

# Husserlian Phenomenology of Meaning : Across Language Boundaries

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## INTRODUCTION

The aim of this paper is to investigate whether Husserl's theory of meaning can be applied to all human, natural languages, and if so, whether it can be considered as being universal. Husserl's theory of meaning of linguistic expressions is supposedly valid for all possible natural languages since it aims to discover the "*a priori* laws which determine the possible forms of meaning" as Husserl argues at the beginning of the fourth chapter of the *Logical Investigations*. I would like to examine whether Husserl's analysis and results, which he considers as being *a priori*, can be universalized to all human languages and whether, contrary to what Husserl claims, they are not indeed implicitly dependent on an empirical, *a posteriori* presupposition, which is the presupposition of one certain type of language that is characteristic of European languages.

My approach consists in juxtaposing Husserl's theory of meaning with an analysis of meaning modalities of languages that use ideograms, as for instance Chinese or Japanese. For this purpose I will draw mainly on the *Logical Investigations* since we find in this work the groundings on his theory of meaning. As I will show, the theory of meaning of *Logical Investigations* is based on a distinction between meaningful expression and expression considered as a pure sensitive phenomenon. Yet, this distinction appears to be less obvious in languages that use ideograms. In the *Logical Investigations* the simplest meaning unity is considered to be a linguistic expression (*Ausdruck*) that is not composed and cannot be divided in other expressions, but only to "sounds and syllables". Those sounds and syllables are not signifying parts of the expression but "parts of the expression as sensitive phenomenon". This distinction between expression as meaning unity and expression as a sensitive phenomenon is crucial since meaning arises through what Husserl calls an "essential phenomenal modification" (*wesentliche phänomenale Modifikation*) of a sensitive phenomenon.

However, when we consider linguistic expressions, i.e. words that are formed with ideograms, we realize that the distinction between meaning expression and sensitive phenomenon becomes less obvious since they are mostly formed by means of several ideograms which are not simple sounds or letters. Thus, they are not mere sensitive phenomena, but possibilities of meaning. Can we thus still describe the way those types of languages signify through Husserl's phenomenology of meaning? Or does it suggest that we would need to search for a different type of phenomenology? In order to answer this question, I will first show the main characteristics and principles of Husserl's theory of meaning. Then I will juxtapose Husserl's theory with the signifying modus of languages that are based on ideograms and show why they cannot be described through the strict framework of Husserlian phenomenology of meaning. Finally, I will suggest how we could describe phenomenologically the way those languages signify, and examine if we could, for this purpose, still take some elements of the Husserlian phenomenology of meaning though in a reconsidered way.

## THE FUNDAMENTAL PRINCIPLES OF HUSSERL'S PHENOMENOLOGY OF MEANING

One of the most fundamental grounds of Husserl's theory of meaning<sup>1</sup> can be found in the ninth paragraph of the first part of *Logical Investigations* called "The phenomenological distinctions between the phenomenon of physical expression, the meaning-conferring and meaning-fulfilling act".<sup>2</sup> Husserl

<sup>1</sup> By talking in the context of this work of a Husserlian theory of meaning we do not refer to meaning as such, which is, as Husserl shows it in the *Postscriptum* of the *Logical Investigations*, an ideal entity independent of consciousness, but rather to the relationship of consciousness to meaning, i.e., to the way words acquire meaning for consciousness.

<sup>2</sup> Husserl uses in this work the German notion of *Bedeutung* for the concept of meaning. However, starting from his lessons about the theory of meaning from 1908 and the *Ideas I* (par. 12-4), he clearly distinguishes *Bedeutung* from *Sinn* (sense), maintaining however in its fundamental lines the meaning of the concept of *Bedeutung* which he develops in the *Logical Investigations*. For our present study it is the concept of *Bedeutung* which is of interest since it allows us to understand how language conveys meaning, while the concept of *Sinn* is situated already on an extra-linguistic ground since it allows us to understand how meaning grounds every concrete act of perception.

# Speaking And Meaning The Phenomenology Of Language

**O García**



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