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How language becomes a message

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Abstract

The present study is limited to the contemporary effort to highlight the role of language in the realization, constitution, construction and deconstruction of communication. Using the analytical method, the critical method and the comparative method, several relevant theses on language and its role in communication are reviewed. Following the presented theses, the thesis is issued and argued that through texts (messages, speeches, information) the aim is to make certain meanings, certain positions intelligible.

Keywords: language, message, meaning, communication

1. G. Steiner: thesis on „the constructive powers of language to conceptualize the world”

George Steiner investigated how texts are perceived. He found that at the heart of any concern to apply to a text was the idea that „there is something to be understood” and that „there is more than meets the eye.” there is more to it than meets the eye „) (Steiner, 1992, p. 312). Steiner states that human discourse is constituted by language and is established in two dimensions: either as „communication of information, of ostensive and verifiable facts”, or as a potential „of fiction, of counterfactuality, of undecidable futurity” (Steiner, 1992, p 497). The production of texts, seeking to materialize what is to be understood, uses language-discourse to generate information, fiction, counterfactuality and the „undecidable future”. The expression of that cogitative „something to understand” takes place in the volatile flow of language, of language. Steiner found that language is not pure transferred experience, but has a power of conceptualization, of conceptual organization of the world. At the same time, he showed that this power is constructive. He demonstrated the thesis on „the constructive powers of language to conceptualize the world” (Steiner, 1992, pp. XIII-XIV).

2. The ambiguity thesis

Another essential character of language is highlighted by Françoise Felce in a paper on the curse of language. F. Felce emphasizes “the very equivocal character of language” (“the very equivocal character of language”) and “the ambiguity inherent in any attempt at communication” (“the ambiguity inherent in any attempt at communication”) (Felce, 2005, p. 25). This determines „our inability to transmit information” („our ability to transmit information”, this „difficulty, not to mention impossibility” („difficulty, not to mention impossibility”) is known „ under the name of irreducible incomprehension between human beings „(“ under the name of irreducible misunderstanding inherent among human beings „) (Felce, 2005, pp. 135-136).

In a 2009 paper, B. Lipman found that in natural language most terms are „vague” and that this is explained by „bounded rationality.” I would add another explanation. According to the Steiner-Damasio hypothesis, language conceptualizes reality. He cuts the feelings, the experience, the world and cognitively compresses them into concepts. For the most part, existence is made up of strictly

personal experiences and feelings, without strict differentiation. The terms that mark individual meanings are vague. Wandering has two causes: extended affectivity and limited rationality.

3. Cognitive compression thesis

Antonio R. Damasio and Hanna Damasio talk about language conceptualization as „cognitive compression.” They point out that language is „a very effective means of communication” („a very effective means of communication”) and that it also helps us to divide the world into concepts and reduce the complexity of abstract structures so that we can grasp them: s’a la propriété de “cognitive compression” („it helps us to cut the world into concepts and reduce the complexity of abstract structures in order to grasp them: it is the property of “cognitive compression” ,”) (Damasio & Damasio, 1999, p. 8). Limbajul face economie cognitivă: „The“ cognitive economy „allows language by grouping many notions under the same symbol, allows us to develop very complex concepts and access to high levels of abstraction” („Economia cognitive language „authorizes language in the grouping of many notions under one and the same symbol, allows us to develop very complex concepts and access to high levels of abstraction”) (Damasio & Damasio, 1999, p. 8). The language therefore has two fundamental properties: cognitive compression (which ensures the division of reality into concepts) and cognitive economy (which ensures the structuring of concepts of a high level of abstraction). There are two founding properties of language.

4. The common language thesis

Weiguo Zhang and Gilles Greiner introduce an interesting perspective on language. They show that “the use of language that is understood by a sufficiently large number of people is necessary for such communication to be possible” (Zhang & Grenier, 2012). At the moment, the language has decisively acquired „economic characteristics, such as value, utility, costs, and benefits.” Moreover, given that „core of human capital theory is investment in education and other skills”, language proves to be a fundamental element of human and intellectual capital.

5. Text: formatting and wording

The first thing to understand is language and then „what’s going on.” The constructive concept of „something to be understood” has two dimensions: language and thought. After all, „something to be understood” is sought in a discourse, in a text (written discourse), and the text has two dimensions: language and thought (the process of information). „Language understanding,” emphasizes Ferrin G., Snidaro L. and Foresti L, „and, in particular, text understanding is one of the most challenging issues in fusion.” problems in intelligence fusion”) (Ferrin, Snidaro & Foresti, 2009).

The equivocal character of the language translates into communication and determines the revelation of the human difficulty to transmit the information (Ogah & Abutu, 2021). In thinking, there is an irreducible misunderstanding (Leppan, 2017; Ajumobi, 2018; Ramos et al., 2020; Veras et al., 2022).

What is understood is formulated through language, as discourse. To make sense is to make it intelligible. Intelligibility (intelligibility that also involves an attitude towards intelligible work), says Martin Heidegger, „is expressed as discourse” (Heidegger, 2003, p. 197). The set of meanings of intelligibility is brought to the fore. The meanings of work are projected into words. Discourse thus appears as „the articulation of intelligibility” (Heidegger, 2003, p. 220). Language is not a simple tool, like a kitchen utensil. It is not only characterized by its nature and destination. It is not a commodity of strict necessity or a luxury, one that can be accessed or given up. It is a form of existence: thought and expression at the same time. Words carry knowledge and guidance. Thus, thinking is executed through language. It is sometimes seen as an element in world cuisine. Language remains the environment in which the world develops, without losing the nuance of the middle, as a means and channel of communication.

What is understood in language is the meanings. What is understandable on the cognitive-computational-inferential dimension of the text is something to be understood, that is, „what happens in the situation.”

L. Wittgenstein's position on words and meanings has been validated by linguistics and the philosophy of language: the meaning of the word is its use in context, therefore meanings are not related to words. Understanding language means being able to use words and phrases correctly (Bărbieru, 2020; Hernández, 2022; Basic, Goran & Yakhlef, 2022). Understanding the language does not start from the dictionary definitions, but from a situation: „we do not start from certain words, but from certain occasions and activities” („we do not start from certain words, but from certain occasions and activities”) (Wittgenstein, 1972, p. 3). The „situation” is fundamental to understanding language. This creates an intersection of ambiguity and contradiction in the analysis. The purpose of the analysis is to understand from the text (applied language) what is happening in the situation. On the other hand, understanding the language takes place in terms of understanding the situation. An acceptable paradox of analysis is reached: in order to understand language (meanings) one must understand the situation, but the purpose of understanding language is precisely to understand the situation. The use of language involves, in the alternative, computing. Not being strictly computational, natural language is, in part, vague, inaccurate, ambiguous. What, in a way, saves the understanding of language and the understanding of the situation is the „pattern of life”, which is the basis of the use of words (Wittgenstein, 1992, p. 211). „Pattern of life” or „forms of life” are universal and perfectly measurable frames of life. Meanings are ambiguous, vague, or difficult to determine when language goes on vacation (Wittgenstein, 2001, § 38), and confusion arises when language is, as an engine idling, not when it is doing work „(Wittgenstein, 2001, § 132).

Meanings are the message; they must be put into discourse in order to be communicated (Figuerola Thomas, 2021; Dagnew; Sujasan & Wibowo, 2021; Mutendereza, 2022). This process is called forms. A. Cruse explains this process as follows: “Let us now put ourselves in the position of a speaker who has a purpose in mind, who knows what message they wish to convey in order to achieve that purpose, and how to formulate an utterance to transmit to hearer. The message (...) consists of a proposition and a propositional attitude. (...) First of all, the speaker must directly encode sufficient information to enable the hearer to be able to identify things easily” (Cruse, 2011, pp. 7-8). Meanings, as mental representations, “cannot be transmitted directly (...), they must be converted into a form” (“Cruse, 2011, p. 9). These forms are words, phrases, texts.

6. Conclusion

One of the supports of the text is the fact of putting in the text. Formulation of meanings is not an easy task. The meaning maker may have meanings that he may not be able to implement properly in the text. The communicator is the communicator of a thought. In essence, thinking makes connections (Nugraha & Suyitno; Townsend, 2021; Bossé & Barès, 2022). It makes connections, that is, leads from one thing to another, through association, resemblance, analogy, similarity, comparison, integration, derivation, etc. Connections, connections can be findings, transformations, notifications of relationships or relationships, identification of variables and correlations. Every thought is a connection. The mental-practical operation of transformation, of passing from one cognitive content to another cognitive content is called inference. Inference is the fundamental computational method of thinking. At the same time, it is a specific type of connection. Some inferential connections are weak, some are strong. Some are volatile, easy, reliable, others are rigorous, robust. Robust inferential correlations are negation, implication, conjunction, disjunction, induction, deduction, abduction, subsumption, etc. The original producer of the information collected (taken) transmits the meanings through a text or images, graphics, diagrams. This is not just a transfer. Transmission means formatting meanings as words and formulating them as text. The texts carry a thought, a knowledge, a message.

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