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MERLEAU-PONTY
ON LANGUAGE AND SOCIAL SCIENCE:
THE DIALECTIC OF PHENOMENOLOGY
AND STRUCTURALISM

INTRODUCTION:

MERLEAU-PONTY AND THE SOCIAL SCIENCES

What is the relation between philosophy and science? For Kant, philosophy

deals with the conditions of possibility and science operates within the conditioned actuality. If one analyzes an existing science philosophically, one begins with its established laws and uses a regressive method that uncovers its conditions of possibility for human subjects. If one seeks to establish a science, one must determine its conditions of possibility for the human subject and employ a progressive method that indicates within what parameters it is to be actualized. While Kant's regressive and progressive methods are not now widely employed, they indicate the necessary relationship between scientific investigation and human cognition. This relationship is important if philosophy of science is to be understood properly, because philosophy of science deals with two very different instances. On the one hand, philosophy of science can pertain to paradigmatic or actual sciences. If a science is paradigmatic, the relationship of philosophy to this science largely concerns the clarification of its concepts. On the other hand, philosophy of science can pertain to non-paradigmatic or emerging sciences. If a science is non-paradigmatic, philosophy addresses the foundation of the potential science. Here, generally speaking, the physical and natural sciences are paradigmatic and the social sciences are non-paradigmatic. Philosophy of the physical and natural sciences has a different purpose from philosophy of the social sciences. Whereas philosophy of the physical and natural sciences is primarily logical, philosophy of the social sciences is largely epistemological in the sense that it seeks to establish the type of knowledge that can be gained of social phenomena.

THE DIALECTIC OF PHENOMENOLOGY

Two points follow from this situation. First, until the method whereby knowledge of social phenomena is established, the logical clarification of social-scientific concepts does not really advance the social sciences. Second, even with the establishment of the social sciences along side the physical and natural sciences, the relationship of scientific investigation to human cognition remains as a relevant philosophical topic. Particularly for the social sciences, the relationship of social phenomena to human cognition is important precisely because social phenomena always carry a reference to human subjects. The social sciences must show not only how cognition of these objects is possible but also how such cognition takes into account both the objectively conditioned social phenomena and the subjective conditions that pertain to the social actors involved. In other words, the social sciences are concerned with both the objective and subjective status of social phenomena.

In this article I wish to address the relevance of the terminology of Merleau-Ponty to the philosophy of the social sciences. However, in order to make this point, I will be focusing for the most part upon his investigations on language *per se*. While his analysis of language does not serve as a complete foundation for the social sciences, it does provide a possible relation to one of the key problems associated with the endeavor to use phenomenology as the foundation for the social sciences. Whether a phenomenological approach to the social sciences is ultimately satisfactory, I submit that Merleau-Ponty's analysis of language bridges the gap between the objective and subjective aspects of social-scientific explanation.

In a more article,¹ I proposed that methodological studies pertaining to social-scientific explanation need to proceed in two directions, viz., toward a more adequate theory of objective probability and a more adequate theory of subjective probability. By objective probability, I refer to the external causal factors determinative of social action insofar as they can be isolated by the social sciences, and by subjective probability I refer to the internal motivations of the social actors involved insofar as they can be determined by the social sciences making the observation. Controlled that social-scientific explanation aims at both the probable objective and subjective determinants of social phenomena. First, I argued that explanation in the social sciences, like explanation in the physical and natural sciences, is refutable to degrees of probability, i.e., no science that is other than purely formal can claim apodicticity for its explanations. Under such conditions,

Merleau Pontys Philosophy Of Language Structuralism And Dialectics 1987

M Walker



Merleau Pontys Philosophy Of Language Structuralism And Dialectics 1987:

Merleau Pontys Philosophy Of Language Structuralism And Dialectics 1987 Book Review: Unveiling the Power of Words

In a global driven by information and connectivity, the ability of words has are more evident than ever. They have the ability to inspire, provoke, and ignite change. Such may be the essence of the book **Merleau Pontys Philosophy Of Language Structuralism And Dialectics 1987**, a literary masterpiece that delves deep to the significance of words and their effect on our lives. Compiled by a renowned author, this captivating work takes readers on a transformative journey, unraveling the secrets and potential behind every word. In this review, we will explore the book is key themes, examine its writing style, and analyze its overall affect readers.

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