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PROBLEM OF UNDERSTANDING IN THE HISTORY OF THE TRADITION OF PHILOSOPHICAL HERMENEUTICS

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ABSTRACT

The article seeks to reveal the philosophical-methodological aspects of the phenomenon of understanding as a fundamental category of philosophical hermeneutics. Various approaches to the phenomenon of understanding as a unique form of intelligibility oriented towards inclusive understanding and making sense of the reality in its various forms.

KEYWORDS

Understanding, philosophical hermeneutics, philosophy, intelligibility, cognition, comprehension.

INTRODUCTION

At present, the problem of understanding with a thin and invisible thread permeates the entire history and space of philosophical thought, striving to comprehend the inaccessible, but excessively enticing ideal of human cognition - absolute truth, hidden in the abyss of a fading, but stable sum of irrational anthropological images. The problem of

understanding, which widens the gap between the subject and object of cognition, is reflected in the most hopeless and pessimistic concepts of epistemological discourse, anticipating a rethinking of the position of the role of agnosticism, skepticism, relativism, phenomenism, subjective idealism, solipsism, intuitionism and others. The growing chaos, observed within the framework of the crisis of the classical (corresponding) theory of truth, has led to the total

collapse of the former samples of the classical type of scientific rationality, creating the ground for the emergence of alternative theories, the content of which turns into ruins the old beliefs about what is the direct criterion for its rational definition. An insoluble dilemma arises before researchers of various scientific directions regarding the choice of a reliable trajectory of knowledge that provides an understanding of the deep patterns that underlie the entire world order. In this regard, the problem of understanding the role of immanent conscious structures, incorporated into cognitive mechanisms like pre-set settings, the determining factors of which are the means of forming and expressing the entire wealth of the mental conglomerate, which is initially in an amorphous, primordial and chaotic state, is actualized. Analysis of the presented problems,

Today, the problem of understanding is of interest in the studies of various social sciences and the humanities: philosophy, hermeneutics, linguistics, history, jurisprudence, art criticism and others, acquiring particular importance in the context of the growth of various philosophical, political, economic, social and cultural problems that require rethinking and a reliable understanding of the dangers and threats facing humanity.

Philosophical understanding and analysis of the problem of understanding is contained in the works of F. Schleiermacher, G. G. Gadamer, P. Ricoeur, E.

Husserl, V. Dilthey, J. Derrida, E. Betty, G.G. Shpet, M. Landman, D. Pellauer, E. Tilson.

The content of the research presented by the philosophers is aimed at substantiating the fundamental role in the study of the phenomenon of understanding as a cognitive procedure, focused on comprehending the semantic basis contained in the subject of knowledge - meaning.

One of the most controversial and sharp-edged topics of modern philosophy and hermeneutics is the problem of understanding, which is a heavy stumbling block that distances the researcher from comprehending and reliably interpreting the meaning of the subject being studied. There are a huge number of definitions that define the meaning of the concept of "understanding" through the prism of analysis of various research optics: philosophy, psychology, theology, pedagogy, linguistics, cultural studies and law. However, the most complete meaning of the concept of "understanding" lies in the content of philosophical definitions that reveal the universal components of the categories under consideration. According to the definition of the Newest Philosophical Dictionary, understanding is "a procedure for comprehending or generating meaning that does not fit into the subject-object cognitive scheme, since it is not knowledge that generates the need for understanding, but, on the contrary, the need

for understanding leads to knowledge. [Gritsanov A.A. 2003: p. 2727]

Thus, the essence of understanding is revealed as a certain cognitive procedure, the main purpose of which is the desire to clarify and reconstruct the original semantic core of the subject of study. It is necessary to emphasize that the disclosure of the content of the concept of understanding is inextricably linked with the activity of the mind, and can also be considered from the standpoint of existential - the main mode of being, which allows us to see the conditions for the possibility of existence. [A. P. Ogurtsov. V. L. Abushenko. V. L. Bernshtein. F. N. Goldberg. 2022: p. 1-2] Since the desire to understand the essence of the phenomena of reality is one of the goals of cognition, the nature of the application of the appropriate methodology, which allows achieving the ideal of reliability in relation to the subject under study, is of great importance.

Understanding, being the subject of philosophical hermeneutics, cannot be considered in the context of a certain set of practical skills and algorithms that contain methodological guidance for isolating and interpreting the meanings and meanings contained in the narrative. The procedure of understanding, based on the property of intelligibility, has a subtle and unstable nature of comprehending the semantic aspects of the content, the conscious grasp of which manifests itself in the form of mental-irrational

comprehension. The idea of the infinity of interpretations, derived from the principle of the hermeneutic circle, which has the property of progressive expansion in the process of interpretation from pre-understanding to its conditions, dooms the cognitive procedure of understanding to a state of permanent incompleteness. The continuum nature of understanding, characterized by the absence of an ultimate epistemological finish, discredits understanding as a category, anticipating relativistic intentions in relation to cognition as such. In this regard, the question of the possibility of understanding in the context of its objectivity and congruence of the initial set of narratives, united in order to convey the sense reflected and extrapolated into a text or speech, is of particular relevance.

The problematization of the phenomenon of understanding and the derivation of this category into an independent field of philosophical hermeneutics dates back to the 19th century as part of the elimination of the system of subject-object relations due to the requirements of the need for subjective involvement. For F. Schleiermacher, understanding - "subtilitas intelligendi" is impossible if the hermeneutic and the creator of the text do not have mental points of contact - "deviation" - the ability to get used to the inner world of the author, as well as the ability to compare one text with a combination of others. [Schleiermacher F. 2004: p. 42]

The founder of philosophical hermeneutics, H. G. Gadamer, believes that understanding is associated with a preliminary outline of meaning and is the goal-setting epistemological basis of philosophy and science of the 20th century, as well as the ontological condition of human existence. Since understanding is preceded by “pre-understanding”, based on the principle of historical determinism, namely the ontogenetic finiteness of human existence, the process of understanding cannot be considered exclusively within the framework of the epistemological orientation of the cognizer, since the criteria and conditions for understanding are incorporated in advance into a certain historical and cultural matrix. Gadamer pays great attention to the prerequisites of understanding - prejudices, opposing their meaning to the classical revivalist paradigm, where their main meaning is presented in a destructive aspect, as certain a priori judgments that prevent a reliable understanding of the essence. [G. Gadamer. 1988: c. 38] In contrast to the classical interpretation of prejudices, G. Gadamer considers them in the context of the role of preliminary reasoning that underlies the process of understanding, thereby setting a certain hermeneutical orientation that promotes understanding.

In contrast to the position of G. Gadamer, the philosophical views of M. Heidegger regarding the specifics of the phenomenon of understanding are

revealed in the philosopher's attempt to abstract the process of understanding from an epistemological orientation into an ontological one. Understanding, for Heidegger, is the comprehension of the being of the Presence - "existence", potentially striving towards an attempt to comprehend the ontological foundation of human existence. Existence is thus coordinated with the category

Presence, which is revealed in the formulation of the goal - “for the sake of what”, which is the main setting of understanding as such, determined by the desire to overcome the discreteness of being. Summarizing the philosophical orientation of Schleiermacher, Gadamer and Heidegger, who explore the problem of understanding through the prism of diametric research optics, it is necessary to state the idea that unites the presented alternative approaches, which consists in recognizing the unattainability of the finality of not only the process of interpretation, but also understanding as such. The dynamics of external and internal metamorphoses - the conditions of interpretation contributes to the generation of completely new circumstances under which an attempt to create stable structures of understanding turns out to be unattainable.

Unlike Heidegger, W. Dilthey connects the process of understanding with a range of different approaches: individual mental experience, consideration of understanding through the prism of historicism, and

analysis of understanding in the context of the concept of creativity. Consideration of understanding through the prism of individual mental experience refers to the method of comprehending the semantic core of an object within the framework of mental life in the context of the subject's feelings, will and ideas, which is opposed to the classical explanatory method in psychology, which reduces aspects of human perception into the sum of actualizing reflexes and signals. [IN. Dilthey. 2001: p. 69] However, this requirement is far from the only one

Since hermeneutics seeks to solve the problem of understanding, having achieved the maximum transparency of the existing sign-symbolic artifacts, through the application of an appropriate methodology, a set of problems arising from this is revealed, including the problem of language. No wonder Heidegger insisted on stating the obvious relationship between language and being, believing that "language is the house of being", representing at the same time a space for its storage and explication. [M. Heidegger. 1993: p. 114] In this regard, according to Heidegger, language is not a simple sum of lexical and grammatical constructs that form a common semantic basis for the subsequent interpretation procedure, but is also presented as living speech, consisting of a huge variety of intonational shades and silences. The hermeneutic approach to the study and analysis of such semantic inclusions is therefore not limited to the

exclusive use of classical philosophical methodology, and can be considered in a wider layer of interpretive approaches. Unlike his predecessor, Gadamer explores the category of language from the standpoint of the ontological basis for constructing reality, which contains stable cognitive paradigms of possibilities [H.-G. Gadamer. 1966: p. 187]. This approach is consistent with the previous philosophical tradition of Heidegger, who gave the language an ontological status, which is both an existential matrix of existence, as well as a structural epistemological formula for an adequate comprehension of the world. It should be especially emphasized

Summing up the results of understanding the problem of understanding in the history of the philosophical hermeneutic tradition, it is necessary to specify that the presented problem is actualized only in the 20th century as an independent and debatable one. The previous experience of comprehension demonstrates the contextuality and fragmentation of the study of the problem of understanding as an integral part of exegetical and disciplinary practices, the main subject of which was focused on significantly different research subjects. The emergence and development of hermeneutics as a universal method of the humanities made it possible to abstract the problem of understanding from the research optics of exegesis, jurisprudence, history and linguistics, presenting understanding in the universal philosophical context of

its categorization. Consideration of the theory and practice of interpretation through the prism of philosophical reflection,

Contrasting the phenomenon of understanding with the procedure of interpretation, which includes the use of universal methodological algorithms, allows us to bring this phenomenon into a completely different research area, not subject to rough reductionist methods of interpretation. Philosophical hermeneutics is guided by a similar development trajectory, rejecting any logical-rationalistic claims about the need to find stable methodological formulas for understanding and interpretation in favor of irrationality, uncertainty, subtlety and anthropomorphism of the studied narratives. In this regard, it is appropriate to state the development of philosophical hermeneutics within the framework of the post-non-classical type of scientific rationality, characterized by the strengthening of the role of the synergistic and counter-reductionist approach in the studies of the humanities spectrum.

Consideration of the phenomenon of understanding in terms of "intelligibility", which should be understood as the process of cognition, focused exclusively on the field of using the reserves of intellectual intuition, allows us to rethink and discredit the idea of extrapolating the methods of natural sciences to the field of the humanities. The intelligibility of understanding emphasizes the unique specificity of the methodology of the humanities, which allows the

involvement of alternative research procedures that are diametrically opposed to the ideals of classical science. The results obtained make it possible to state the need for the revival and reassessment of the philosophical tradition of A. Bergson, who postulates the need to identify irrational prerequisites in cognition.

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