

LANGUAGE - TOOLS OF SOCIAL STRUGGLE IN PHILOSOPHICIOUS THINKING OF VLADIMIR ILYICH LENIN

LINGUAGEM - FERRAMENTAS DA LUTA SOCIAL NO PENSAMENTO FILOSÓFICO DE VLADIMIR ILYICH LENIN

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na comunicação e na percepção do mundo. Como defensora, desenvolvedora e praticante prática da filosofia Mac, Leni usou a linguagem como uma arma afiada para realizar essa missão. Vladimir Ilyich Lenin considerava a linguagem uma ferramenta de comunicação que não é apenas encerrada em uma forma estrutural, mas a essência da linguagem é determinada no processo de comunicação. De uma maneira simples de se expressar, V.I. Lenin foi capaz de destacar as deturpações do marxismo e do socialismo. Neste artigo, vamos esclarecer as bases teóricas da linguagem na filosofia e apontar as causas que levam à linguagem - uma ferramenta de luta social em V.I. O pensamento filosófico de Lenin. O artigo destacará a linguagem que V.I. Lenin usou ao discutir questões como: história-sociedade; liberdade; luta de classes; liberar, libertar, libertar; força de libertação.

Palavras-chave: Ferramentas de linguagem. Luta social. Pensamento filosófico.

Abstract: The philosophy of language is to study issues relating to the nature of language and its impact on human life. Its modern and postmodern studies have placed language in a very important position in communication and world perception. As a defender, developer, and practical practitioner of Mac philosophy, Leni used language as a sharp weapon to carry out that mission. Vladimir Ilyich Lenin considered language a communication tool which is not just enclosed in a structural form, but the language essence is determined in the process of communicating. In a simple way of expressing himself, V.I. Lenin was able to highlight the misrepresentations of Marxism and socialism. In this article, we will clarify the theoretical basis of language in philosophy and point out the causes leading to language - a tool of social struggle in V.I. Lenin's philosophical thought. The article will highlight the language that V.I. Lenin used when discussing issues such as: history-society; freedom; class struggle; liberate, release, free; liberation force.

Keywords: Language. Tools. Social struggle. Philosophical thought.

Resumo: A filosofia da linguagem é estudar questões relacionadas à natureza da linguagem e seu impacto na vida humana. Seus estudos modernos e pós-modernos colocaram a linguagem em uma posição muito importante

1. Introduction

As a thinker, Vladimir Ilyich Lenin as well as all the philosophers in the world are very interested in the nature of language in its dialectical relationship, directly or indirectly, with thought and objective reality. Rereading his entire works, we do not find a separate topic written about language like Friedrich Engels with the Franconian dialect or the role of labor in the natural evolution of man, for example. But through concise commentaries in many works such as: Materialism and Empirio-Criticism; The Right of Nations to Self-Determination; The State and Revolution; The Proletarian Revolution and the Renegade Kautsk, etc., we find that V.I. Lenin was interested in mentioning many key aspects about the nature, functions and laws of language. For example, while considering the relationship between practice, language and thinking, V.I. Lenin has drawn the dialectical law of the cognitive process “from lively contemplation to abstract thinking and from abstract thinking to practice”(Yu.V.Chuyenv, Yu. B. Mikhaylov. 1975) - that is the dialectical path of the perception of truth, of the perception of objective reality (Lenin’s idea). V.I. Lenin emphasized the generality of the word; mention the origin and nature of the name; discuss the nature of names and objective things. V.I. Lenin used many corpus to express dialectic in language when applying material dialectics to analyse of historical context, economic and political phenomena of social life. V.I. Lenin's interest in language was not only because language itself is an object of philosophy. For V.I. Lenin, it is equally important that language is very closely linked with ethnic issues, cultural issues and many other social issues. Therefore, it can be said that in V.I. Lenin revolutionary strategy, the issues we now call language policy were formed and became an organic part of Marxist-Leninist doctrine at the beginning of the twentieth century. The importance that V.I. Lenin devoted to the issue of languages was not only shown in the field of October revolutionary theory when fighting against narrow nationalist views. Lenin's interest in this field is more clearly demonstrated - the issue of language relations, ethnic equality rights in terms of language.

Language is the most important means of human-to-human communication - V.I. Lenin definition of language from the point of view of its function, which in our opinion is one of the most important, the essence of this form of existence of objective reality. It is remarkable that in all his activities, whether as a theorist or a strategist directing practical affairs, V.I. Lenin used the most effective tools and means of language. Regarding the use of language in communicating with the masses, Lenin said that “*the popular culture house does not assume an unthinking, unwilling or unthinking reader; on the contrary, the cultist assumes in the underdeveloped reader a serious intention to start his mind thinking and to help the reader do that important and difficult work, guiding the reader by helping they take*

the first steps and teach the reader to continue to go up alone” (Journal of Freedom). To V.I. Lenin, writing or speaking is acting, acting in the struggle for equal rights between nations, class struggle, ideological struggle, doctrine building, in the awareness as well as in the reform nature and society. Action in the language of V.I. Lenin took place in all those areas.

2. Theoretical basis

The history of the philosophy of language is often traced back to 1500 BC by researchers, starting in India, where language is considered the most important means of reaching truth. In the West, it was during the time of Plato (about 427 - 347 BC), Aristotle (384 - 322 BC) and the Stoics. Throughout human history, language has increasingly asserted its position, but it was not until the late 19th and early 20th centuries that it became the center of Western philosophy. The initiator is Ferdinand de Saussure, in the book *Course in General Linguistics*, he wrote “*Whichever viewpoint is adopted, moreover, linguistic phenomena always present two complementary facets, each depending on the other*” (Saussure, Ferdinand de, 1983, p. 24)

Talking about “the nature of language,” (Lee, N.H., Siew, C.S.Q. & Ng, N.H.N. 2022) as a sign system, from different perspectives has created diversity, Job W. Mwakapina (2021) expressed “*language is considered as an instrument of thought*”. Linguistics is also a special object of the language of philosophy. Linguistics is the field of study by asking questions such as: what distinguishes a particular language from other particular languages. Noam Chomsky, who characterized the 20th century linguistics, emphasized the role of grammar and syntax, the elements that govern sentence structure, as characteristics of any language. Binoy Barman (2012) accounts that there are “*universal similarities between all languages*”, and Chomsky (1965) considers “*The language faculty has an initial state, determined; in the normal course of development it passes through a series of states in early childhood, reaching a relatively stable steady state that undergoes little subsequent change, apart from the lexicon. To a good first approximation, the initial state appears to be uniform for the species. Adapting traditional terms to a special usage, we call the theory of the state attained its grammar and the theory of the initial state Universal Grammar*” (UG) (Chomsky, 1965: 14). Chomsky begins with the study of human internal languages, what he calls I-languages which are based on certain rules for producing grammar. He further supported by convincing that there is no such thing as clarity, universals and principles differ from one language to another, and all are applicable within the scope of all languages.

“Interpretation and translation”(Arunasalam N. 2019) are aspects of interest to the philosophy of language. In the 1950s, W.V. Quine argued for the “indeterminacy” (Von Hegner,

I. 2022) of meaning and “reference”(Claus Luttermann and Karin Luttermann, 2021) based on the principle of “radical translation” (Anna Strowe. 2021), for example, when faced with the translation of languages spoken by primitive tribes that did not exist before the data record. In such cases, he argues, it is not possible to introduce absolute rules of meaning or reference that speakers of the primitive tribe's language ascribe to utterances and so the reference is ambiguous, then there will be. There are many possible explanations, but none of them is more correct than the other. “*Quine has in fact two related but different theses of indeterminacy, the thesis of the indeterminacy of meaning and the thesis difference of the indeterminacy of reference, although their was not adequate clear in Quine's early work; Quine later began to call the latter “the inscrutability of reference,”* in order to separate them more clearly. It is significantly independent of the former, although it adds a new dimension to it (cf. Quine 1994). With this result is called semantic holism, a form of ontology. Proponents of this theory hold that meaning is not just something that comes from a single word or sentence, but also from the whole of language. This view was taken up by Donald Davidson (1917 - 2003), who extended this argument further to the concept of radical interpretation that the meaning that any individual assigns to a sentence can be determined only by the contribution of meaning. of many, perhaps all individuals as well as their mental states and attitudes. Says Davidson, “that in interpreting utterances –in radical interpretation– we must somehow deliver simultaneously a theory of belief and a theory of meaning” (Davidson, 1974, p.144)

“Nature of meaning”(Mateus Toledo Gonçalves. 2022) is also an object of special attention in the philosophy of language. The question “*what does it mean?*” There is no easy answer even though we almost always think we can easily give it. Meaning can be described as content conveyed through words or symbols exchanged by people when performing linguistic communication. Researchers believe that there are two fundamentally different types of linguistic meaning: “*conceptual meaning*”(Samantha Austen, Scott Jarvis. 2021), which refers to word boundaries, and features of those boundaries that can be viewed as using semantic feature analysis and “*associative meaning*”(Karachina, O. Y. 2022), refer to the speaker's personal mental understanding, which can be connotative, collocative, social, emotional, reflective or thematic.

There are many different approaches to interpreting linguistic meaning such as: “*Ideal theories*”(Chiva, R., Grandío, A., & Alegre, J. 2010) of philosophers John Locke, George Berkeley and David Hume; “*Truth - conditional theories*” (Nicoletta Bartunek. 2022) that mean that the conditions, according to which the meaning of an expression can be true or false, are its contribution to the truth condition of the sentence containing it, Gottlob Frege (1848 - 1925);

Use theories, Ludwig Wittgenstein; *Reference theories* Tyler Burge (1946 -) and Saul Kripke; *Verificationist theories*; *Pragmatist theories*.

“Intentionality” (Demeter. Eds. 2022) is a philosophical concept that is of great interest to the philosophy of language. The Stanford Encyclopedia of Philosophy defines “*intention*” as “*the power of consciousness to represent or represent things, properties, and states of affairs*”. Concepts of Intentionality have been presented quite clearly in “*How Many Concepts of Intentionality?*” (Andrzej Dąbrowski, 2015). This concept has its roots in medieval scholastic philosophy, revived by Franz Brentano (1838 - 1917), Edmund Husserl (1859 - 1938). Intention in the philosophy of language is sometimes defined as “aboutness”. In this perspective, Intention is the mental state, directly directed to the object, and the state of things in the real world. So our beliefs, our fears, our hopes, our aspirations are all intentional, where they must have an object. Modern linguistic philosophers such as J. L. Austin (1911–1960) and John Searle (1932–) proposed the question: How can consciousness, and the language we use, impose intent on objects without its intentionality in nature? How mental states are represented and how they cause objects to be visualized in the real world.

“Reference” is understood as the way language interacts with the world by philosophers. This research direction has attracted the attention of linguistic philosophers for many years. “*The direct reference theory*” (Ben Caplan, 2006, p. 183), the meaning of an expression lies in what it indicates in the world. The mediated reference theory (Siobhan Chapman, 2009, p. 202) posits that words refer to something in the outside world, but emphasizes that there is more than one meaning to the meaning of a noun when it refers to an object. The interests of the philosophy of language are *Sentence Composition, Learning and Thought, Formal and Informal Approaches*, etc

The above are the core issues of language from the perspective of linguistic philosophers. The use of language as a weapon in the social struggle was masterfully applied by V.I. Lenin to defend Marxist philosophy and liberate society.

3. Methodology

The article is about a great man in the history of Russian thought, so we choose the basic methodological principles of the science of history of philosophy and the methodology of linguistics to do research.

In order to perform well the research objectives and tasks, the article must implement the rigor of history, i.e., a comprehensive, multi-dimensional, historical-specific study, considering

dialectical thought in using language as a tool for social struggle. In addition, the paper also uses the following specific methods:

Historical - logical method: The article uses the historical method to find out the conditions for the formation of philosophical terms in the language and the reasons that led V.I. Lenin to use language as a sharp weapon to defend Mac's point of view and build socialist realism.

Method of literature study: We will be faithful to the text of the works to learn and research scientific issues. At the same time, learn the text's origin, compare the text to analyze and clarify the language content - a tool of social struggle in the philosophical thought of V.I.Lenin

Analytical and synthetic method: This article uses this method to analyze the dialectic of language - a tool of social struggle in the philosophical thought of V.I. Lenin. On that basis, generalize and synthesize conclusions about V.I.Lenin's use of philosophical language to express his views.

4. Results and Discussion

There has never been a class reform in the history of society that did not resort to noble words and noble ideas to serve it. V.I. Lenin argued that, during the workers' liberation struggle, the ministers said in an announcement that it was "*a social characteristic*" (V.I. Lenin, 2005, Book 2, p.135), which should have been said a socialist character. If socialism means supporting the workers in their struggle against the capitalist class, and socialism, or simply means relating to society. V.I. Lenin argued that the ruling class used rhetoric to cover up injustices in society. In a society still based on private property and on the oppression of millions of poor working people by a group of rich men, the government cannot but be the most loyal friend and ally of the exploiters. It is impossible not to be the most loyal sentinel guarding their power. But in our time, if we want to be a reliable sentinel, then mortars, bayonets and whips are not enough: it is also necessary to make the exploited classes think that the Government stands above the classes, that the Government does not serve the interests of the aristocracy and bourgeoisie, but serves the interests of the righteous, that the Government cares to protect the poor and the weak, against the rich and the violence. Injustice in society came to lead the workers to stand up to fight, at this time policies were introduced by the government. The policy was repeated over and over again, but each time, every few years after a certain decree of protection of workers was issued, the situation became the same: the number of disgruntled workers increased, inequality spread and waves of struggle became more heated; the patronage policy was introduced loudly

and loudly, the rhetoric about the gracious patronage of the working class was poured out in spades; some sort of edict was issued, in which besides the slightest benefit to the workers, there was a whole bunch of swag and lies - and after a few years it was nowhere to be found.

Lenin discusses about freedom

In his philosophical thought, V.I. Lenin discussed the issue of freedom a lot, he considered freedom as the goal of the socialist revolution. Because only true freedom can bring people happiness in real society. *“Liberty is a big word, but it is under the banner of industrial freedom that the most odious wars of plunder have been waged: it is under the banner of freedom of labor that laborers have been plundered.”* (V.I. Lenin, 2005, Book 6, p.11). In order for man to be truly free, he must act, and must change his old view of freedom with a new one. V.I. Lenin argues that *“in an absolute monarchy, a regime where the press is completely enslaved and in an age of frenzied political reaction in which any discontent or political protest is the smallest emerged were also suppressed, yet suddenly the theory of revolutionary Marxism slipped into censored books and newspapers, and although it was presented in the words of “all those who interested” are understood.* (V.I. Lenin, 2005, Book 6, p.19). In order to have freedom, the working class is forced to choose for itself a certain ideology. In that construction, they do not participate as workers, but as theorists on socialism. In other words, they participate only insofar as they master the knowledge, more or less complete knowledge of their time, and they pushed that knowledge forward, when *“there was no independent ideology, built up by the masses of workers themselves in the course of the movement The problem is only this: bourgeois ideology or socialist ideology, there is no intermediate ideology because mankind has not created a third ideology at all. But in a society shared by class antagonisms, there can never be an ideology outside or above the classes* (V.I. Lenin, 2005, Book 6, p. 49-50) Thus, according to V.I. Lenin, to reach freedom, the working class has no other way but the socialist path. And only socialism can really liberate them in real life and real freedom.

Lenin discusses class struggle

In the development process of the history of human thought, V.I. Lenin was not the first to discuss class struggle, but earlier historians discussed the development of class and class struggle. V.I. Lenin defended **Karl Marx's** view that *“the existence of classes is only associated with certain historical stages of production; class struggle inevitably leads to the dictatorship of the proletariat; this dictatorship itself is only a transitional step towards the abolition of all classes and towards a classless society”* (Karl Marx and Friedrich Engels, 1996, p.661-662). V.I. Lenin said that class struggle is a necessity when society is oppressive, he also criticized the interpretation of the struggles of the

ruling class. *“They claim that the struggle between the capital and the labor is a purely natural phenomenon, very openly, treating the 'commodity trade' as the same as 'labour trade'. They require the government must not interfere.”* (V.I. Lenin, 2005, T6, p. 498) V.I. Lenin argued that *“ideas that express the needs, interests, tendencies and aspirations of a certain class, are suspended. There are no shell, no opportunism or "revolutionary-socialist" rhetoric can conceal the homogeneity of these ideas. The needle cannot be hidden in a sack.”* (V.I. Lenin, 2005, Book 6. p.261). While many social thinkers have seen human society as an organic unity, what constitutes society according to V.I. Lenin is division. It was created by different interests, so V.I. Lenin considered class struggle as the driving force for social development.

V.I. Lenin advocated that the struggle must take place in all fields. In the field of thought *“we have to do the regular job of the political commentators- write modern history and try to write it so that the page of history written by us can be of great help to those who directly participating in the movement, for the heroes - proletarians in the area of operation - to write how to facilitate the expansion of the movement, to facilitate the conscious selection of tricks, methods and methods of struggle are likely to get the most results, firmly and with the least effort.”* (V.I. Lenin, 2005, Book 9, p.258). He also criticizes writing just for coping. *“To be free to brag about the process, or to proceed with the process of bragging, is enough to be able to write directives. The opportunist always needs slogans in them, which, if you look closely, you will find nothing but very loud sentences, a play on words of the depraved faction. The class struggle is only associated with certain historical stages of social development. Struggle is a reflection of an objective reality in a society with class division, that is, the antagonism between classes: exploiting and being exploited, dominating and being ruled, oppression and oppression. Therefore, class struggle in societies is an objective necessity, contributing to promoting the movement and development of society to higher forms. Besides, the struggle in other factors, especially science, is also the driving force for the development of social history.”* V.I. Lenin invoked the previous point of view to demonstrate the liberating spirit of the working class. *“The task of the enlightened proletariat is to clarify, expose and mercilessly erase all the petty-bourgeois falsehoods that abound, the hollow sentences pseudo-socialism, the hopes The childish and naive hope that the peasants associated with the land revolution, but erasing all of that, was not to reassure the peasants, but to awaken in the masses a fierce revolutionary spirit, resilient and unshakable”* (V.I. Lenin, 2005, P17, P. 207)

V.I. Lenin considers class struggle to be a very important practical political issue that cannot be overlooked or said in a one-sided manner. In order to draw correct general conclusions about it, it is necessary to study specific historical events, analyze the movement of those historical events meticulously, in detail with an objective attitude, dialectics. From the point of view of logic, V.I. Lenin considered class struggle as a law of human history, he analyzed the reality of class struggle taking place in history in a very specific and profound way. That has been

shown in a series of his typical works. In many works, he argued that class struggles are not riots, terrorism, or subversion, only destructive, causing division, factions, disorder, and damage to the community, which is an inevitable and objective process of a society with class oppression, is the widespread struggle of the working people against the ruling class. The cause of this class struggle stems from conflicts in the relationship of interests, first and foremost economic interests that cannot be reconciled between classes. This is the struggle of the oppressed masses against the privileged, special interests, against the exploiting ruling class in order to resolve conflicts of interest. This struggle has profound revolutionary significance, aiming to abolish the economic bases of the ruling class, abolish the old and obsolete social system, and build a new and more progressive social system. Therefore, class struggle is a driving force for social development, not a disturbance or destruction. In a society with class antagonism in terms of interests, class struggle is inevitable. That is completely independent of whether people talk about it or not, or how it is said. It is not that by deliberately ignoring the class struggle, in fact, the class struggle will disappear or the level of conflict will be reduced. For a successful revolution, V.I. Lenin always upholds the spirit of solidarity and unity. Because solidarity and unity are conditions to form the strength of the revolutionary organization. Therefore, his views on class struggle have really become a sharp theoretical weapon for the working class in the struggle for the liberation of their class and the liberation of the whole society.

Lenin discussed human liberation and class liberation

Liberating people is bringing people out of alienation or in other words, getting people out of oppression and exploitation in the process of working, which is the noble humanitarian thought in the philosophical thought of Lenin. That's why Lenin correctly assessed the role of people when affirming that people are the forces that make his history, the ones who renovate and transform the world. Lenin said that, "*with the position above the anvil under the hammer of the bourgeoisie, psychologically speaking, you cannot avoid the idealistic sentences that liberals in our country in general and the philosophies in particular, are now using them in a very tasteless way*". We see in the following explanation: "*For the liberation movement in Russia, democracy is not only a fact, but a postulate of a moral-political character. For every form of society, when it puts spiritual justification above historical justification. It is not a bad example of the flashy and contentless words that liberals in our country use to defend views that lead to the betrayal of their democracy.*" (V.I. Lenin, 2005, Book 10, p.225). "*For liberation, no other than the proletariat will have to stand up to fight for the abolition of private ownership of the means of production in order to establish a new mode of ownership - public ownership of the means of production. This can only be done by the*

social revolution of the proletariat aimed at establishing a dictatorship of the proletariat. However, noun abuse is a most common phenomenon in politics. The British bourgeois liberals, for example, have repeatedly called themselves: socialists, etc. The word "revolution" is also very easy to abuse, and as the movement grows to a certain period, such abuse is inevitable" (V.I. Lenin, 2005, Book 11, pp. 151)

V.I. Lenin specified the task in the world-historical mission of the working class. He emphasized that the proletariat can only liberate itself if it simultaneously and permanently liberates the whole society. The proletariat abolishes the private ownership of the means of production, on which the bourgeoisie relies to exploit and dominate the working people, not the abolition of their property rights. individuals about their social products. V.I. Lenin criticized, *"bourgeois democracy is a democracy full of fancy words, solemn words, very pompous promises, real slogans calling for freedom and equality; but in reality, all of this conceals the unequal and unequal status of women, the unequal and unequal status of workers and the exploited"* (V.I. Lenin, 2005, Book 39. p.325). In understandable but combative language, V.I. Lenin affirms that *"Soviet democracy, also known as socialist democracy, throws away the flowery lies, stands up straight against the falsehood of " democrats", the "landlords", the capitalists or the peasants who have made their fortunes by selling surplus wheat at speculative prices to starving peasants."* (V.I. Lenin, 2005, T39. Tr.325)

Lenin discussed the forces of class liberation

With sharp arguments, V.I. Lenin pointed out that only the working class is the force carrying out the most radical revolution. V.I. Lenin raised questions about the concept of people, classes and classes in society. *"What are those lower classes of society, what is the "people" that we wise men have finally remembered? That is the vast class of many millions of urban and rural petty bourgeois, who are quite capable of becoming revolutionary democrats. What is the pressure of the proletariat plus the peasantry on the upper classes of society? What is the movement of the proletariat moving forward with the people regardless of the will of the upper classes in society? That is the revolutionary democratic dictatorship of the proletariat and the peasantry that our follower opposes! But he is afraid to think to the end, afraid to name things by name. And so when he uttered words that he himself did not understand. With amusing and foolish exaggerations, he timidly repeated slogans of which he did not grasp the true meaning."* (V.I. Lenin, 2005, Book10, p.12-13) With this question, V.I. Lenin has clarified that the nature of concepts in society of forces that oppose Marxism are completely unfounded. It is just a fallacy, a fantasy, using fancy words to cover up a lack of understanding of the real working-class mission. V.I. Lenin exposed the fallacy and ignorance of the bourgeoisie about socialism. "

“The bourgeois philosopher or bourgeois political theorist can never properly understand the Social-Democratic Party, belonging to Mensheviks or Bolsheviks. But if a politician is a little more intelligent, then his class nature will not deceive him and he will always understand exactly the importance - for the bourgeoisie - of the bourgeoisie. Form this or that movement within the Social-Democratic Party, although when he presents it, he will distort it. Therefore, when the class instinct of our enemy, its class judgment is always worth of the utmost attention of every enlightened proletarian.” (V.I. Lenin, 2005, T11, p.137). V.I. Lenin believes that every revolution in history has a strong revolutionary force as the core. *“If the autocracy completely and thoroughly defeats the revolution, then the Democratic-Constitutional Party will become powerless, because its force is the force born of the revolution. If the revolutionary people, that is, the proletariat and the peasantry, revolt against the entire land-owning regime of the landlords, completely and thoroughly defeat the autocracy, thereby wiping out the entire land-owning regime. The monarchy and all its dependencies, the Democratic-Constitutional Party would also be powerless, for every vital force would immediately separate from them and run towards the Revolution or the counter-revolution, within their Party there will be only a couple left, lamenting the "dictatorship" and searching in Latin dictionaries the meaning of their Latin equivalents.”* (V.I. Lenin, 2005, Book12, p. 359 V.I. Lenin uses the noun in favor of expressing the following photographic actions of the revolutionary individual.

V.I. Lenin said that

“For liberation, the working class must be taken as the core, besides he also mentioned the role of the masses. Mass organizations can form on the basis of the needs of groups, what are they? – Only Heaven knows. People always understand the group as something small, completely opposite the concept of mass. The author of the resolution just poured out word after word, without thinking about the specific content clearly.

After all, what do these three things mean: mass organizations formed on the basis of local needs? -Which organization is meant here, it is still unclear. If we mean organizations such as consumer associations, cooperatives, etc. then the hallmark of such organizations is not their locality at all. The fact that Menshevik friends love general statements and avoid stating the problem in particular - that is purely the characteristic of intellectuals. This feature is completely alien and harmful to the proletariat.” (V.I. Lenin, 2005, Book 15, p.205).

Thus, V.I. Lenin proved that people are the basic productive force of society, directly producing material wealth. Not only that, but the mass force is also the basis of the existence and development of society. Besides, he also mentioned the role of the revolutionary, as a great man. *“Revolutionaries are not people who become revolutionaries, when revolutions come, they come, but people – even at the most violent times when the reactionary forces are most raging, in times when the liberals and democrats showed the most wavering,- defended the principles and slogans of the revolution. A revolutionary is someone who runs for the masses to know how to fight in a revolutionary way”* (V.I. Lenin, 2005, Book 23. p389).

5. Conclusion

Language not only plays an important role in thinking, communication, social perception, etc., but also the most important object in philosophy. In the past, when deep science was not yet developed, philosophy tended to be all-inclusive. Language is also a branch of philosophy. But as the narrow sciences emerged, language became the object of linguistics itself. Still, language cannot break with philosophy. Without philosophy, especially the philosophy of language, there can be no progress in linguistics.

To defend Marx's point of view, Lenin used very simple but extremely sharp language to prove and refute the arguments that distort Marxism. He sees language as a sharp weapon to fight against false views when explaining freedom, democracy, revolution, etc. This argument has been interpreted by V.I. Lenin with very specific examples to help readers find the truth, as well as "struggle" as the driving force for social and natural progress.

The most important task of V.I. Lenin's philosophical language is to help people find the optimal way to perceive the socialist revolution through the way of explaining the origin, nature and movement of things and phenomena. He considers the movement of class struggle in history as the foundation of development. Along with that, the movement of knowledge is based on language - which is created by humans similar to the means of labor to create economic products. V.I. Lenin viewed language as a means of class struggle, the intellectual foundation of humanity through which people can determine the right attitude for their behavior. V.I. Lenin proved that, through the way of movement and structure of language, people can recognize the essence and social movement to a certain extent. And language is a decisive means to bring people to a more correct perception of existing things.

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