

Hermeneutics - VIII - First conclusion : the capacity to close the objects

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The three principles of relational attention to objects introduced the elements for a key ability in the human species and the structures of language : the capacity to close the objects. As soon as a relation is made, it is first open and imaginary ; but to articulate them with others, we cannot but close them and reduce them momentarily to what they are useful for at this instant that is - a function.

The power of the metaphor, we saw it, is to create a multiple meaning that is left open. This open potentiality for meaning and connection to a structured sentence is representative of the imaginary relationship with objects. Yet there is no connection certain, and none prevails in metaphor. The possibility that there are several creates a world of the metaphorical object, that only leaves us with our own arbitrary decision.

The contextual approach gives us a territory, and metaphorical objects are its objects - but *not yet* related to a third-party meaning, not yet bond to the others, but still potentially individual, personal and untied. It is ours to close the object that is the poem in every object and living thing that is not closed by itself - but only for a moment that is the decision, the definition of *that* real moment in which contextual meaning is required for action. We move on by determining the limits of the objects we are relating to, that allow us to march from one to another without damaging them - but symbolically if it happens.

Language is not made of closed meanings that would be the words. But open meaningful sequences that are the words in context, that accept to be closed *to a certain meaning*, to grant us with a service, is properly language.

We should never forget that language is offered to us. It is not a due thing. It comes with our life and the life of others. It is not something that we should hold for granted. It is something that has been offered to us *by* the others, and first by the closest to us, and that through History and the moving architectonic ruptures and bindings of cultural territories made of actual people.

Language is not anonymous, but only when it decides to help us with our words. It is charged and carries much more than us. Then it is ours to make the bond that gives the meaning. And thus it is our responsibility to respect it, and to carry it to a better life.