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## LANGUAGE SYNERGY

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**Abstract.** The purpose of this work is to understand and discuss linguistics gene or its synergy in the Mongolian language, comparing and analyzing the linguists' findings and paradigms on language and speech, and their correlation. It is particularly significant to differentiate and understand the analysis of language and linguistics and their correlation. The periodic linguists and experts have paid their attention to precise explanations to interpret characteristics of language and linguistic throughout the time correctly because of the essential importance of its depth of relevance.

However, some linguists separate language and linguistics from each other, considering those linguistics as a general concept. However, language is specific, stating "the two are unrelated and separate phenomena without coherence," whereas other experts claim that "Language and linguistics are two sides of the same phenomenon, and need not be differentiated." To find a definite answer to this question and uncertainty, we have taken into account the work about the correlation of language and linguistics from the universal approach, which observes the interaction process of a thing and a man, exploring the triple structure theory as "linguistics -thing-language". The structure "Linguistics-thing-language" is explained by the triple theory as "being-gene-consciousness," specifically, that being is connected to linguistics, the gene or the synergy is a thing, and consciousness relates to language, or simply "Being — linguistics, Synergy — Thing, Consciousness-Language." We further broke it down to the Mongolian language, and cultural aspect of that synergy as the thing translates to "ethics and culture," as well as "wisdom" and "conscious mind." In such, we aimed to discuss this concept in Mongolian language synergy from the perspectives from international viewpoints as well as our native Mongolian linguists and experts and look at the triple structure theory.

**Keywords:** Language, linguistics, correlation, instrument, gene, and synergy.

### Для цитирования

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**Research topic:**

“There is no existence of linguistics without language or vice versa. If there is no definite system of linguistics, there is no way to communicate through the language. That is the real correlation between language and linguistics” [9].

“Linguistics requires language; however, language also requires linguistics. Language and linguistics correspond naturally and correlate dependent on one another. This correlation has its unique characteristics internally and outwardly, which unveils both to have each of their concepts (objects). This object at large (to a certain degree) is not defined or recognized by the public” [11]. These statements are the proposal for our research topic.

**Research Questions:**

- What is the correlation between language and linguistics?
- What is the concept in large that frames language and linguistics?
- What is the defined term for it?

**Gene of linguistics**

Taking the universal approach [4], man is generally considered to be "a man" and in an individual sense, "someone\*<sup>1</sup>". A man consists of a triple structure of "Thing-ACTION-man" or "being-gene-consciousness" [10]. A thing in the concept of the surroundings can be interpreted as "nature-society-culture-time." As the Mongolian proverbs say, 'Action brings things together, and growth stems from the root,' ACTION unifies "a thing" and "a man." "Man" is 'a self' and his "consciousness" side /Picture 1/.

We explain the illustration as mentioned above as:

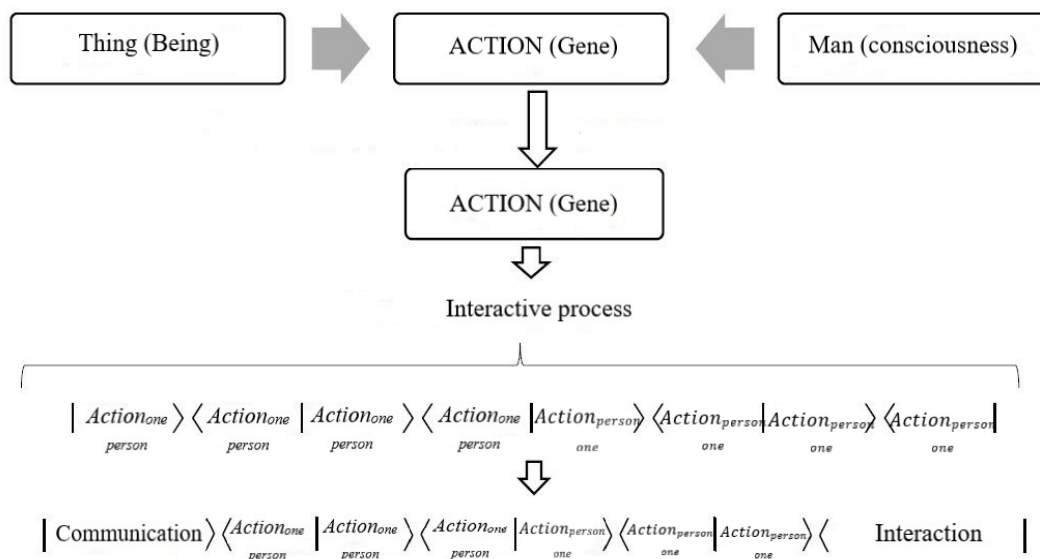
$|Action_{one\ person}\rangle$  the "being" of the ACTION, which interacts with the gene of "man."

$\langle Action_{one\ person}|Action_{one\ person}\rangle\langle Action_{one\ person}|Action_{person\ one}\rangle\langle Action_{person\ one}|Action_{person\ one}\rangle$  is the "gene" part of the "interaction process"<sup>2</sup>, which is the "consciousness" part of the ACTION and interaction with the man (men/people). Every process is carried out through a specific application, such as a tool or steps [1]. What it means is the interaction takes place through its instrument between surroundings and man, man and the self, hereafter referred to a thing and man: If "language and linguistics" are applied to the interaction of a thing and a man, the  $\langle Action_{one\ person}|Action_{one\ person}\rangle\langle Action_{one\ person}|Action_{person\ one}\rangle\langle Action_{person\ one}|Action_{person\ one}\rangle$  of the expression is the interaction with one man's "self" and "thing" which ultimately is a choice of only one from a myriad of characters  $\langle Action_{one\ person}|$  and forms at that moment and shut down all other possibilities. As a result of this choice, a man now has a sequence of signals directly connecting to him without set conditions, which becomes the primary system of "concept  $\langle Action_{one\ person}|Action_{person\ one}\rangle\langle Action_{person\ one}|$ . It is the operational application of "linguistics-language" [8].

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<sup>1</sup> Someone\* - one person (singular).

<sup>2</sup> "Interaction process" is "bilig" (meaning wisdom and conscious mind).



Picture 1. A man's gene and his components.

The first component of the application for a man and a thing's interaction is the primary system of the signals a man had received or sensed. That is the component of which creates a secondary signal system or "linguistics." The last component of the above sequence  $|Action_{one\ person}\rangle\langle Action_{one\ person}|Action_{person\ one}\rangle\langle Action_{person\ one}|$  is "language" and the "synergy" or "gene" of the interaction is "language and linguistics". It is the application for the interaction between a man and a thing, which is "linguistics-thing-language," which can be translated as a triple structure of "being-gene-consciousness."

All of these concepts taken into an account, the interaction a thing and a man /picture 1/ has the following structure:

$$\langle \text{Signified} | \text{Linguistics} \rangle \langle \text{Action}_{one\ person} | \text{Action}_{person\ one} \rangle \langle \text{Language} | \text{Signifier} \rangle = \\ \langle \text{Signified} | \text{Linguistics} \rangle - \langle \text{Action}_{one\ person} | \text{Action}_{person\ one} \rangle - \langle \text{Language} | \text{Signifier} \rangle = \\ \langle \text{Signified} | - | \text{Linguistics} \rangle - \langle \text{Action}_{one\ person} | \text{Action}_{person\ one} \rangle - \langle \text{Language} | - | \text{Linguistics} \rangle =$$

$$\text{“Signified — Language — Thing — Linguistics — Signifier”} =$$

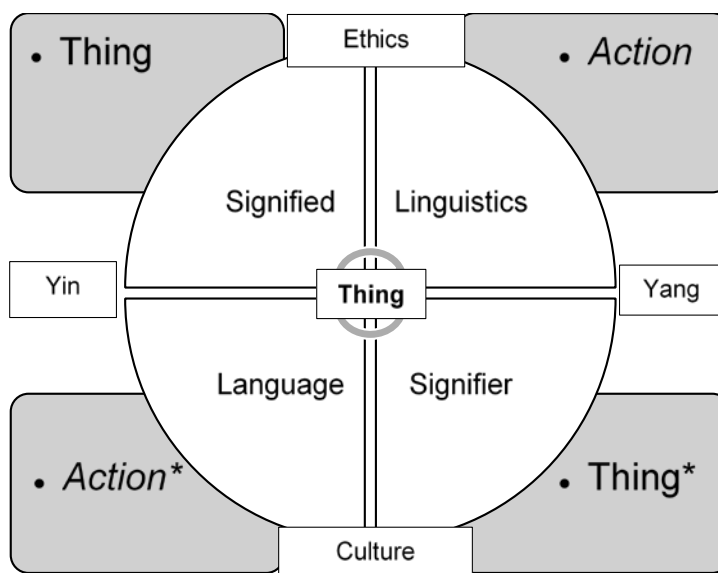
$$\text{“Signified — Linguistics — Action — Language — Signifier”}$$

The “thing” or “action” is the interaction of the thing and man, and its application of "methodology" is the gene or synergy. As the saying of B. M. Pavlov, the Russian linguist, that concept undefined by the public, which frames both language and linguistics might be the gene of linguistics or synergy.

The 'synergy,' the combination of gene quality of language and linguistics is "ethics and culture"-  $\langle \text{Ethics} | \text{Wisdom} \rangle$  at the gene of man's consciousness, and "belge bilig"- Belge Bilig at being level, and "attribute/ intuition"- Attribute Intuition at consciousness level [5].

A Mongolian philosopher Demchigdorj known as Dandaa, said: "The purest form of ethics and culture is "belge bilig" or yin and yang, which also is a mind" [3]. Therefore, we can now define the "synergy" or the gene of linguistics as "conscious mind."

In conclusion, the following illustration can sum up the interaction of a thing and a man /picture 2/.



Picture 2. Structure and components of the interaction process.

The picture shows that the signified is a "thing," and linguistics is "action," but a language is connected to "action\*" and signifier to the "thing\*" of the man. The thing or the action is ethics on the gene side, and "belge bilig" or yin and yang are on being. The interaction between a thing and a man can be formulated as "signified-linguistics-ethics and culture-language- signifier" or "signified-linguistics-yin, yang -language- signifier," which means the application instrument is "linguistics-ethics-culture-language- signifier" or "linguistics-yin and yang — language."

**Discussion:**

Thing and Man's interaction has the following triple structure:

$$\text{signified} | - | \text{Linguistics} \rangle - \langle \text{Action}_{\text{one person}} | \text{Action}_{\text{person one}} \rangle - \langle \text{Language} | - | \text{Linguistics} \rangle =$$

The being or the essence of the triplex structure from the above formula is Signified -Linguistics, the gene or the synergy is Action one person — Action person one, and consciousness, which derives from man is Language-Signifier. Therefore, it is seen that "linguistics" is signified or is "thing" or "nature-society-culture-time", which can be applied to the environment. "Language" is connected to the signifier,

or the consciousness of Man, leading into the conception that linguistics and language as one and developed by synergy.

Linguistics is correlated to “signified” and language is to “signifier”. This theory was proved by French linguist Saussure’s conception [12] “Linguistics is a social phenomenon, and language is people’s consciousness.” Academician Sh. Luvsanvandan wrote, “When looking at the linguistic structures, there are many similarities to nature and society. The unit of linguistics is a type of sign that expresses things and phenomena of nature and society” [7]. However, by our theory, the unit of linguistics is the sign of expressing “nature-society culture-time” through a man’s interaction at some point in time. Therefore, we can define that linguistics is the phenomenon of “nature-society-culture-time.”

Academician Sh. Luvsanvandan explained the formula “signified- linguistics- language signifier” as a two-way structure of “being-consciousness” in the absence of “gene or synergy side.”

Linguistics, the instrument of the interaction of a thing and a man, has a triple structure as the follows, | Linguistics) –  $\langle Action_{one\ person} | Action_{person\ one} \rangle$  – (Language|.

That means linguistics has a triple structure of “being-gene-consciousness.” The triple theory being is |Linguistics), and the gene or essence is the synergy-  $\langle Action_{one\ person} | Action_{person\ one} \rangle$  and the consciousness of a Man (Language|. Therefore, French expert, F. D. Saussure’s [2] language /langue/ and the skills of language /Faculte du langage/ are connected through “language”, “Linguistics-language process-language skills” or “linguistics — language skills — language” / “langue — langage — faculte du langage”/, or language and linguistics through language skills/. A. Leontev has the same definition of “язык — языковая способность — речь”/. [6]. Soviet scientist L. S. Vygotsky [1] stated that “The human psyche has social aspects. Human activities are carried out through social applications and instruments. The human psyche is shaped by the psychological foundation and the combination of social applications and instruments. A. A. Leontiev said the “linguistics, language, and language process” have the triple structure of “linguistics — language process — language” [6].

### Conclusion

The following conclusions are made while exploring the signified, which included both language and linguistics, based on analyzing the interactive instrument that is the gene of “a man,” which is one universe of its own in Mongolian philosophy deriving the third point from the two objects.

- A man’s arga bilig (yin and yang) side is interdependent to one another and interactive from the man’s viewpoint.
- That interactive yin and yang have interconnected actions.
- The instrument that is used over the interaction between a man and a thing is linguistics.
- The instrument consists of a triple structure of “linguistics-thing-language” as well as “being-gene-consciousness.” The being of the trinity is “linguistics.” The

gene or the synergy is "a thing." The consciousness or the conscious character of a man is "language."

- The gene of the linguistics or the synergy is "ethics and culture" and "ying-yang" or "mind" at the core of being.

- The interaction between a man and a thing has a form of "signified — linguistics — thing — language — signifier" or "signified — linguistics — action — language — signifier."

- The interaction between a man and a thing from the universal viewpoint and its instrument consists of generational viewpoints on the correlation between linguistics and language from international and local linguists' and experts' at a certain degree.

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**Аннотация.** В работе рассматривается проблема лингвистических генов или его синергии на материале монгольского языка. Исследование основано на сравнительном анализе работ лингвистов о языке и речи. Как отмечает автор, анализ языка и речи необходимо проводить в их взаимосвязи. Периодически интерпретация языковых характеристик и лингвистики являлась предметом изучения лингвистов и экспертов. По мнению автора, некоторые лингвисты отделяют язык и речь друг от друга, рассматривая лингвистику как общее понятие. Одни заявляют, что это «два не связанных и отдельных явления», другие же эксперты утверждают, что «язык и лингвистика — это две стороны одного и того же явления, и их не нужно различать». По мнению автора, для ответа на этот вопрос необходимо принять во внимание универсальный подход к соотношению языка и лингвистики, в котором идет наблюдение за процессом взаимодействия вещи и человека, рассматривается структура «лингвистика — вещь — человек». В работе особо выделяется мысль, что структура «лингвистика — вещь — язык» объясняется через теорию тройной структуры «бытие — ген — сознание», в частности, что бытие связано с лингвистикой, ген или синергия — это вещь, а сознание относится к языку или просто «бытие — лингвистика, синергия — вещь, сознание — язык». Данная теория спроецирована на монгольский язык, таким образом, культурный аспект этой синергии обозначается как «этика и культура», «мудрость» и «сознание».

**Ключевые слова:** язык; лингвистика; корреляция; инструмент; ген и синергия.

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