The Possible Philosophical Dissolutions of Language Understanding Uncertainty in Interpreting[*]

REN Rui, ZHANG Le-le

Northeastern University, Shenyang, China

Language understanding in interpreting is inextricable for any interpreter. It is inextricable and essential for an interpreter to tackle this thorny problem on his or her way to a successful interpreting task. For interpreters, untranslatability or uncertainty in language understanding is nightmare. Philosophically, people are tortured by that I know where I-ache. I-ache is the support for private language. Private language is one thing that results in uncertainty in language understanding and uncertainty or untranslatability in interpreting. There is psychological basis or motivation to dissolve the problem. They are public language and mitsein. Public language is late Wittgenstein's concept, while the latter comes from Heidegger.

Keywords: philosophical dissolutions, language understanding, uncertainty

Introduction

Interpreting, as an activity of cross-cultural language communication, is sometimes difficult to accomplish for many reasons, but understanding is the primary problem for interpreters. Indeed, language is used by me. However, under such premise, people often place themselves at the center of language communication. Naturally, they think that listeners will understand the meaning of my expression. However, language, meaning, and understanding are social activities with both sides: me and others. Language is not private but common. Although the language is public, the meaning expressed by the language exists between me and others has uncertainty, which is recognized by many philosophers. However, this kind of uncertainty can be dissolved to achieve integrate language understanding. This paper mainly introduces the three possible philosophical dissolutions: public language of Ludwig Wittgenstein, mitsein of Martin Heidegger, and harmonious co-existence of Hans-Georg Gadamer.

Wittgenstein—Public Language

Private Language

Before introducing the public language, I'd like to introduce its counterpart, private language. As I have mentioned, private language is one thing that results in uncertainty in language understanding. What's its

definition? Wittgenstein has a similar definition of private language: Private language is the kind of language used to describe the personal feeling or inner experience of an individual. Because it is impossible for others to know the speaker's private feeling or inner experience, the language used to describe this private feeling or inner experience is also private and cannot be conveyed.

Besides, private language has the following three basic characteristics. (1) Only those who use this language may know what the term refers to. (2) The personal feelings or inner experiences referred to by the words in this language can only be possessed by the person who speaks the language. (3) This language cannot be understood by others and therefore cannot be conveyed. Obviously, a language with such characteristics cannot be used as a tool for communication between people. All of these will lead to uncertainty in language understanding and uncertainty or untranslatability in interpreting.

Public Language

In his later theory of language philosophy, Wittgenstein denies the possibility of the existence of private language and clearly states that language exists in the language community and cannot exist in isolation from the language community. Languages are composed of vocabularies according to certain grammatical rules, and these rules are commonly used by members of a language community in the process of using language. He emphasized that the public language between the subjects is the only language that makes sense, and that the words of the sensation were part of the common language from the beginning and were not used to "represent the events that occurred in the personal conscious world". In Wittgenstein's view, a game, a language, a rule, is a system. Language or language games are social activities. Obeying rules is also a kind of social activity. It is definitely not someone's private activity. Language is a kind of social activity that can only be realized if I can coexist with others. Since all this is a common language, people can talk about feelings in a language that they understand.

Heidegger —Mitsein

Existence and Beings

Heidegger thinks that philosophy should care about the existence problem. Existence is not only a theoretical issue, but it is a critical one for us: We exist because of existence, and exist through our understanding of existence, so the understanding of existence determines our existence way. Heidegger recognizes that existence belongs to beings (seiendes), and that existence is not outside the beings. We are always in the understanding of existence. The method of treating existence as the external object of cognition is the root cause of the problem that cannot be solved.

Existence and Dasein

In order to describe the relations between existence and beings, Heidegger proposed the concept of dasein. All beings exist because of existence, but when it exists, existence is hidden but not obvious; this is dasein, which is always in the process of existence, so its existence is the manifestation of existence. In addition, from the perspective of Heidegger, the difference between human beings and other beings is that it is not a solidified, ready-made existence, but an open, unfinished one that always faces the possibility of planning itself. Therefore, "existence" can exist here, so as to manifest itself. In this connection, "dasein" is the realm where "existence" exists. Heidegger said that the existence of "dasein" is the activity that comes out of existence.

Questioning the meaning of existence can only appeal to the beings. The beings, as the starting point for the existence of research, must have two conditions: First, its existence must be the basis of other beings; second, if we proceed from it, we can grasp all other beings. Only people have this condition, so people are dasein.

Mitsein and Language

The survival activity of dasein is in the world, but this world is not an empty box. Everything and I are placed in it. In fact, there is a thing that happens later when I (the subject) is opposed to a world (object). The original source world is the world that dasein is in perfect harmony with the world. In other words, dasein is in the world. We can call this world a "survival world", where not only has beings, but also has others. At the beginning, dasein is co-existing with the others, which means "Mitsein": Others are here with me.

Language is the home of existence and thought is the display of existence. Existence forms language in thought and is embodied in language. Therefore, Heidegger was opposed to the formalization and symbolization of language. "The world" is the unity of heaven, earth, and human. The language belongs to the existence of this unity, but it does not belong to the individual dasein. Therefore, what speaks is the language, not the person.

Gadamer—Harmonious Co-existence

The Essence of Dialogue

Gadamer believes that language is the basis of human existence in the world, not an expression tool. The existence that can be understood is language. Any language is a language game or language implementation process, so the true language is dialogue. The essence of dialogue is participation, behind which is the co-existence, whose essence is to face the other's existence. On the one hand, the two parties jointly participate in the generation of meaning and reach an agreement; on the other hand, the dialogue also includes recognition of others. While recognizing the existence of others, a commonality may be established. This may be what Confucius called harmony in diversity. Gadamer believes that my ethics should be built on this commonality.

The essence of the dialogue is embodied in a kind of relationship between me and you: (1) Get typical things from the behavior of peers and be able to make predictions about another person based on experience; (2) Recognize you as an independent existence, but a person needs to start from oneself to know another person's request, or even to understand another person better than another person's own understanding; (3) Not only realize that you are one person, but also listen to what you say; be open to you and to the truth that you put forward; see my limitations and accept your doubts.

Commonality Problem

To put it in a nutshell, Gadamer's foundation for the commonality of man's existence is based on the universality of language. Dialogism of language is the basis for ensuring the commonality of understanding, and the foundation of ethical commons is also the dialogism of language. When we use a common language, we are constantly shaping the common horizon, and therefore are also actively participating in the commonality of our world experience.

Conclusions

People use language to express meaning during the process of communication. The most important link is

the understanding. The foundation for interpretation is the understanding of the nature of language and meaning. The final realization of understanding is not an easy task. Therefore, in the process of language exchange, the ambiguity or misunderstanding that I have with other people in understanding the same language symbol often appears in people's language activities. Although there are many uncertainties in the process of achieving understanding, we can make it clear that the achievement of understanding is an objective necessity. The reason is that language is public rather than personal and understanding has become inevitable. Without this premise, there would be no language, language exchange, or even cross-cultural language exchange.

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