Formation and Development Prospects of Linguistic Hermeneutics

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Abstract: The article notes that linguistic hermeneutics has not only common features with the philosophy of language, general linguistics, but also features that are specifically different from them. The idea is substantiated that the philosophy of language interacts dialectically with general linguistics through linguistic hermeneutics and, thus, occupies an intermediate position between these areas of knowledge. The problem of the formation of a new science - linguistic hermeneutics is considered, its object-subject area of research is specified. The most important component of linguistic hermeneutics is text communication, which needs constant interpretation. Without interpretation textual communication is impossible. A phased description of the linguo-hermeneutic technology of text communication is given, the content of its main structural elements is analyzed, relationships are established, ignoring which inevitably leads to hermeneutic and linguistic difficulties in understanding the text.

Key words: linguistic hermeneutics, textual communication, linguo-hermeneutic technology of working with text, philosophy of language, general linguistics.

Introduction

The world of linguistic reality is a continuous movement, an incessant combination of archaisms and innovations that needs constant research comprehension. One of the many such problems is the need to clarify the status of the emerging science - linguistic hermeneutics, which is being formed at the junction of different areas of knowledge - the philosophy of language and general linguistics. Understanding this problem has a solid background. Interest in the language and its conscious study arises in connection with the emergence of writing, as well as the emergence of special, different from ordinary languages - literary, religious, and scientific. But at the turn of the 20th and 21st centuries, this problem acquired particular relevance. This was due to the various processes of globalization, accompanied by the intensification of interlingual communication, the increase in the intensity of translation activities in all spheres of people's life. The problem was studied both within the framework of the Western intellectual tradition and in domestic scientific thought. An analysis of the theoretical conclusions obtained allows us to note that the study of the problems of linguistic hermeneutics often occurs without understanding its independent disciplinary status, and the issues under consideration are referred either to the philosophy of language or to linguistics.

Discussion

The purpose of the article is to carry out the procedure of meaningful demarcation and substantiate the right of linguistic hermeneutics to disciplinary autonomy. Why is it necessary: firstly, to explore the similarities and differences between the philosophy of language, general linguistics and linguistic hermeneutics; secondly, to show the influence of the philosophy of language through linguistic hermeneutics on general linguistics and, accordingly, the influence of general linguistics through linguistic hermeneutics on philosophical knowledge about language; thirdly, to identify their own subject area of linguistic hermeneutics. Let's consider the content of these questions.

1. The unifying features of the philosophy of language, general linguistics, and linguistic hermeneutics are: firstly, the object area of study, namely, the written and oral process of the functioning of thinking, language and speech, manifested in the multifaceted nature of text communication. Secondly, the polysubjectivity of these areas of scientific knowledge, which exists only within the framework of subject-subject relations. The diversity of the subject is not a mechanical association, but the dialectical relationship of the author of the text, who simultaneously acts as both an interpreter and an audience; the interaction of collective (social) and individual-concrete subjects, the dialectic of understanding the personality of the author of the text and the text message itself as a fragment of a concrete-historical cultural epoch. Polysubjectivity acts as a source of purposeful activity, evaluation and cognitive process, carriers of subject-practical activity in the listed areas of knowledge. Thirdly, they have common cognitive features: not evidentiary, but persuasive nature of reaching the truth; dialogical construction and functioning of texts (text as a dialogue of real and virtual subjects); the focus of texts on the audience (speaking, listening, writing); the predominance of cognitive-value (axiological) aspects in text communication; the increasing importance of qualitative characteristics over quantitative indicators. Fourthly, the listed sciences have in common the methods of working with the text: understanding (penetration into the essence of the era, the author's position, the situation described), interpretation (relatively arbitrary interpretation of the content of the text, the motives that prompted the author to create it).

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Distinctive features of the philosophy of language, general linguistics, linguistic hermeneutics are manifested in the scale of the applied methodology and the level of cognitive tasks being solved. The philosophy of language considers the analysis of language to be the only possible matter of philosophy, explores the process of interaction of thinking, language, speech as sociocultural phenomena, develops a methodology for the ultimate degree of abstraction. The philosophy of language considers linguistics to be the most important object of philosophizing, expands linguistic knowledge about the origin and functioning of language as a way of expressing meaning, its place in culture, cognition, the development of society, and man. General linguistics studies theoretical problems and develops a general scientific level of methodology. The interaction of thinking, language and speech is no longer considered as sociocultural phenomena, but as an interaction of relatively independent elements within the text. The norms and methods of translation of linguistic thinking in the text are studied.

Linguistic hermeneutics, in turn, considers the specific problems of the interaction of thinking, speech, language in text communication and offers specific methodological recommendations.

2. The mutual influence of the philosophy of language through linguistic hermeneutics on general linguistics and vice versa is obvious. The theory of language in linguistics is greatly influenced by the philosophy of language. For example, representatives of the philosophy of logical analysis (logical positivism, neo-positivism) developed a methodology for creating an ideal language of science in accordance with formal logical norms, sought to reduce a scientific problem to the construction of artificial model languages. The principles of conventionalism and tolerance proposed by the philosophy of logical analysis turned out to be significant for general linguistics and linguistic hermeneutics. The principle of conventionalism assumed that scientific knowledge is based on arbitrary agreements (conventions) between scientists, chosen from the point of view of convenience, expediency. The principle of tolerance (tolerance) stated that any system of axioms and syntactic rules can be put in the basis of a scientific theory. Representatives of the linguistic trend, formed around the Sapir-Whorf hypothesis, stated that the logical structure of thinking is determined by language, and, consequently, the nature of cognition of reality is predetermined by language. In essence, this is a linguistic interpretation of the principle of conventionalism, applied to ordinary language, actively explored by linguistic hermeneutics.

Another strand of analytic philosophy was associated with the so-called "linguistic turn" of philosophy and was aimed at correcting natural language. Its object was linguistic expressions, and its method was linguistic and logical analysis. The analysis of the functioning of the ordinary language consisted in clarifying the mechanisms for clarifying the meaning of expressions and preventing linguistic abuses. Representatives of analytical philosophy introduced the concept of "language game", which is important for linguistics and linguistic hermeneutics, as a form of linguistic interaction carried out according to certain rules for including words in the contexts of human communication. General linguistics actively developed the concepts and principles of the idea of a metalanguage, proposed by the philosophy of language.

If the philosophy of language, through linguo-hermeneutic procedures, explores the socio-cultural phenomena of thinking, language, speech, then general linguistics, through hermeneutics, studies the diversity of their genetic and typological relationships. If philosophical conclusions regarding language, speech, thinking were the result of a predominantly deductive analysis, then inductive research constructions predominate in linguistics. Linguistic hermeneutics obtained its theoretical results both in deductive and inductive ways. It should be taken into account that the "theory of language in philosophy" is directly related to hermeneutics and the theory of knowledge; linguistic theory of language is based on the data of a specific linguistic reality, and linguistic hermeneutics, having dissolved the basic foundations of philosophy and linguistics, ensures their relationship. The considered mutual influence of the studied areas of scientific knowledge shows that linguistic hermeneutics is a link between the philosophy of language and general linguistics. Linguistic hermeneutics should be seen as an important intermediary between them. It can and should be an integral science that provides the relationship between the philosophy of language and general linguistics.

3. Linguistic hermeneutics is an independent field of scientific knowledge that formalizes its disciplinary status. It has a powerful scientific potential, since both philosophical and linguistic knowledge is interpretive (hermeneutical) in nature. The initial component of linguistic hermeneutics is textual communication, oral and written communication with and through the text. Language material exists only in textual interpretation: "All native speakers ... speak only in texts, not in words and not in sentences." Working with text communication is a certain linguo-hermeneutic technology for understanding the essence of the matter. The classic of hermeneutics Gadamer H.–G. called this technology "genuine recording", revealing the authenticity of the author through the written text and the ideality of the language. "In writing ... the meaning of what is said in oral speech exists in its pure form and for itself, freed from all emotional moments of expression and communication ... Writing is the abstract ideality of language. Therefore, the meaning of a particular record is fundamentally amenable to identification and reproduction. Only what remains identical in playback was actually recorded. Any textual communication includes two mandatory and interacting levels: linguistic (the text does not exist outside the language material and the rules for its use) and hermeneutic (the process of understanding and interpretation). They serve the exact use of grammar and vocabulary of the language material of the text, the best comprehension of its content.

Results of discussion

The linguo-hermeneutic technology of working with text communication can not only be presented in the form of interrelated structural elements, but also certain functional dependencies can be found that affect the effectiveness of this activity.

At the first stage of linguo-hermeneutic technology, the elements "object-language" ("objective world") - "author's consciousness-1" interacts. For effective text communication, it is necessary to have a subject of conversation containing information from the objective world. Here, epistemological and linguistic distortions are possible due to poor knowledge of reality and insufficient processing by consciousness (thinking) of information coming from the objective world.

At the second stage, the interaction of the elements "author's consciousness-1" - "language" takes place. Here, consciousness receives a "task" from social reality and turns to linguistic arrays for sign material for building text communication (speech). In textual communication, the author acts as the first link in the linguistic tradition, the essence of which was formed long before him. The distortions arising here are associated, as a rule, with the underdevelopment of the language, the insufficient vocabulary of the participants in text communication.

The third stage of the linguo-hermeneutic technology of working with text includes the interaction of two elements "language" - "speech". Here there is a construction in the text (speech) of a good or bad semiotic model of reality. Text (speech) is built from language, obeys its laws, but never equals it. Of the many words existing in the language, a person chooses only the necessary words (signs of the language) for text communication. This stage is characterized by distortions arising from poor control by consciousness (thinking) of the created structure of text communication (speech).

At the fourth stage of the linguo-hermeneutic technology of text communication, the prepared "speech" has an impact on the "author's mind-2", the listener is influenced by the information contained in the text. In this case, most often, there is an understanding, partial understanding, misunderstanding, unwillingness to understand by the addressee of the information that the author of the text (speech) intended to express.

The fifth stage of the linguo-hermeneutic technology is the interaction of elements: "author's consciousness-2" - "object-language" (objective reality), where semantic and speech interference occurs due to the incorrect ratio of "author's consciousness-2" that received the text (speech message) with reality.

Conclusion

Thus, firstly, linguistic hermeneutics has common and specific features with the philosophy of language and general linguistics. Having an autonomous status, linguistic hermeneutics provides the relationship between the philosophy of language and general linguistics. Secondly, linguistic hermeneutics, as an emerging scientific discipline, has its own object-subject area of study. The main sections of the emerging science are: a) text communication, due to the interaction of hermeneutic and linguistic components; b) linguo-hermeneutic technology of working with text, which helps prevent misunderstanding of the text and ensure the relationship between the interpreting consciousness and the objective world.

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