

THE ADVENTURE OF THE IMAGE THROUGH THE CONFLICT OF INTERPRETATIONS

RAMONA NICOLETA ARIEȘAN*

ABSTRACT. The Adventure of the Image Through the Conflict of Interpretations.

Starting from the self-image, through the image adventure landscape seen as an ensemble of conflict of interpretation, not only from a single glance or direction, whether it is evasive or complex, we follow our decipherment and transformation, be it process or state. Through multiple hypostases, whether isolated or open, I will focus on certain details that will be addressed as a dimension by means of text or material reproduction, or through the passage of the same image we face each time through the filter of our own existence. We stop the other or ourselves against the other, thus removing the observer or viewer, thus providing not only distinct perspectives on the same subject or the same situation or even the same consequences, but also giving him the opportunity to choose how to relate to the internal and external environment, thus convincing that, to a lesser extent, or greater, he is the one who drives everything. This approach is based not only on the adventure of self-image in the archive of own experiences but also from the outside, from the archive of common experiences perceived by other people.

Keywords: image, hermeneutics, life, perception, self-knowledge

The certainty and beyond it

Scientists support the existence of an infinite number of dimensions besides their own. Einstein said, "Past, present and future are just a continuous illusion". We are in a continuous flow. A person does not live twice the same thing in the exact same form, just as he does not see an image twice, exactly the same way. Something is always changing, whether we are talking about exterior or interior elements. It's all about perspective and reason. "The experience of human beings

* PhD candidate, Doctoral School in Philosophy, Faculty of History and Philosophy, Babeș-Bolyai University, Cluj-Napoca, Romania. E-mail: cashmerephotography@gmail.com

encountering themselves in history, this form of dialogue, this way of coming to understand one another – all of this is fundamentally different from the study of nature and from an examination of the world and *Homo sapiens* based on a theory of evolution.”¹ Everything happens for a reason even if we do not know it when it happens. What we do know is the fact that eventually we will find out what was the reason behind everything, in one way or another. The fact and the paradox at the same time is the following: only the uncertainty is certain.

As to the reality, the breadth and the variety of a profound meaning of a work or a philosophical text, who can capture or unleash the content of limited existence, without content or without diversification in the depth and in the opposite direction? Certain dimensions of our lives go beyond any understanding. This creates an abyss or a null need for the soul and self-knowledge, the discovery of the self and the boundaries between perception and our way in life. “For it is humanity’s mark of distinction to raise problems and to open up the dimension of diverse possibilities. This is why the capacity for truth and falsehood both in our will to know and in our being-with-one-another is a peculiarity of the human being.”² A very interesting aspect is the way in which our soul can find peace and how it manages this entire thing. We might expect it to behave in one way or another but usually, it behaves in such ways that we could have never imagined. Yes, we need to let everything fall into place, yes, we need to be patience and we need to take our time to absorb all but at the same time we need to put in a little effort in order to understand, at least a few pieces of this puzzle called life.

As Gadamer tells us – there is no greater error anywhere than in self-knowledge, but nothing means more to the human being than when it is fulfilled – so a conflict develops character, own feelings, own experience, and that can be perceived in different forms, and reality can be seen as perceived reality or imaginary reality.³ They will at one point create a paradox that will attain an inner spiritual evolution. An evolution requires a revolution regardless of its status or its typology. It can be a social, individual or inner revolution. Time is supposed to move in one direction towards self-knowledge and fulfillment. And that is the certainty. What lies beyond it is the mystery. What we are trying to figure out, to comprehend and be fully aware of. But it is a very long and tough road and not everyone is able to fulfill it. Those who do, on one hand have obtained some answers, are more aware of their surroundings, how they affect even the smallest particle and how they are being affected, but on the other hand, they might be on a different level

¹ Hans-Georg Gadamer, *The Beginning of Philosophy*, Continuum Publishing Group, 2001, p. 29.

² *Ibidem*, p. 108.

³ Cf. Hans-Georg Gadamer, *Truth and Method*, Continuum Publishing Group, 2004, p. 346.

of needing to obtain answers. And I say this because after their journey, they are, mentally speaking, in a point defined by both certainty and uncertainty: they know where is the starting point, an aspect that was missing when they started, but they are also wondering where everything is going to end. Which places them on a whole different level.

What remains undiscovered, even in this everyday environment in which everything is available, where the danger is no longer the lack of information but rather the multitude of them, is precisely the foundation, the primordial point that gave birth to this image and which triggered the chain reaction namely its adventure and its countless attempts to unravel it. "We are not observers who look at history from a distance; rather, insofar as we are historical creatures, we are always on the inside of the history that we are striving to comprehend. Herein lies the peculiarity of this kind of consciousness – an irreducible peculiarity."⁴ We wonder how we could define this adventure, this chain of events embedded under the dome of self-discovery, the discovery of the surrounding world, and the discovery of the person next to us. We wonder how this affection affects us and if at the time of the discovery we could have done things in a different way and what the consequences would have been in that case.

I believe that we can agree on one aspect: both the journey and the destination are important. What differs is the perspective from the person who goes through it all. Life is an adventure filled with uncertainties. Even this is something uncertain or even beyond that point. As far as I am concerned, what defines this adventure is not something that we can express using words. It is most likely a feeling. We need to be there, to be present in the moment, in that moment, in order to be able to fully take everything into account. And what is even more interesting, for me at least, is simply the fact that some people, even though they are present in that precise moment are not capable of understanding and therefore are not able to figure out their own answers. They do not reach the level of comprehension needed in order to overcome the observing point.

But they might be able to reach another level of their own personality which might be just what they needed but did not know. After all, the journey is composed of images that are obtained through the eye of the traveler. The situation might be a little bit different if we are talking about the destination. Many times we do know where we would like to end up and we tend to give it a form, a design, something that vibrates with us, with our minds, hearts and souls. It might even be a way of escaping the current reality in order to reach different dimensions or to try and

⁴ *Ibidem*, p. 28.

avoid all the negative aspects that are happening here. Still where is the conflict situated one might ask. My answer to that question is: the conflict is everywhere. But in the scenario portrayed before, I believe that the conflict is situated at the meeting point between the journey and the destination. It is the moment when all the images gathered along the way are faced with what the traveler pictured the destination to be like.

As Gadamer said in *Truth and Method*:

What is an adventure? Adventure is not just an episode. Episodes are in-line details without an inner coherence, and are therefore devoid of any lasting significance, precisely because they are simple episodes. Adventure, on the contrary, although it interrupts the natural course of things, has a positive and meaningful relationship to the intercourse it interrupts. Adventure makes us perceive life as a whole, in its vastness and strength. This is the seductive force of the adventure. It dispenses with the conditions and regulations of ordinary life. He dares to get into the unknown.⁵

If we approach without illustrating our self or inner image, we find that everything we do expresses suddenly the adventure of the image through a conflict of interpretations by which the notion imitates philosophy and art in its depth and its content as “the soul of world”. We are talking here about a psychology of the universe, a living organism that cannot be explained without supposing our existence, yours, mine, the existence of a soul of the world. “Is it the case that mind plays an essential role in defining the state of the universe in the process of measurement and apprehension? In this scenario, the system has no definite state until a conscious mind (or some other object of measurement and apprehension) brings it into being.”⁶ We are talking about a moment of authentic self-reflection, about feelings and feelings, about how it affects us and shapes us. (namely: Platonic representation, designating the principle of life and unity of the universe, reputed by the Stoics and reached through Plato until the philosophy of nature in the eighteenth century).

And if we return to Gadamer, we will discover that in one form or another he has anticipated these dilemmas, rediscovered by humans and brought back to the spotlight. Every experience is extracted from the continuity of life and, at the same time, connected with the totality of one’s own life. Not only because she is alive as

⁵ *Ibidem*, p. 176.

⁶James Evans, Alan S. Thorndike, *Quantum Mechanics at the Crossroads. New Perspectives from History, Philosophy and Physics*, Springer, 2017, p. 9.

a living only as long as she is not totally assimilated to the coherence of her own life consciousness. Even the way it is “canceled” by the labor of assimilation in the whole consciousness of life goes beyond any “significance” we believe we are aware of. Being within the whole of life, the whole is present in it.⁷

The invisible touch

Darkness and light, symbol and pure expression of authentic lucidity, regardless of the degree of love, essence or representation, possible mystical variants or simply the object of self-knowledge, of our own self, a journey initiated by us consciously or unconsciously, demoted manifestation without ideas or simply traveling in real time! “Two wants cannot be satisfied at once. One must either change the logical space in which the decision is made by expanding the time frame or range of resources, for example, involved in the decision. Or, as economists more typically advise, hold the space constant and make tradeoffs between the conflicting demands.”⁸

Perhaps only the intellect separates us, without mysteries and absolute things by which we transpose or transform ourselves! Abstraction seems to me somewhat ephemeral...an exaggerated intellectual preciousness. And yet, we cannot always raise ourselves according to simple desires to a rank of philosophy or art. Does the adventure of the image and this conflict of interpretations become a cliché and nothing else? As Gadamer said in the *Truth and Method*:

The artwork itself is what presents itself differently under different circumstances. The observer of today does not just see it differently, he sees something different. Let us only think about how our representation of the pale marble of antiquity dominates from the renaissance taste, but also our preserving behavior, or the way in which the purist spirituality of the Gothic cathedrals in the romantic north reflects a classical sensibility.⁹

We probably think that what we did or what we do is saves us. Looking in our own mirror, we only recognize what we have chosen. You can only explain your own freedom between good and evil, between truth and beauty. And if we neglect the perspective of this situation, are we in danger of endangering the essence of

⁷ Cf. Hans-Georg Gadamer, *Truth and Method*, p. 195.

⁸ Steve Fuller, James H. Collier, *Philosophy, Rhetoric, and the End of Knowledge. A New Beginning for Science and Technology Studies*, Lawrence Erlbaum Associates, Publishers, 2004, p. 109.

⁹ Hans-Georg Gadamer, *Truth and Method*, p. 83.

existence? Karl Jaspers said: living out of love implies at the same time the truth of his deed. This is essentially an element that derives from the conflict of interpretations. It is something that derives from us and helps us to discover, to reach a level of comprehension that allows us to overcome the limits of the real and to try to turn to what seems unreal. Thus, any moment in which we find ourselves actually slip in our love. We continue without restrictions, with or without impurities, with or without imperfections, but with some fear, not to the unknown, but to the limitations we could hit. “That is why we could not blindly trust our love at any moment, but we must constantly enlighten it” – Karl Jaspers said. Probably, in everything we try to reproduce, there is actually a profound transformation of our own, historical consciousness and not only. We are changing according to the context we are in, as much as we try to modify it, so that we can provide a support element at least outside. We tend to the great conquests of historical and scientific research, which can be revealed in various forms, no matter what field they have reached, knowledge, consciousness of life, or questions of life.

“Why don’t research priorities change more often and more radically? Why do problems arise in certain contexts and not others? Why is there more competition for resources within a discipline than between disciplines? A sensitivity to latent incommensurabilities turns out to help, not hinder, this sort of critical knowledge policy.”¹⁰

These are all very good and important questions which are often neglected and lead to unexpected finishes or conflicts. In a world filled with violence another conflict is far away from what we actually need, not to say deserve.

“For the ever-successive succession of the changes and transformations that our world embraces has, in relation to the durable realities of our lives, something ghostly and unreal” – says Gadamer. This is what we have said before. The adventure of the image through the conflict of interpretations can be transposed in another form and using other language in self-discovery through philosophy, historicity and intercultural elements. The gadamerian hermeneutical experience of historicity reveals a connection, a reference unprecedented by tradition, and implicitly with its heritage and the heritage left by it. It is not a mere occurrence, it is not something that we only learn, decide or dominate, but it is communication, it is a language between being and time, a communication on which is formed a unitary, singular, individual, profound and sensual.

¹⁰Steve Fuller, James H. Collier, *Philosophy, Rhetoric, and the End of Knowledge*. p. 23.

In this respect, philosophical hermeneutics seems rather partisan in its opposition to method. It trumps an epistemological claim (a methodological claim to universality or completeness) with an ontological claim concerning either the finitude of understanding or the inability of propositional language to capture the full nature of a subject matter. Philosophical hermeneutics is indeed committed to an ontology of becoming but that commitment is used somewhat bluntly in its quarrel with method. The point against method is surely subtler.¹¹

The scope of meaning underlying any scientific conceptuality, knowledge in general, is called by Gadamer “the hermeneutical aspect”. And philosophical hermeneutics is based on the statement that scientific knowledge is not actually authoritic (it does not isolate). For him, this concept is fundamental and underlies central issues related to the structure of cognitive situations, the way in which certain decisions and the actions that cause them are explained. From Gadamer’s perspective:

Philosophical hermeneutics does not present itself as a new method of interpretation and decipherment. In essence, it only describes what always happens when the interpretation convinces and succeeds. It is by no means a teaching that prescribes how to be comprehension. But comprehension is far more than the skillful application of a capacity. It is always a gain in self-understanding and deeper. But this means that hermeneutics is philosophy and that philosophy is practical philosophy.¹²

And if we were to believe in evolution and return, we are going back to the hermeneutics and what Gadamer was saying. At certain moments, we are perfectly aware or constrained by situations that only make us or divide ourselves to oneself or something more. After all, it is just everything regarding everything. It is about the journey and the destination, it is about one single person and everyone who is living this life, it is about you as much as it is about me, it is about us as much as it is about them. It is a life described by adventures, by images, by conflict, by perspectives and perceptions because after all this is what we are composed of.

¹¹Nicholas Davey, *Unquiet Understanding Gadamer’s Philosophical Hermeneutics*, State University of New York Press, 2006, p. 20.

¹²H.G. Gadamer, G. Boehm, *Philosophische Hermeneutik*, Suhrkamp, 1976, p. 38.

Conclusion

If we abstain, contrary to the tendencies, in order to generalize the perspective and to make us understand, we will seek to make something more vivid and more detailed, as an entity that always lives under the sign of change, which is decomposed and recomposed. Thus, we come to the conclusion that any active and perceived component under the influence of the employing environment leads again to knowledge and hermeneutics. Whether we want it or not, we are living through a conflict of interpretation, no matter how decisive or minimalist it may be. We are trying to get the concept clear. Of course, they (the components) can be characterized by a much longer process that only gives the impression that our nature of human beings and perceptions in contrast to us can also be controlled.

And yet, change will occur in a manner either unborn or accidental, independent of our will and our own self. Thus, the whole landscape that includes the adventure of self-image through the conflict of interpretations offers a way to think and create not only the state of a person or moment, but also images that go beyond the individual but also its perspectives on the opening of the intersections of human and non-human life. Why the adventure of the image through the conflict of interpretations? Because it is a world that we constantly have, in which we find and find ourselves, where reality is at a finite and infinite distance at the same time, because we strike for certainty and last but not least we constantly have the feeling of an invisible touch, or we constantly live under the perfect illusion of invisible touch.

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