

THE PROBLEMS OF MODERN HERMENEUTICS



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Abstract. The article discusses the problems of hermeneutics. At the XXI century, the question is being asked about the ways of developing philosophy, a search is being made for a new paradigm of thinking that would correspond to the modern spiritual needs of mankind, which have developed under the influence of political, economic and social conditions. The need for dialogue between different cultures, an attempt to find harmony and mutual understanding in ways to solve common humanitarian problems is especially acute. According to Y. Hintikka, contemporary philosophical thinking experiences "a relative lack of major breakthrough ideas in different sub-areas of philosophy", due to the fragmentation of philosophical efforts into individual traditions and "schools", the lack of cooperation between them. Today it is necessary to realize ideas that can indicate the goals of philosophical research and identify ways to achieve them. In this regard, the appeal to the intellectual experience of philosophical hermeneutics, which seeks to shed light on the fundamental conditions of the phenomenon of understanding in all its methods (scientific and extra-scientific), is relevant and modern.

Keywords: *hermeneutics, modern philosophy, society, cognition, text, philosophical hermeneutics, interpretation, structuralism, poststructuralism.*

Introduction

In the philosophical thought of the new millennium, the Greek word "hermeneutics", meaning "interpretation", was included as the name of an influential philosophical trend of the 20th century, in which understanding is considered as a condition for understanding social life. Modern hermeneutics opposes such approaches as structuralism and poststructuralism, causing considerable interest in philosophical knowledge, as well as numerous disputes among scientists regarding the claim of hermeneutics to occupy one of the main niches in the field of modern culture and philosophical science.

Among such thinkers is the modern German philosopher H.-G. Gadamer, whose world philosophy has put on a par with such prominent representatives of scientific philosophical thought of the 20th century as M. Heidegger, K. Jaspers, E. Junger. This happened due to the fact that, despite the obvious crisis of scientific discoveries in the field of philosophical science, Gadamer's philosophy showed that attributing the sign of hermeneuticity to any philosophical paradigms is untenable. According to Gadamer, only that philosophy can rightfully be considered hermeneutical, in which understanding and interpretation have the meaning of independent constituents. Gadamer's dominant hermeneutic position is dominated by the ontological interpretation of the subject of knowledge, which allows one to overcome the one-sided epistemological orientation by including issues of world perception and the meaning of life in the problems of hermeneutics. The absence of any method of knowing the truth enriched modern hermeneutics with a characteristic of pluralism in the problem of understanding.

Literature review. The characterization of the substantive elements of the concepts of individual representatives of philosophical hermeneutics is given in the works of V. Asmus, V. Bibikhina, T. Vasilyeva, D. Varygina, T. Vasilyeva, K. Dolgova, B. Dochevoy, P. Gabitova, P. Gaidenko, I. Garina, Z. Zaitseva, S. Zemlyanoy, I. Kona, V. Kuznetsova, M. Kuznetsova, P. Kulisa, B. Malakhova, L. Mikesheynoy, A. Mikhailova, A. Mikhailova, V. Molchanova, S. Odueva, A. Pigaleva, T. Polish, A. Rakitova. The lack of such research leads to the need to fill existing gaps in scientific doctrine and conduct specialized research on modern problems of hermeneutics in XXI century.

The purpose of the article is to carry out a comprehensive analysis of philosophical hermeneutics.

Research methodology. During this research we basically relied on the historical and philosophical analysis of the concept of modern hermeneutics. Also, an analytical method of research was used to review the philosophical and historical material in determining the theoretical and methodological foundations of the study.

Research results.

The field of application of hermeneutic techniques gradually expanded, and modern hermeneutics arose at the beginning of the last century as a universal methodology of the humanities, the "sciences of the spirit." In this regard, hermeneutics today opposes such approaches as structuralism and poststructuralism.

Hermeneutics is one of the directions of modern philosophy and is a philosophical doctrine of understanding. Hermeneutics underwent significant changes in the process of its development, the vector of which can be briefly expressed as a movement from the doctrine of the method (Schleiermacher, V. Dilthey and others) to the doctrine of being (M. Heidegger, H.-G. Gadamer and others).

According to Varygin D. "Practice can be contrasted with theories as a set of rules that govern this practice, and as an activity that is designed to clarify, develop and correct such rules if necessary. This is where the difficulties begin. The fact is that within the framework of hermeneutics itself, despite the fact that philosophers such as M. Heidegger, V. Dilthey and H.-G. Gadamer, there is as yet no theoretical approach that has been universally recognized. In general, much has been done in hermeneutical philosophy: in particular, it is determined what hermeneutics is, the rules of interpretation are introduced, leading as a result to the most complete understanding. But we must say that all these rules are somewhat vague and make sense only in any specific situations. We can say that these rules are not sufficiently substantiated and formalized [1, p. 22].

Being a synthesis of science and art, formally hermeneutics is a synthesis of several sciences: dialectics - the science of the unity of knowledge, grammar - the general science of language, rhetoric - the science of the art of speech and criticism as the science of determining the authenticity of texts, i.e. for him there is a synonym for creative philology.

It can be agreed that hermeneutics is indeed in many ways an art, and not a strict science. Indeed, during the interpretation, we do not just strive to create in our minds a certain image of the work (text), in its essential internal connections (which is also ideal for natural sciences, and also unattainable), but as if we are creating the work anew, within the framework of our personal meanings. Those, in fact, what happens is that H.-G. Gadamer called the "growth of being", which is an interpretation of neoplatonic emanation: "in essence emanation it is laid down that emanates an excess, and the source of emanation is not diminished at the same time" [2, p. 188].

The hermeneutics of historical existence has three stages; the first is the stage of the critical philosophy of history, critical hermeneutics, sensitive to the limits of historical knowledge, which in many ways violates the proud hybrid of knowledge; the second is the stage of ontological hermeneutics related to the study of temporalization modalities, which together form an existential condition for historical knowledge; as a result, under a layer of memory and history, a world of oblivion is revealed, a world in which, contrary to himself, there are two possibilities: either the final erasure of the traces, or their preservation, provided by the means of anamnesis.

However, these three parts are not three independent books. Although each of these ships has its own sails, their masts are fastened together so that they are a single whole and they have to go one course. In fact, the phenomenology of memory, the epistemology of history, and the hermeneutics of a historical state are permeated by a common problem - a representation of the past [5, p. 22].

Modern scholars in the field of hermeneutic philosophy come to the following conclusion: "by virtue of the never-disappearing irrationalized remainder component in any deep text, it will say something beyond the will of the author, however, the author cannot suppress his desire to interpret - only in this way can understand his own text" [3]. An important idea has been expressed here: the rational component of the text is largely due to the fact that the author himself is trying to understand his plan, his thoughts. In the process of interpretation, we seek to reveal the author's attitude to the subject of the text. It is his attitude to the subject of the text that is the "bridge" to the objective meaning. We do not address the meaning directly, but always do it with the help of the author, starting from his text [3, p. 404].

In the modern methodology of humanitarian cognition, this variant of hermeneutic logic is proposed: "We understand A if and only if:

- 1) we know the meaning of the known parts of A;
- 2) there is a reconstruction hypothesis h about the meaning of A;
- 3) endow with meaning (interpret) an incomprehensible remainder;
- 4) explain the role of each element (part) in the structure of the whole A relative to the hypothesis;
- 5) if hypothesis h allows us to explain the role of each part in shaping the meaning of the whole A, then the process ends (we comprehend the meaning of A, that is, understand A), and if the role of any part is not explained, a new reconstruction hypothesis is formulated and the process is repeated starting from the second paragraph. And so on until the meaning of A is established" [4, p. 22-63].

As noted by V. Kuznetsov, hermeneutical logic "faces problems that are completely unusual from the point of view of formal logic, such as, for example, the problem of direct and indirect meaning, the ratio of the initial (etymological) meaning and Uzus (commonly used) meanings of the word, "contextual following", "tropic following", "entimemathical following", etc. All these problems are waiting for their final solution, although some of them have been posed for a long time [4, p. 47].

Conclusions

It should be noted that modern hermeneutics turns into a doctrine of being, i.e., becomes a philosophical discipline. This became possible due to a rethinking of the place of its central category of "understanding". Understanding from the mode of knowledge turns into a mode of being. Now the main task of hermeneutics is not a methodological focus on the phenomenon of comprehension of meaning, but the identification of the ontological status of understanding as a moment in a person's life. In this connection, hermeneutics acquires philosophical significance and becomes a doctrine of human existence.

The development of this problem has good prospects, since it represents a new look at the modern problems of the philosophy of natural sciences. The problem of understanding is relevant for modern philosophy, including in connection with the development of the methodology of natural sciences. It seems that the development of this problem, perhaps, will bring the philosophy of natural sciences to a new level.

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