

Summary:

## **”The problem of the word in the horizon of the philosophical hermeneutics”**

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**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 on 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 static entity: it is 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 having 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 poetical 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 today's sciences even if it is not carrying this name. But it can be recognized as such by analysis.

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