

Conclusions

The present study confirms that, irrespective of the perspectives from which it has been analyzed over the time, communication has always been an object of interest almost as important as existence itself. Thinkers have understood that man manifests socially by means of language, and that the social universe is a discursive universe, consisting of language acts performed in various contexts; people have realized that, through language, one has access to reason, to the concepts of good and evil, and finally one can manifest as a social being; at the same time, they have learned that it is also via language that one can negotiate their status and role in the community as well as create a new social reality.

The first chapter of this study, *Communication and Discourse*, addresses the notions of language and speech as markers of identity and social re-cognition on the one hand, and analyzes the structure and types of discourse that, we believe, define the man as a dialogic being, on the other hand. The cognitive game typical of the human being has created tools that allow him to take possession of the world and that he has constantly sought to refine and adapt to circumstantial needs. This is how *maieutics* - the Socratic method of determining the truth by means of spontaneous dialogue, and *dialectics* - the art of reaching the truth through dialogue, have emerged. It is also thus that different types of discourse and the various argumentative structures, which attempt to negotiate and solve opinion conflicts, formed both in the real and virtual public space as well as the public media (especially television). While the sophists were given credit for having induced the necessary mood and spiritual effervescence proper to creative activities, Socrates and Plato were the ones who raised *maieutics* and *dialectics* respectively, to the rank of an adequate method to search for truth. Moreover, due to his theory of argumentation, Aristotle remains the creator of a set of instruments that are useful to reason and are adapted to epistemic and practical needs.

At the beginning of the 20th century, analytical philosophy turns language into the object of its study, and the logical analysis of language will study the meaning of linguistic expressions. Perhaps the clearest form of this perspective - in which philosophy identifies with the analytical reflection of clarification - was developed by Ludwig Wittgenstein who argues that: "Without philosophy thoughts are, as it were, cloudy and indistinct: its task is to make them clear and to give them sharp boundaries" (*Tractatus Logico-Philosophicus* 30).

Seen from the perspective of the relationship between interlocutors inside a community, the social universe is a discursive or rhetorical one. This has led to a systematic study of the use of language in this universe, of the speech acts performed in context, of the