

Summary

Key words: thought, experience, perception, expression rationality, language, Merleau-Ponty.

Our work has been a study of Merleau-Ponty's thinking based on such questions: Do things make sense beyond their rational justification? Can we otherwise grasp a reality that always escapes us, when rationality is at times simply limited to the sole sphere of intelligibility? What is even this rationality? Doesn't rationality as we imagine it reduce itself to the mere thinking subject? Are there no other forms of rationality outside the criteria of rationality of the thinking subject?

Through these questions, we have tried to bring to light what Merleau-Ponty thinking could bring of originality, especially insofar as one way for him to answer them was to consider all meaning in a deeper interiority. This begins with the study of the structures he calls "ante-predictive", which show the extent to which our bodies, in particular, already interpret their environment before we are aware of it. There would already be, at this level, a rational, systematic form, which would be there before any thematization by thought. Consequently, if there is already meaning before consciousness, how can we reconcile the fact that it is not accessible by our methods of reflection and our demand to think it? Moreover, given that there is a link between our thought and our experience, Merleau-Ponty also speaks of a link between perception and intellection, ignoring this more direct experience would make us ignore a more primordial relationship to the world, more true, and perhaps more significant in the constitution of meaning. From this, we can assert that Merleau-Ponty does not directly solve the problem with the classical tools of philosophy, but accepts in part our incapacity to think the extent of our experience, and, therefore, will approach the more artistic forms of expression, to show how, in the constitution of language, beyond its purely rational, analytical form, but also in its expressive form, we can signify without doing so in the norms of objective thought, but calling on all our means of communication and understanding.