THE SPEECH ACT AS AN ACT OF KNOWING

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Abstract

Language is nothing but human subjects in as much as they speak, say and know. Language is something coming from the inside of the speaking subject manifest in the meaningful intentional purpose of the individual speaker. A language, on the contrary, is something coming from the outside, from the speech community, something offered to the speaking subject from the tradition in the technique of speaking. The speech act is nothing but the development of an intuition by the subject thus transforming it in words of a language. It is both individual and social. Since human subjects are free and historical, the study of speech acts is hermeneutics, that is, interpreting speech acts with knowing and the human reality.

Keywords: *Speech Act, Act of Knowing, the Human Subject, Speaking, Saying and Knowing, the Human Reality, Hermeneutics*

Introduction

Language and Knowledge

Language is nothing but human subjects in as much as they speak, say and know. Language is something coming from the inside of the speaking subject manifest in the meaningful intentional purpose of the individual speaker. A language, on the contrary, is something coming from the outside, from the speech community, something offered to the speaking subject from the tradition in the technique of speaking. The speech act is the performance of an intuition by the subject, both individual and social. It is individual since it is creation. It is social since it is executed using the parameters and means offered to the speaker by the speech community. Human subjects speak because they have something to say. They say because they define themselves before the circumstance they are in. This is so because speakers are able to know. The speech act is nothing but the execution of an act of knowing. Language is born when it is performed in the speech act thus manifesting the execution of the act of knowing the speaker is creating. Human knowledge is nothing but the expression of human intelligence and freedom.

- Separate themselves from the sensitive and concrete, something come to them through their senses;
- Transform the sensitive and concrete into something abstract and virtual;
- In the depths of their conscience;
- To overcome the circumstance they are in;
- Thus creating something new. Because of these dimensions, human subjects create
- Their own "I", that is, their conscience;

- Virtual things (contents of conscience), that is, meanings (language);

Elements in Linguistics of Saying

Language is executed and born in the speech act, thus answering to the needs of expression of its creators, summarized in the meaningful intentional purpose of the individual speaker. Speakers will start with an individual new intuition, called aesthesis by Aristotle, something sensitive and concrete. Because of the free character of human knowledge, this intuition or sensation suffers a series of transformations in its way of being. It is made something mental, virtual, objective, true and finally real. All these transformations manifest themselves in the linguistic expression. They all are made with a series of intellective operations, thus transforming the act of knowing into a speech act. In this way a series of historical words, belonging to a particular language, thus historical, common and a-circumstantial, give sense in the way proposed by the individual speaker.

An Illustration: The Meaningful Intentional Purpose of the Individual Speaker

To illustrate the relationships of signification in the speech act, I am going to analyse the following expression constituting a possible speech act, Global Multidisciplinary Unesco World Science Day e-Conference. To understand speech acts speakers will proceed intuitively, that is, they will contemplate the thing being said (the signification of the linguistic expression) and find out necessary connections in it (necessity and universality) thus adding new relationships of signification or new intuitions in order to understand and make sense out of the initial or determining intuition. With this, the speaker type of knowledge will be synthetic, thus putting together their initial intuition, —sensation in its origin— and new intuitions they may have. On the contrary, linguists or those speakers trying to explain the linguistic expression rationally, will be forced to use technical words and proceed with a justified method to find out the meaningful intentional purpose of the individual speaker who formulated the utterance.

Syntactic Analysis

The combination in the example is constituted with a noun phrase with no determiner, in the singular, made up of a headword and different modifiers preceding the headword. The peculiarity of this particular speech act consists in the number of modifiers characterizing the head, everyone in a different way. The headword is a compound word: it is made up of the combination noun + noun (e[electronic]-conference). The first noun (electronic) modifies the second one (conference), thus specifying its contents in a particular sense. Since the combination has no determiner, we cannot speak of individual things belonging to a particular class of things by definition, but of an individual thing belonging to a class created on the spot. An e-conference is something belonging to the class of e-conferences, a class of semantic objects to be included in the historical or traditional class of semantic objects "conference".

Intellective Analysis

Now, then, our problem consists in finding out the meaningful intentional purpose of the individual speaker and the reason for the subsequent success of the speech act: what is the aim of this speech act? Or considered from the perspective of the hearer, what is said in the combination? In the combination we can see the following relationships of signification created with the corresponding intellective operations,

a) A semantic construct in as much as it is selected out of the initial intuition of the original speaker.

b) The construct selected, transformed in its way of being and thus abstract, attributed semantic character, in as much as it is delimited and referred to the world of meanings, thus made a semantic object.

c) The construct selected, transformed in its way of being thus abstract, attributed semantic character, delimited and referred to the semantic world of meanings, thus made a semantic object, in as much as it is assigned to a class of semantic objects. An essence is nothing but the m

d)The construct selected, transformed in its way of being thus abstract, attributed semantic character, delimited and referred to the semantic world of meanings thus made a semantic object, assigned to the class of semantic objects of conference, including the class of e-conference, including the class of science day e-conference, including the class of world science day e-conference, including the class of Unesco world science day e-conference, in as much as it is defined as global and multidisciplinary

e) The construct selected, transformed in its way of being thus abstract, attributed semantic character, delimited and referred to the semantic world of meanings thus made a semantic object, assigned to the class of semantic objects of conference, including the class of e-conference, including the class of science day e-conference, including the class of world science day e-conference, including the class of Unesco world science day e-conference, defined as global and multidisciplinary, in as much as it belongs to a piece of the world of meanings.

f) The construct selected, transformed in its way of being thus abstract, attributed semantic character, delimited and referred to the semantic world of meanings thus made a semantic object, assigned to the class of semantic objects of conference, including the class of e-conference, including the class of science day e-conference, including the class of world science day e-conference, including the class of Unesco world science day e-conference, defined as global and multidisciplinary, assigned to a piece of the world of meanings, in as much as it is assigned to the speech universe of cultural contexts.

g) The construct selected, transformed in its way of being thus abstract, attributed semantic character, delimited and referred to the semantic world of meanings thus made a semantic object, assigned to the class of semantic objects of conference, including the class of e-conference, including the class of science day e-conference, including the class of world

science day e-conference, including the class of Unesco world science day e-conference, defined as global and multidisciplinary, assigned to a piece of the world of meanings, assigned to the speech universe of cultural contexts, in as much as it is an invitation to participate in the event stated.

h) The construct selected, transformed in its way of being thus abstract, attributed semantic character, delimited and referred to the semantic world of meanings thus made a semantic object, assigned to the class of semantic objects of conference, including the class of e-conference, including the class of science day e-conference, including the class of world science day e-conference, including the class of Unesco world science day e-conference, defined as global and multidisciplinary, assigned to a piece of the world of meanings, assigned to the speech universe of cultural contexts, an invitation to participate in the event stated, in as much as it is orientated to real things.

Conclusions

The speech act is an act of speaking, saying and knowing, an act of creation, of establishment of connections in the thing perceived, apprehended and purposefully transformed in its way of being, created in the conscience of the speaking, saying and knowing subject. Initially the thing perceived is sensitive and concrete, then it is transformed in its way of being and made abstract, mental and virtual; then it is made objective, true, and finally it is orientated to things in the world thus made real. Language thus is nothing but cognizant activity, performed in the speech act. Knowledge and thus language then is the union of the opposites (sensibility and intellect, Kant). As a consequence all aspects having to do with language and knowledge are to be revised: language is the creation of meanings; meaning is contents of conscience, lógos, thought. Things are pragmatic businesses (pragmatic) , that is, something created on the interest of the human subject. Reality is the set of things created by cognizant subjects thus synthesizing sensibility and intellect. Truth is the adequacy of things said (lektón) to the speech universe they are assigned to. And the speech act is the execution of the meaningful intentional purpose of the individual speaker.

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