Summary:

"The problem of the word in the horizon of the philosophical hermeneutics"

Contents:

Introduction 5

1. The word as semiotical/semiological problem 5
   1.1. The word between thing and sign 5
       1.1.1. The problem of the word 5
       1.1.2. The problem of the word at Plato 11
       1.1.3. The Augustinian semiotics 16
       1.1.4. The sign in the context of knowledge 19
   1.2. The word as linguistic sign 24
       1.2.1. The triadic structure of the sign at Peirce 24
       1.2.2. The linguistic sign at Saussure 26
       1.2.3. The priority of the word above the other signs 30
       1.2.4. The dialogic nature of the word 34

2. Hermeneutical openings 39
   2.1. The Hermeneutic problem 40
       2.1.1. The beginnings of the Hermeneutic problem 40
       2.1.2. The founding of the Hermeneutic field 44
       2.1.3. The universality of the hermeneutic problem 46
       2.1.4. The Ontological aspect of hermeneutics 49
       2.1.5. The philosophical hermeneutics of H.-G. Gadamer 53
   2.2. The linguistic character of the Hermeneutic experience 60
       2.2.1. The Hermeneutic Dialog 60
2.2.2. The unity between interpretation and understanding  61
2.2.3. The lingual world 67
2.2.4. The unity of the nature of language and the nature of the human being 75
2.2.5. The Hermeneutic aspects of language 78

3. The word as the occurrence of things and the truth 82
3.1. The word between thing and concept 82
   3.1.1. The Hermeneutic problem of the word 82
   3.1.2. The functions of the language and the mystery of the trinity 86
   3.1.3. The linguistic formation of the concept – the unity between word and thought 90
   3.1.4. The word as the basis of the mundane experience 96
3.2. The word between concept and truth 102
   3.2.1. Comprehension and linguality 102
   3.2.2. The hermeneutic work as the manifestation of truth 106
   3.2.3. The Gadamerian resemnification of the hermeneutic circle 109
   3.2.4. The language as appearance of being and truth 114

4. The metaphor – the appearance of the new in language 121
4.1. The critic of the metaphorical character of the language at J. Derrida 122
   4.1.1. The Metaphor as erosion and cancellation of the original meaning 122
   4.1.2. The revivification of the Metaphor 125
   4.1.3. The Logos as universal and occidental figure 127
   4.1.4. The metaphor of the metaphor 130
   4.1.5. Sensitive and non-sensitive in metaphor 133
   4.1.6. The Explicit and the implicit of the metaphor 136
4.2. The productivity of the metaphorical language at P. Ricoeur 139
   4.2.1. Poetical and metaphysical in metaphor 139
   4.2.2. The analogy and the metaphor 142
   4.2.3. The difference between the metaphorical speech and the theological speech 145
   4.2.4. „Meta-phoric” and „meta-physic” 150
   4.2.5. The transformation of the metaphorical meaning 153
   4.2.6. The explicit and the implicit in metaphor 155
5. The scientific and the philosophical metaphor 158

5.1. The change of the scientific paradigms as linguistic and metaphorical performing 158

5.1.1. Epistemological truth and hermeneutic truth 158
5.1.2. The scientific revolutions: Changes of vision and perception over the world 162
5.1.3. The incompatibility of the old scientific paradigms with the new ones 167
5.1.4. The change of the paradigm – the change of the linguistic experience of the world 169
5.1.5. The history as the base of the appearance of the truth 172

5.2. The metaphorical-philosophical language 174

5.2.1. The necessity of the metaphorical character of the language 174
5.2.2. The gain of the metaphorical process in the domain of the meaning 178
5.2.3. The duality of the referential field in the metaphorical process 180
5.2.4. The Philosophical Metaphor 184
5.2.5. The philosophical language as occurrence of the world through knowledge 186

Conclusions 194

Bibliography 202

Abstract 209

Key words: "Philosophical Hermeneutics, philosophical language, metaphor, analogy, knowledge, scientific revolution, linguistic experience, word, philosophical thinking, scientific thinking, semiotic, semiology, structuralism, concept, truth, sign, meaning, being, hermeneutical circle, human science, nature of the language, ontology, comprehension, logos, intelligibility, paradigm, referential field, referentiality, reference, language, representation."
Synthesis:

The present research is analyzing the way in which the concept of „word” was understood in the history of philosophical thinking. With the aim to distinguish and to demonstrate the way in which the access to the ”human world”, and thus to the knowledge and truth, is possible through language. The emphasis is put of the transformation and the twist in the meaning and conception of the ”word”. The conceptual image of the ”word” from Plato to Gadamer is researched to indicate the fundamental link and unity that is existing between the word and the world, the object/thing, knowledge and truth.

The word has been seen as an indicator of the inner reality and essence of the things and beings. The problem of knowledge, in the horizon of epistemology, has reduced the function of the word as a simple exteriorization of the thought, were only the thought had the possibility of grasping the truth. With Saussure the linguistic sign has achieved his autonomy from all other field. But this was not all. Barthes has pointed out that only by word and language all other signs have meaning. So the linguistic sign, that is the word, is the basis of all meaning.

The understanding of the word and the language has been transformed by the work of Bakhtin. The language is not a statical entity: is it in constant modification and transformation. So the language can open for us new understanding of the world, by indicating new references and new ways of being of the world.

On this basis, we are researching the change in the relationship between two big concepts: world and language. In the history of philosophy the language was seen only as a part of the world, but with the gadamerian philosophy this relation is changed. Nowadays the world itself has an linguistic structure, even the nature of human experience is seen as heaving an linguistic structure.

The philosophical hermeneutics is the fundamental horizon from which the analysis is developing and then advancing to semiotics, hermeneutics, linguistics and epistemology.

In the philosophical hermeneutics the conception of the word is showing the functions of the language, functions that point to the constant formation of the conceptual horizon. This constant formation of the conceptual domain is pointing to the possibility of reaching the truth, in the process of opening one self to the reality of the object. If the human being would remain just in the middle of his conceptions, of his static conceptual horizon, then we could say that he is not touching with his knowledge the world. Then his knowledge would be only an reflection of his own mind structure. So, the constant modification of the conceptual horizon is indicating that there is a connection between
human being and his "world", that is based on the function of the language.

In the middle of the philosophical hermeneutics, it is possible to indicate and grasp the indestructible connection that interpose between human, language, world and thus positive knowledge. This new conception is not looking to language as a phenomenon of the world, a phenomenon among others, but is looking at the "world" as a phenomenon of language. And this is because the meaning, all the meaning of everything that is existing in the world, and the world itself, is based on the meaning of the words. Only through language, and the functions of the "word", we can understand the world and be in the world. We are in the world in reason of the "meanings". We understand the world because it has "meaning". And this meaning is always linguistic, and given by the language.

So, we have here a turnover between "language" and "world". In the first place we have language, and from here we construct our world. World and language are intimately connected.

The new Gadamerian conception of the linguistic structure of the human experience is the basis from which we can see and research the plus of knowledge that the philosophical-metaphorical language is producing.

The study of the metaphor and his possibilities is indicating that there are two main forms of metaphor. One that is poethical and the other that is philosophical. The philosophical type of metaphor is the process that has enabled the strictly conceptual description of the world, participating in this way to the apparition and arrival of the scientific knowledge.

The analysis is putting before our eyes the way in which the philosophical language and thinking is producing a plus of knowledge in the cultural horizon and in science.

The fundamental concepts, on which the analysis is based, are the "word-thought" unity and the philosophical metaphor. The research in these two areas is revealing the positive cognitive and the ontological aspect of the philosophical-metaphorical language.

The process of the philosophical metaphor is opening the domain of the world and the domain of what we can know. In this sens, the metaphor is working on the very special character of the language: the constant modification of the language and his meaning. We can not understand what language have not offered to us. The language has to put to our disposal a description of the world. Exactly this is the work that the philosophical language had done: to describe the way in which the world is, but to describe it with sufficient conceptual clarity.

Only the philosophical metaphor has this dual character: to be elastic enough to modify its meaning, so it can grasp some new reality of the world, and to has sufficient conceptual exactness so we can start an scientific research.

In this effect the philosophical type of metaphorical language is opening the the gate to the
knowledge of the world and to the world itself.

We are able to show that the contribution to knowledge, that the metaphorical-philosophical thinking is offering to the social sciences, can be seen in all sciences, even if this special way of thinking is not named as a philosophical type of metaphor.

In the last part of this research we are showing that the philosophical language has been capable and it is still capable of producing new scientific revolution, on the base of the special function of the philosophical type of metaphor. This special way of thinking, the philosophical-metaphoric thinking, is opening the domain and the possibility of positive knowledge and is actively participating in the scientific revolutions, offering new insights, characteristics and new images of the structure of reality.

The philosophical-metaphorical type of language and thinking is active in todays sciences even if it is not carrying this name. But it can be recognized as such by analysis.