

Title: Arche's interpretation of the human world.

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Abstract

This article explores the thesis that interpretation constitutes the arche—the original principle—of the human world. It is based on the premise that human reality is not an immediate datum or a mere reflection of what is given, but a construction mediated by interpretative processes that shape both individual experience and collective life. Through a theoretical journey that dialogues with the hermeneutical tradition and phenomenology, it is argued that interpretation is not only a secondary or derived activity, but the very foundation of the constitution of meaning and the openness of the world.

The development of the text examines the ontological, epistemological, and ethical implications of this perspective, as well as its limits and challenges. Finally, it is concluded that assuming interpretation as arche allows us to rethink the human condition from a logic of openness, plurality and responsibility, overcoming objectivist reductionism or naïve relativism.

Keywords: Interpretation, arche, human world, phenomenology, hermeneutics, constitution of meaning, lived experience, philosophy of mind, situated cognition, significance

Introduction

The question of the foundation of the human world has accompanied philosophy since its origins. Traditionally, the search for the arche – that first principle that gives coherence and meaning to the multiplicity of the real – has oscillated between naturalistic, rationalist, and transcendental proposals. However, in contemporaneity, philosophical reflection has shifted its focus to historicity, finitude, and the linguistic mediation of experience. In this context, interpretation emerges as a key concept for understanding the constitution of the human world.

This article aims to examine the hypothesis that interpretation is not only a cognitive activity or a methodological procedure, but the very arch of the human world. This thesis implies rethinking the relationship between subject and world, between language and reality, and between truth and meaning. To this end, a theoretical framework will be articulated that dialogues with the hermeneutical tradition,

phenomenology, and the philosophy of language, and then an argumentation will be developed that explores the ontological, epistemological, and ethical dimensions of interpretation as an original principle.

The relevance of this research lies in the fact that, by placing interpretation at the center of the constitution of the human world, new possibilities are opened to address classic problems of philosophy —such as objectivity, truth, and plurality— from a perspective that recognizes the historicity and contingency of all meanings. Likewise, this perspective makes it possible to face the contemporary challenges of coexistence in pluralistic and complex societies, where the negotiation of meanings and openness to the other become unavoidable issues.

Theoretical Framework

1. Interpretation in the philosophical tradition

The notion of interpretation has occupied a central place in philosophy since antiquity, although its status and function have varied considerably. In the Greek tradition, hermeneutics emerged as an art of interpreting sacred texts and oracles, but it was in modernity and, especially, in contemporaneity that it acquired a broader ontological and epistemological scope.

Friedrich Schleiermacher and Wilhelm Dilthey laid the foundations of modern hermeneutics by conceiving interpretation as the fundamental method of the spiritual sciences. For Schleiermacher, interpreting is reconstructing the meaning of a text based on the understanding of the author and the context, while Dilthey expanded this perspective by considering that all human experience is mediated by historically configured structures of meaning.

However, it was Martin Heidegger who radicalized hermeneutics by placing it at the center of ontology. In *Being and Time*, Heidegger argues that understanding and interpretation are not secondary activities, but fundamental modes of human existence (*Dasein*), which is always already cast into a world of meanings. Interpretation, in this sense, is constitutive of being-in-the-world and of the openness of meaning.

Hans-Georg Gadamer, on the other hand, developed a philosophical hermeneutic that underlines the historicity and finiteness of all understanding. For Gadamer, interpretation is a dialogue between horizons, where meaning is not given once and for all, but is actualized and transformed in the interaction between the text, the interpreter, and the tradition. Truth, then, is not a passive adaptation, but an event of meaning that occurs in the hermeneutical experience.

Paul Ricoeur delved into the symbolic and narrative dimension of interpretation, showing how language, symbols, and narratives mediate the constitution of identity and the experience of time. Interpretation, in Ricoeur's perspective, is a process of distancing and appropriation, where meaning unfolds in the tension between explanation and understanding.

2. Phenomenology and the world of life

Phenomenology, especially in the work of Edmund Husserl, introduced the notion of the world of life (Lebenswelt) as the pre-reflexive and pre-scientific horizon of all experience. This world of life is not a raw data, but a structure of meaning that is constituted in the interaction between subjects and objects, mediated by habits, practices, and languages.

Maurice Merleau-Ponty, for his part, emphasized corporeality and perception as fundamental dimensions of the constitution of meaning. The perceptual experience, far from being a mere passive reception of data, is already an active and situated interpretation, where the body is the place of openness to the world.

3. Philosophy of language and construction of meaning

Twentieth-century philosophy of language, from Ludwig Wittgenstein to contemporary pragmatics, has shown that meaning is not an intrinsic property of words, but the result of social practices and contexts of use. Language, in this sense, not only describes the world, but also configures it and makes it habitable.

Interpretation, from this perspective, is the process by which speakers negotiate and update meanings in specific contexts. Thus, understanding the human world requires attention to the rules, conventions and language games that structure social life.

4. Critical hermeneutics and plurality

Authors such as Jürgen Habermas and Karl-Otto Apel have developed a critical hermeneutic that underlines the normative and dialogical dimension of interpretation. Understanding is not just an individual process, but a social practice guided by claims to validity and by the search for mutual understanding.

The plurality of interpretations, far from being an obstacle, is the condition for the possibility of criticism and social transformation. Interpretation, thus, becomes the space where the senses are negotiated and coexistence in complex societies is built.

Development / Argumentation

1. Interpretation as arche: ontological justification.

To maintain that interpretation is the arch of the human world implies affirming that there is no immediate, pure, or transparent access to reality. Everything that appears to consciousness, everything that is experienced, is already mediated by structures of meaning, by horizons of understanding and by interpretative practices.

This thesis is opposed both to naïve realism – which assumes that the world is presented as it is, independently of human mediation – and to subjectivist idealism – which reduces reality to an arbitrary construction of the subject. Interpretation, on the other hand, is an intersubjective, situated,

and open process, where meaning is constituted in the interaction between subjects, languages, and contexts.

From an ontological perspective, the human world is not a simple set of objects, but a network of meanings, values, and possibilities. Reality, in this sense, is always an interpreted reality, a reality that is given as meaning for someone in each context. Interpretation, then, is not a secondary activity, but the fundamental way of opening the world.

2. Epistemology of interpretation: truth and meaning

The concept of interpretation as arche has profound epistemological implications. First, it challenges the idea of an absolute, objective, and ahistorical truth, accessible outside of all mediation. Truth, from this perspective, is an event of meaning that occurs in the interpretative process, in the dialogue between horizons and in the negotiation of meanings.

This does not imply falling into a radical relativism, where all interpretations would be equally valid. On the contrary, philosophical hermeneutics maintains that there are criteria of validity, plausibility, and fecundity, which allow us to distinguish between interpretations that are more or less adequate, more, or less faithful to the phenomenon, more or less open to dialogue.

Interpretation, therefore, is an argumentative practice, where reasons, evidence, and perspectives are put into play. Truth is not a static correspondence, but a dynamic openness to meaning, a willingness to allow oneself to be questioned by the other and to review one's convictions.

3. Ethical dimension of interpretation

Assuming interpretation as the arche of the human world also implies recognizing the responsibility inherent in every interpretative act. Interpreting is not only an intellectual exercise, but also a position before the world and others. All interpretation implies a selection, a hierarchy, and a projection of meaning, which affects the way we relate to reality and to others.

The ethics of interpretation therefore demand an attitude of openness, of listening and of recognition of otherness. Responsible interpretation is one that allows itself to be affected by difference, which recognizes the plurality of perspectives and that is willing to revise its own assumptions. In this sense, interpretation is also an exercise in hospitality and justice.

4. Limits and challenges of interpretation

Although interpretation is the arche of the human world, this does not mean that everything is interpretable without restrictions. There are limits imposed by facticity, by the resistance of the real and by the opacity of certain phenomena. In addition, interpretation can be hindered by prejudices, dogmatisms, or power structures that condition access to meaning.

The challenge is to develop a critical hermeneutic, capable of identifying and questioning the limits and distortions of interpretation. This implies constant vigilance over one's own assumptions, a willingness to dialogue and an openness to the permanent revision of interpretative frameworks.

5. Implications for the understanding of the human condition

Placing interpretation at the center of the constitution of the human world allows us to rethink the human condition from a logic of openness, plurality, and historicity. The human being is not an isolated subject, but a being-in-the-world, thrown into a horizon of meaning that always precedes and exceeds him.

Interpretation, in this sense, is the condition of possibility of experience, communication and coexistence. Human life is, ultimately, an interpretive life, a life that unfolds in the search, negotiation, and creation of meaning.

Discussion

The thesis of the interpretation of the human world as *arché* raises a series of questions and objections that deserve to be discussed. In the first place, it could be objected that this perspective leads to a radical relativism, where any interpretation would be equally valid and where truth would dissolve into an uncontrollable multiplicity of meanings.

However, as has been argued, philosophical hermeneutics does not imply the abolition of all normativity, but a redefinition of the criteria of validity. Truth, in this framework, is an openness to the meaning that is given in dialogue, in argumentation and in the confrontation of perspectives. The plurality of interpretations is not an obstacle, but a richness that allows criticism, revision, and enrichment of meaning.

Another possible objection is that of the facticity and resistance of the real. Isn't there a reality that imposes itself beyond all interpretation? The hermeneutical response recognizes the facticity and opacity of the real but maintains that even the recognition of resistance is already an interpretation, an attribution of meaning to what is presented as a limit.

Likewise, the perspective defended here invites us to rethink the relationship between interpretation and action. If everything is interpretation, how is transformative action possible? The answer is that interpretation is not a mere contemplative exercise, but a situated practice that guides action and the transformation of the world. To interpret is, ultimately, to inhabit the world and open it up to new possibilities.

Finally, the thesis of interpretation as *arche* allows us to address the contemporary challenges of coexistence in pluralistic and complex societies. The negotiation of meanings, openness to the other and responsibility in the construction of meaning become central issues for collective life. Hermeneutics, then, becomes a philosophy of coexistence and hospitality.

Conclusions

The journey made allows us to affirm that interpretation constitutes the arch of the human world, to the extent that all experience, all understanding and all action are mediated by interpretative processes that shape the meaning of reality. This perspective implies an ontology of openness, an epistemology of plurality, and an ethics of responsibility.

Assuming interpretation as an original principle makes it possible to overcome both objectivist reductionism—which denies the mediation of meaning—and naïve relativism—which dissolves all normativity. Interpretation is, at the same time, a condition of possibility and an unfinished task, openness to meaning and a demand for criticism.

In a world marked by diversity, complexity and uncertainty, the hermeneutics of interpretation offers a way to rethink the human condition from the logic of dialogue, hospitality, and creativity. Human life, in the final analysis, is an interpretive life, a life that unfolds in the incessant search for meaning.

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