

Devoir de philosophie du langage

- 1- Analyser l'excuse en tant que performatif. Dire « je m'excuse », est-ce s'excuser ? Quelles sont les conditions qui font que l'acte de s'excuser est réussi ? Comment peut-on arriver au fait que l'on puisse s'excuser en disant « excusez-moi ! ». Quel type d'acte de langage représente l'énonciation : « excusez-moi ! ». Est-ce que « je vous prie de m'excuser » est un performatif ? un acte de langage ? quel type d'acte de langage ?
- 2- Dans le texte suivant, relever les présupposés et les implicatures :

Borkhausen retourne dans la première pièce et commence à fouiner, sans même remarquer qu'il a perdu en route son complice. Enno est resté dans la salle à manger, où, amèrement déçu, il n'a trouvé que deux oignons et un demi-pain. Il a quand même commencé à faire honneur à ce repas frugal. Les oignons coupés en tranches sur ce pain semblent délectables à son estomac qui criait famine. (Hans Fallada, Seul dans Berlin, Folio 3977, p. 67)

- 3- Que pensez-vous du jugement suivant, dû au philosophe italien Giorgio Agamben :

Le langage (notre langage) est nécessairement présupposant et objectivant. Par son avènement, il décompose la chose même qui se révèle en lui et en lui seulement, en un être sur lequel on parle, et en une détermination qu'on dit de lui. Il sup-pose et cache ce qu'il amène à la lumière dans l'acte même par lequel il le porte à la lumière. Aussi le langage est-il toujours selon la définition reprise par Aristote *legein ti koto tinos*, dire quelque chose sur / à propos de quelque chose. Il s'agit toujours d'un langage pré-sup-posant et objectivant. La présupposition est la forme même de la signification linguistique. (Giorgio Agamben, La puissance de la pensée, Essais et conférences, Rivages poche, p. 19)

La Philosophie Du Langage Laquo Que Saisje Raquo Ndeg

RS Peters



La Philosophie Du Langage Laquo Que Saisje Raquo Ndeg:

Le langage comme force selon Wilhelm von Humboldt José Voss, 2017 Pour Jos Voss n en 1942 le langage fait probl me d sa sa plus tendre enfance De par sa formation bilingue en effet sa langue maternelle est l allemand tandis que le fran ais est la langue de ses tudes il a t tr s t t sensibilis aux choses du langage D s 1962 il s int resse aux questions proprement philosophiques que pose le langage Cet int r t culmine en 1977 avec la d fense d une th se consacr e la philosophie nerg tique du langage de Wilhelm von Humboldt 1767 1835 Le langage n est pas un ouvrage Werk ergon mais une activit Th tigkeit energie Cette proposition cardinale de celui qui passe juste titre pour tre le p re de la philosophie du langage constitue non seulement le point de d part mais encore l id e directrice qui sous tend la pr sente th se de doctorat savoir que le langage est fondamentalement force agissante cr ativit vivante nergie spontan e Contenant la fois une d finition n gative et une d finition positive du langage la proposition ergon energie signifie n gativement que le langage n est pas d abord et avant tout oeuvre c est dire instrument structure moyen entit statique comme si le langage se r duisait la langue et positivement que le langage est essentiellement nergie linguistique mouvance dynamique force en action Il s agit l ni plus ni moins d une v ritable r volution copernicienne dans la mesure o le regard du philosophe cesse d tre braqu sur la langue en tant que structure achev e forma formata pour remonter ou tenter de remonter suivant le principe de causalit la source de celle ci i e le langage en tant que force de structuration forma formans Autant la linguistique est un discours effectif sur le langage tudi en tant que ergon ou produit fini effet autant le discours philosophique sur le langage ambitionne d tre en quelque sorte une arch ologie du ph nom ne linguistique appr hend en tant que production nerg tique avec tout ce que cela implique comme volution organique comme proc s g n tique comme dynamique cr atrice

La Philosophie Du Langage Chez Condillac Jean Marc Fontaine, 1970

La philosophie du langage Sylvain Auroux, 2008-08-20 L homme se d finit par le langage et la raison mais ces deux notions peuvent elles se confondre comme le supposaient les projets de langue universelle Que signifie pour la raison humaine le fait que le langage nous soit donn sous la forme d une multiplicit de langues diff rentes La philosophie du langage ne se r duit ni la philosophie des sciences du langage ni aux questions pos es par la construction et le fonctionnement des langages formels De Platon Chomsky cet ouvrage invite appr hender l h t rog n it de la philosophie du langage afin de mieux en appr cier l importance au sein de la philosophie

Tome 1 Philosophie Du Langage, Logique Philosophique / Volume 1 Philosophy of Language, Philosophical Logic Guttorm Floistad, Georg Henrik Von Wright, 1986-04-30

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