 30].

2.1. The social function services to establish and maintain social relations. Language allows the speaker not only to exchange information but also to build and maintain social ties from the first person, to communicate with the listener, i.e. «…to express own opinions and interact with each other for social relations maintaining» and «…to express our beliefs, cultures and communion needs» [17, p. 35].

2.2. The creative function serves:

2.2.1. For creating the vital activity of society: «Language creates society; but it does so without ever referring to processes a structure which it is creating» [19, p. 118].

2.2.2. For formation and maintenance of subject-subject relations: «...language can play a significant part in shaping the social system and defining the individual's access to, and participation in social processes» [20, p. 24–25].

1.2.3. To establish and support «social communication» in subject-subject communicative relations to satisfy (relax) needs, and emotional states of the brain (excitation/inhibition): «...our

interpersonal relationships – sharing experiences with others, giving orders, making offers and so on» [20, p. 9].

2.2.4. To establish/maintain social relations and «social communication» of a group of people in the socially fixed usage of language in the social sense:

– «language» (creates reality);

– «anti-language» (creates an alternative reality) (languages of prison and criminal countercultures, secret languages, professional jargons);

– both «language» and «anti-language» (creates reality and an alternative reality simultaneously) (languages of literature) [15, p. 285–286].

3. The information function *serves* to create discourse as a process of formation of information by human consciousness with subsequent reflection and fixation:

3.1. For information processing: «When we want to exchange meanings with physical or biological nature we have to process information that is coded in very different ways», and information «…may need to go through two or three stages of translation before we can apprehend it» [19, p. 17];

3.2. For coding and decoding information using natural languages: «…the information coming in can in the last resort be represented and transmitted through the forms of our own natural languages» [19, p. 17];

4. The cognitive function serves to ensure the formation and reflection of information in subject-object and/or subject-subject relationships in the consciousness of states of being for orientation in the world and for knowledge of the world in the processes of thinking and cognition:

4.1. For the creation of conceptual structures: «…the language is not passively reflecting some pre-existing conceptual structure; on the contrary, it is actively engaged in bringing such structures into being» [19, p. 8].

4.2. For cognition and explanation of historical facts and processes. In human history «Language is, as we have tried to suggest, both a part of human history and a realization of it, the means whereby the historical process is construed» [20, p. 221].

4.3. For creating ideas, concepts, symbols and their Images *that reflect «…features of the real world as it is apprehended in our experience»* [17, p. 19].

5. The thought-creative function serves for the cognition, formation, and coding/decoding of information by human's consciousness about the essence of being in subject-subject and social relations that exist between them.

Individuals use language «…in order to learn: using language to build up a picture of the phenomenal world» [20, p. 9].

6. The teaching function serves to create a triad of the human learning process (learning, teaching, and studying).

6.1. Learning is the process of the acquisition of knowledge and skills through study, experience, practice, and/or being taught to acquire individual experience.

Learning a language is not about learning sounds and words or learning to call and signify but rather the process of learning how to understand [21].

M. A. K. Halliday argued that «…the ontogenesis of language is at the same time the ontogenesis of learning» [23, p. 93].

6.1.2. Studying as a type of activity of acquisition and/or developing of a skill, habit, or quality.

The study of language – of language in general, and of the particular languages that are valued in the context of our culture – has a central place in the institutional framing of knowledge [20].

6.1.3. Teaching as a type of activity in the process of which a person's training and education are carried out and direct transmission and reception of the experience of generations: «Once you have language – whether 'you' as species, or 'you' as individual – then you have the power of transforming experience into meaning» [20, p. 25].

7. The accumulative function serves to ensure continuity of succession (the connection between phenomena in the process of development when the new replaces the old and retains some of its elements) and the existence of people in mankind's history:

7.1. In the mind of an individual for reflecting the known states of being in the structures of the brain or in another way: «But when children learn a mother tongue, they are shaping their own experience as individuals according to the accumulated experience of the human species, as already construed for them by the grammar» [20, p. 12].

7.2. In the minds of individuals for the transmission and assimilation of social and cultural values from generation to generation, from formation to formation and impact the human individuality: «…language is responsible for shaping human experience» with the aim of «…sharing experiences with others» [20, p. 9].

8. The «to serve» function for the development, stabilization, and management of life itself in the process of ensuring the achievement of some aims: «…in terms of the functions that language evolved to serve» [23, p. 436].

9. The textual function.

This is an auxiliary function that is related to how the linguistic message is organized, it gives form and contributes to the construction of the text, but it is not related to the communicative need, They «…depend on being able to build up sequences of discourse, organizing the discursive flow, creating cohesion and continuity as it moves along» [24, p. 30].

Conclusion

In people's lives, the functional essence of the concept of «language» is to ensure communication processes in society: formation and support of «social communication» and «social relations» to ensure the vital activity of society; to solve problems of understanding reality, cognition, formation, encoding/decoding and recording of information by human consciousness in subject-object and/or subject-subject relations; to ensure the continuity of knowledge in the history of mankind; to solve pedagogical problems; to form discourse and divide meaning into intellectual and interpersonal; for the development, stabilization and management of life itself.

Further research prospects include continuing the study of the historicism of the process of development of the concept of «language» according to the structure of the EFCC in the studies of various linguistic trends, theories, schools, and individual scientists working in the field of linguistic disciplines and related linguistic sciences for a deeper penetration and systematization of the essence and functional essence of the concept of «language» in the life of a person and society in different historical periods.

This technology of the EFCC formation can be used in studying the process of development of the essence and functional essence of scientific concepts of various sciences.

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Солдатова Л. Функціональна сутність поняття «мова» у дослідженні М. О. К. Халлідея

Анотація. Наукове дослідження присвячене питанню лінгвістичної термінології для поглибленого вивчення функціональної сутності поняття «мова» в історичному аспекті.

Ця стаття є однією із циклу статей, присвячених проблемам еволюції та закономірностям процесу розвитку функціональної сутності поняття «мова» у житті людини та суспільства у різні історичні періоди (від античності до сучасності).

У запропонованому дослідженні представлені дослідження та аналіз наукової спадщини Майкла Олександра Кірквуда Халлідея, одного із провідних європейських функціоналістів XX століття.

Вчений багато уваги приділяв питанню використання мови у процесах формування, відображення та акумуляції інформації в життєдіяльності людини та соціуму.

У статті представлено інформаційний аналіз поняття «мова» в особистісному розумінні М.О.К. Халлідея: аналіз, систематизація та синтез функціональної сутності цього поняття, розроблені згідно з основними законами та закономірностями пізнання інформації: ідентифікація та систематизація елементів характеристичної структури за суттєвими та «стрижневими» значеннями функціональної сутності поняття «мова» в узагальненій формі із загальним інформаційним елементом усередині за структурою тлумачної формули змісту поняття (ТФЗП).

За результатами проведеного дослідження було зроблено висновок, що функціональна сутність поняття «мова» в розумінні М.О.К. Халлідея полягає у забезпеченні комунікативних процесів у суспільстві: формуванні та підтримці «соціальної комунікації» та «соціальних відносин» для забезпечення життєдіяльності суспільства; розв'язання проблем розуміння дійсності, пізнання, формування, кодування/декодування та фіксації інформації свідомістю людини в суб'єкт-об'єктних та/або суб'єкт-суб'єктних відносинах; для забезпечення спадкоємності знань в історії людства; для вирішення педагогічних проблем; формування дискурсу і диференціації значення на інтелектуальне та міжособистісне; для розвитку, стабілізації та управління самим життям людства.

Ключові слова: мова, поняття, функціональна сутність, тлумачна формула змісту поняття (ТФЗП).