

MARTIN HEIDEGGER AND THE LANGUAGE PROBLEM

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Abstract

The aim of this paper is to discuss the possibilities of language through a Heideggerian approach, situated mainly in *Sein und Zeit*, still observing the *limit* concept in Wittgenstein and the possibilities of the "faculty" of Aristotle's *logos* in its ontological and ontic perspective, shared in the context of the world of life and how they orient existence. We emphasize the value of intersubjective aspects of the seizure of *Dasein* in the language and their representations, through modes of intelligibility (hermeneutics, representation, discourse), the *openness* and accessibility ζῶον λόγον ἔχον.

Keywords: Philosophy of Language, heidegger studies, logos

Introduction

The benchmark on language in *Sein und Zeit*, she brings, *in nuce*, transcendentalidade conditions on *projection* (Projektion) and the condition of immanence in *immersion* (Zerstreuung), but traditionally the language boundary is the boundary of the field of knowledge as the language features and conceptualized.

The possibility of expression, description and representation⁴⁵ in language is connected to the *depth of the thing*, because the more immaterial,

⁴⁵ From via that it takes knowledge of the world, representation is traditionally, by its nature, a simulation process, by means of interpretation from the use of benchmarks established and objectification of the represented. It is said that his source, if renders in subject and part of this as language or is seized by him in *tertium* of language; representation as a component object determination, donates a perspective of passivity of the object, so to speak, static

more expressible; When more concrete things for the analytical separation attempts to resolve this disparity, the substance of the language that you want to configure the substance of the concrete thing. Because of this, the intangible stuff thought-must be potentially capable of expression in language, as well as this in mind. In this perspective of bond material, the language has always been recognized as an intermediary between man and things.

Before being accepted, language conditions are put the structures like conditions? So there is language, in Aristotelian language setting, and this can work, if made necessary (within the framework of language) postulate structures (*Politics* I, 2, a7ss 1,253).

It bears the very structure of which erects. This game is the correspondence between language and comprove⁴⁶ and the issue of reference of elements used in the language.

The language in your game with what *represents* not only presupposes the correspondence, but also its denial. If the language has been set for its use and not for his correspondence with the existing, if the language can be understood in its function and performance not only descriptive of the existing causes the dilemma between objectivity and subjectivity in the analysis of language itself as a condition of intelligibility of the world and the symbolic.

As you understand, the symbol is, *roughly speaking*, by virtue of convencionalização of meanings without which not "refer to. But the unconventional relationship or arbitrary between the sign and its object is the contingency of space *transsignificação*.

Possibilities of *In-Der-Welt-Seins*

Words, icons, symbols, signs⁴⁷ are situated language events and implicated the contexts where they occur and that transcend time. How an

under those conditions. Thus, since the critique of pure reason, ideal representation is the one that best approximates the represented, but not seizing its entirety, these are complemented by aspects that comes with intentionality. "The phenomenon the objects and their properties are given by way of intuition of the subject in relation to the object maintains with him [...] and the capacity to represent the subject is affected by such object (KANT, 1980, p. 53-53) "

⁴⁶ Applied the word *faticity*, meaning the Heideggerian, and somehow guitar arrangements, usually when the need to replace the word *reality* (real royalty--and much less of *res*, as thing), Word today "ideologically" insufficient to conceptualize the fact, the case, the thing, the existing, etc.. It was considered in turn the word *reality* while existing thing (*res*) in contrast to the term truth when it makes reference to the *theories of truth* from Kant. We take the concept of *existing* as a dynamic reality from the concept of Dasein heideggeriano.

⁴⁷ The fundamental codes of a culture – those governing their language, their perceptual schemes, their trade, their technique, their values, the hierarchy of their practices--fix, right of

"event of language" can represent *in nuce* a relationship with the world? As the relationship same the world can be represented? As the abstraction of language evokes and seizes the qualities of the world, as well as claims those qualities, as fact (ἀλήθεια), the mean, and stated that "truth"? How can we determine the truth (ἀλήθεια) or the falsehood of what is said? As the meaning of a sentence may depend on contexts that are not language events? How does the relationship between language and mind (thinking)?

Die fundamentalen Existenzialien, die das Sein des Da, die Erschlossenheit des In-der-Welt-seins konstituieren, sind Befindlichkeit und Verstehen. Verstehen birgt in sich die Möglichkeit der Auslegung, das ist der Zueignung des Verstandenen. Sofern die Befindlichkeit mit Verstehen gleichursprünglich ist, hält sie sich in einem gewissen Verständnis. Ihr entspricht ebenso eine gewisse Auslegbarkeit. (SZ § 34, p.160).⁴⁸

An object of language is more distant from the world than an *event* of language for the *In-der-Welt-seins*. From the point of view of consciousness that seizes, the only object is in the distance of your review; your resume along to the object, now as sense, makes this return the *event*. The pseudo-separation of the *parts* of a *whole* promotes large detachment, the ontological dependence of language and empirical concept of metaphysical *aporia* for *all*.

The language, by being intrinsically on the nature of the human entity, is the *utopia* more essential that we have to pay attention to our urgent need for us to say of/in/the world, and this in your relational aspect of shared world, own, immanent, surroundings, designed, imagery and *auto-world*. Without defending the traditional idea of language as *College* is *hic et nunc* in our everyday life as a medium (this is their immediate condition) to herself, but at the same time, if we presented as possibilities and project beyond the life, as life itself. The truths are truths of language for us, when shared *obligations* of transcended the mean, giving space to the *not-mean*, in understandings between the members.

Thus, the limits of knowledge are delineated by the absence from the meeting on condition of "for the time being it is not possible to" the here and now, but it's in that same instance, where he meets its limits that advances.

As that speech, λόγος says, on the contrary, δηλοῦν, reveal that in the speech. [...] The λόγος leaves and do see (φαίνεσθαι). The speech 'leave and do view' ἀπό ... from that about what talks [...] Thus, makes it accessible to

entry, for each man, the empirical orders with which they will have to deal with and in which there is to find.(Foucault, 1995: 9-10)

⁴⁸ In understanding, there lurks the possibility of interpretation that is, of appropriating what is understood. In so far as a state-of-mind is equity-primordial with an act of understanding, it maintains itself in a certain understanding. Thus there corresponds to it a certain capacity for getting interpreted (Heidegger, 2001, p.203)

others, about what deals. (HEIDEGGER, p. 63). But the phenomenon (φαινόμενον) is what is shown, i.e. not represented yet, or rebuilt in the speech, but it shows in its own way as such and which, because of that, he snorted us by reduction of senses.

Today we see a contradiction in the concept language to evoke, philological term root "language", an element not only sign and phonation (*semeion, φωνή*) as "component" first relations with the other. However, prior to the language, in the place where its possibilant conditions if the effect resource *lógos* where from it the dialógos processes beyond the constraints of communication language dependent (the language) like "component", "device" discourse of enunciation, returning to connecting members of a community, its ontological reason of relating through language. That is, the *λόγον ἔχον*, because the living being, whose way of being and being is essentially determined by the power of speech in its possibilities, conditions, limitations, projections, representations. (Heidegger, 2006, p. 25)⁴⁹.

Before we go any further, since Plato and Aristotle, *logos*, temporalizing of logic, by *ratio*, calculation, is dominated by the principle of non-contradiction, bedding of all metaphysics of presence (Derrida, 2011, p. 318) – the fundamental questions of Philosophy, as a mainstay of ontological is metaphysics and is everything we own in the field of poetry. It is therefore interesting to have for *logos* not only the ordering of the world by one-sidedness apophantic of speech, but the language in all its possibilities of manifestation (*αποφαντικός λόγος*) return to the "members-without-voices" (of deafness and/or socially silenced) its communication capacity which is, so to speak, its ontological condition of presence (*prae-essere*) and existence in the world cotidianizado.

The language spoken is a reflection, not as something over, but fickle and multifaceted: she throws demonstrating his plurality while discusses and gives trouble. Attempts to introduce the nature of things in their representations of the language; approaches that only just by the senses we approach in correlation-meaning language, trying to resolve the differences contingencialidade (*parállaksis*).

Although, in an attempt to consensus (where is born the intelligibility) inter-depending at the same time conflict, relationship, process and denial; the interweaving of the presence of each of its members such as intersubjective approach first (in the face of new formats coming mental repertoire each) or memory that gives rise to the presence of another on the horizon of their own presence (*prae-essere*), restructured in time and space in the language.

⁴⁹*The Lebende wesentlich durch dessen Sein, Das Redenkönnen bestimmt.*

Usually the words carry a double meaning: what informs, in immediate; and what transforms, in the contexts of everyday life⁵⁰. In addition to the "formal", they have a distinct sense *another*, fickle and *in open*, natural situations in which they are used. Hence the onticity of enunciante person is ensured at least in two instances: to understand them here and now, as a support of the idea of "formality" in the world of life in them represented, and then from in addition to the information given in the immediacy of speech intelligibility as a condition of relationship between faticity of everyday life and truth^[6] of the speeches.

Intelligibility, as "*opening (Erschlossenheit) of existence*" is a dialogue in the heideggerian/*with the world*, but not necessarily consensual. In this communication, this approximation is intersubjective- *interdetermines* with the other progressive and temporarily while they walk. This, in the language, if you assume, the *referencialidade* and the *perspectividade*, in a swap of signification as instance ôntico-empirical (ἀποφαίνεσθαι) of the speeches.

The proximity of the lifeworld of the being of persons presupposes its own discovery ôntica for what we call *Dasein* (in terms of design and realization given, *be-along* to the world in its substantiality) from phenomenological interactions on deals, in the use and handling – condition of socio-historical Constitution of the subject and first instance of objective knowledge of the world. Put conditions, *Dasein* opens a horizon in which all loved become understandable, because of that, have your ground unraveled language irredeemably; Therefore the understanding of being, of *Dasein*, "includes the understanding of world and understanding be of all loved that become accessible in the world" (HEIDEGGER, 1997, § 4, p. 40).

The immediacy of intelligibility is based from the deals, as tasks itself (*poiesis, Praxis*), prior to economic objetivations, is where language attempts to confirm the communication *between* speakers and the directions of *surrounding ones*, than they say, reveals itself both in uses such as in the motivations for which the language occurs, that is, through the pre-occupation (*Besorgen*) with the *ente around* as to what is immediately at hand, for the use and tangency⁵¹, whose *télos* is the maintenance of its existence. Correspond with the senses is understanding where the

⁵⁰ The immediacy of the already-said *logos* sense and at the same time references the "speaking" which makes it, in the daily interdiscursive, as it happens among the speakers, this is an important aspect of memory – the interdependence between remembrance, reference and enunciation *hic et nunc* that intersubjective processes of dialogue crosses across past, present and future – that bond re-signify the existence through the *logos*.

⁵¹ It is said that the closer the faticity, is the representation of reality in the speech, the greater the ontological truth condition in the language.

justification of their shared meanings becomes mutual facilitator referential⁵² in the fickleness of the language itself, and the world itself, in the deal, however, still using the structures of meaning in his manner of referencing. In turn, we must not forget that their justification relates to the influence of the protagonists and stakeholders, taking into account the autonomy of senses in language and also the role of authors and co-authors assumed and understood.

In situations where mean, are related to their own language and representations of the "formal" word enunciated a collision with distinct, contingent, suitable daily life events of the - often not listed, for example, "silence" the ellipse, the implied, implicit, of lines, the "edges" of polysemy. Indeed, these contexts, and located at different space and temporality in several dispositionalities that escape the conventions and traditional interpretations conditioned (Bedingtheit), the meet (Befindlichkeit) of being, ways of apprehending such as modes of appropriation symbolic, are places where the words permeate is its dual, *ie* its inherent "open" aspect to everyday practical activities: are characterized by the growth of distinct meanings, subjective, socioemotivos; to your body, aggregate - like surrounding, peripheral sense to convecionalizados meanings . For what you want to understand how his "complete sense" cannot escape the way to think of it there is, in word, a dynamic mirror of life that she is and where she lives and it happens enunciating every statement is a infinity of meanings, but who throws himself to the world as a response or foundation of something, its concreteness is solved first with the language and then be with and from each other. Because the word is open , why is the possibility of opening the speech to be co - understanding of the world; Your proposition says much more than the word itself is meant, as always brings the intersubjective possibilities of speakers. The language is not seized by fear or ignorance of the deeper meanings of the word, but by the person's ontological inclusion⁵³ enunciante in this open dialogue and the courage to take on intersubjective with the same receptiveness which gives the other; This link between ontological presence and their *intersenses*; "only possible" through the existence (*ek-sistentia*), of being enunciante that self-explained and explains his way of being as a place of *truth*, where his presence means, tangible space interaction with the world of life, in all that lies before.

⁵² SEMBERA, Richard Repulsing Heidegger-the Companion to Being and Time. The University of Ottawa Press (undated) p. 66

⁵³ No one would suspect the possibility of Marx have perfected the first volumes of *Das Kapital* from the French translation and their comments, that is, from the *self referential* from the other, by French clarity to express – the intellection of the other about what I mean, I can understand more deeply my words. However, the "author" in the Renaissance manner would be an ironic utopia.

The members of an everyday interactional process are co-authors of these facts continuously created in the fickleness of things (*Ding the sich*), indeed, these are the interactive processes of language and social practices everyday. Co-authoring is therefore intersubjective instance of authorships.

The *existing* (instantiates the dynamic presence) offers the language in "phenomenon" static condition represented. The existing becomes effective in the case, i.e. that "happens" in "infinitive"; so, by Word, an aspect of the *event* can only be offered on condition that problem, never of objectivity of the "real thing" (*Ding the sich*), but as a consequent of a configuration Dialogue that occurs between sensitive objects (*aisthetá*), intelligible objects (*noetá*) and non-objects (*aporia*).

The referencialidade property, plant and equipment in the world, i.e. its *concreteness* apprehensible, is more than enough to *thing-in-itself* Kantian⁵⁴, since this aspect ôntico of referencialidade is to *be* clarified in the apprehension, therefore – the ontological world as it is means by itself, this is your right and your poetry. The *tangibility* of the referential world being is the being; on the other hand, an individuality as we know it and that the analytical parts believes apprehension (without the bond of being) as apprehension ôntica reduced and conformed, not in prospect, this heterogeneous instances, more communicable than be an aspect of your own presence; the existence without *instrument* first mediators, i.e. a pre-objectivation the world – before opening to *linguaging*.

The intuition of something to be unveiled discusses this "object" before hiding on the banks of the language that the forgot – now, it exists, until proved otherwise.

The non-apparent may only be problematized in its concept, or from its conceptualization, because before, nor is "object", or phenomenon of something. For Heidegger (2012), the φαivόμενον as it shows, that communicates and, by itself, says about himself, because "the same thing is there as such, represented as, or considered to be of indirect mode, nor is reconstructed in some way" (HEIDEGGER, 2012, p. 75).

Therefore, the non-apparent while concept is, from then on, conceptual object, only event of the spirit. When it discusses the non-

⁵⁴ You want to conceptualize here "person" as a person considered by itself, but also, in the same way in which it regarded as such is also subject of and the contexts in which he is the author and co-author, protagonist or interlocutor. Ducks of the Latin term (*persona*), as theatre mask, literary character in which the author embodies, or in sociology, as that if mascara to get introduced in idealized personality. Could think of mask as the ability of self-representation of the person about herself, not as one who wears a mask to hide, but to expose, in its way, your underlays, their tastes, their aesthetics and subjectivity, because the human person and makes and remade.

apparent this is from its objectification. The objective is not in the field of possibilitantes conditions of problematization, so there for the conscience, but prior to the language. Not every object should be tangible, but, if idealized, do not lose your configuration (εἶδος) object, because it communicates first by sight (subjectivation of objetivities), later expanded in directions in language (objectification of subjectivities), this connection of homologous thing, look/enunciate.

To return to the deep reflection of the being by itself be inescapable is the question for understanding and accessibility of its ontological identity; his being that crosses the tenuous historical representation of your own loved one is what needs to be clarified-with yourself, for that approach in the language and then of tangency in mediating presence and meaning in the world – in the first meeting that intuition is the dealing of *Dasein*. "Because from the world the entity can then be in touch and thus become accessible in their being simply given" (HEIDEGGER, 1997, § 12, p. 93).

Final considerations

The date of being silent, especially meeting with practical – that is the pure language of its climactic ontological trait come true, recognized as inner truth in contact with things, in an instrumental relationship as a condition of access to loved. His speech is an opening for Another path toward *another-be*. The possibilities of a transcript objective objective reality characterized by the language through the heterogeneous pathways of subjectivity, where the search is to be understood. It's not your own, or only, language that facilitates while bond between the being of the subject, but what before she *causes* the intersubjectivity, *sine qua non*, if understood. The intersubjectivity gives, in turn, the multiple senses (not apparent) in which the language is meant. The problem of mediation of the presence and meaning (αισθητική) is, but on the ontological, existential obligation; on the other hand, was overshadowed from the ontological model of being in metaphysics, because its intelligibility/sensitivity always depends on *peripheral references* to be, that is, immanent not from be and, especially, seized *beforehand*, through own metaphysical concepts *ad hoc*.

The language is the project. The action is the effectiveness of the project, such as plan that gives meaning to the language itself, in its basic structures, articulated in *interpretation* and in *speech* (SZ § 34) as power of appropriation, Constitution and regulation of meanings, in other words, in the utopian perspective of "partiality" absolute, pick up "intentional

vinculativity of interpretation⁵⁵ [...] and temporalizer power in itself"⁵⁶ (HEIDEGGER, 1985, p. 166), as a *genuine acquisition*, that is, as an object seen as one who finds himself in his own *vinculativity* (*Verbindlichkeit*). What action (*pro jacta*) urges a language? That which is given to mean, designing, link with responsibility. Another instance of the understanding is that of language and practical interrelation as the constant movement of consciousness that intends (but not *tension*) senses, to go to things and let them turn (as route and empathy), takes place in *ek-sistence* (as mediator) susceptible of intersubjective actions in face of the otherness of language, the speeches and the lifeworld. The language is effecting practice design, and the latter develops through a set of material elements characteristic of ad serving, expression and content.

Unveiling the project as subjective, the language is not limited, so to speak, the conventions – these are what we call the *subject* (in its implications of shapes-subject of modernity); However, their inevitable opening becomes effective under the conditions of experiences and practices with Other⁵⁷, aware of the panorama of life where are contextualized, *mutatis mutandis*, in view of the interactions inevitable, too, is being envisaged. But your immediate understanding becomes effective in the events set and involved in/of language. To the entity, whose subjectivity can be designed, first, to you (after you) that is objectified in his own reflection, the externality of you happens to be next to (*Sein bei*), such as con-lived, subjectivities shared intersubjectivity.

We take the language – the world as a whole – significant apprehensible how modes of representation, discursive function, communication device, Intentionality of the world approach, structure consisting of mediation and intelligibility, no matter how much you talk, intricately abstract, you touched. The context is more complex where the speeches process so always unfinished. The context is not static. The subject, auto-constituted on language, on the possibilities of perception and in the context of the differences between themselves and others. The Act of speech as effectuation of an Intent to communicate, express an opinion, assert, questioning, deny, suggest, postulate can ignore *your* Intentionality – even on condition of intersubjective, since then is understood as that based

⁵⁵Everything that exists by itself, which is independent of *sensitivity* and *understanding* to human being, without the need to come to the faticity through the speech which would succeed.

⁵⁶ "...die intendierte Verbindlichkeit der Interpretation ". (HEIDEGGER, 1985 p. 166).

⁵⁷ "...die Verlebendigung der genuinen Gegenstandsverbindlichkeit zeitigen kann"(HEIDEGGER, 1985 p. 166).

interpretation and enunciation (SZ, § 34). Thus the speech as partial and restricted use of language is always a positioning, *i.e.* want to corroborate a tendency, a "paradigm"⁵⁸ or, so to speak, an ideology, without necessarily appropriating knowledge that govern.

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⁵⁸ The paradigm is always a result of a tension; maybe it's innocence believe in deep of appearances of balance that this represents, there is at its core a primordial oscillation.

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