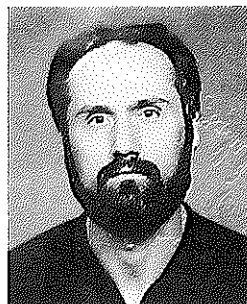


Sasho MARKOV
Velico Turnovo University, Sofia

Borders of Philosophical Terminology



Sasho Markov graduated in philosophy at Sofia University; chief assistant professor, M.A., at Velico Turnovo University; researches logical paradoxes and the specific character of philosophical texts.

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Philosophical terms define order and chaos in every cultural expression. In that sense philosophy is a universal metalanguage. As self-reflection, philosophy adds to logical space metaphorical word space, i.e. it adds contextual dialogical openness in each particular language. (Author)

In this paper the relation philosophy-knowledge-activity is examined. The means for achieving this is the analysis of philosophical terminology. The main thesis is that philosophical terms are of a metatheoretical nature. From the cultural sense of philosophical reflection the specifics of a philosophical metalanguage are deduced.

In fact philosophy functions in the form of several philosophies, as particular value positions. The opposite is the reduction of philosophy to formal logic. The main idea is supported by etymological, historical, philosophical and psychological arguments. Philosophical terms define the border between order and chaos in every cultural expression. In that sense philosophy is a universal metalanguage. As a self-reflection philosophy adds to logical space metaphorical word space, i.e. it adds contextual dialogical openness in each particular language.

Unity of argumentation is sought in Aristotle's "About Interpretation". It is a prejudice that philosophy describes mainly extralingual facts. Just the opposite, it is a notional horizon in defining the true or untrue value of each language expression. That is why according to Aristotle only the verb 'exist' or 'not exist' leads to mental synthesis. So the objectivity of philosophy is of a special order - a reflection on the ideal borders of the turning of meaning into sense.

Philosophy is a metatheory not in the sense of formal mathematical systems. Philosophy is the experience of

existence by the philosopher as a dialogue, as polyphony. In that sense philosophical terms inevitably have metaphorical character - a symbol of the openness of human experience.

Even historically it is obvious that poetic literature prevails over prose literature. Symptomatic is also the real ideosyncrasy of the feelings which are the basis of every mental synthesis. Philosophical terms realize the following main principles valid for every metalanguage:

1. Reflection on all 'primary' languages;
2. Lexical and structural infinity;
3. Possibility for subjectivity of the imaginary (fictional) and even the nonexistent in principle.

The principles valid for philosophical terminology come from the structure of consciousness, which contains two main intentional acts:

1. Object oriented - knowledge of an object;
2. Reflexive - knowledge for a subject as an intuition for the continuity of human experience. Man turns his own continuity into a problem. The answer can only be philosophical, i.e. metaphorical, transcendental.

When a philosopher is looking for a unified context of all his acts to name the things he has to turn his own body into a metaphor. Just the opposite, in order to close the notional indefiniteness of existence the subject has to turn back to its natural 'topos' - the body. The scheme of the body lies in the base of every perceptive image. So each philosophical term acquires a 'somatic' (anthropomorphic) cultural horizon.

The central conclusion is that philosophical language follows the somatic principle as a metaphor of existential unity. Philosophical terms are between 'philosophy text' and 'philosophy life'. Their function is to add contextual dialogical openness to each particular language.